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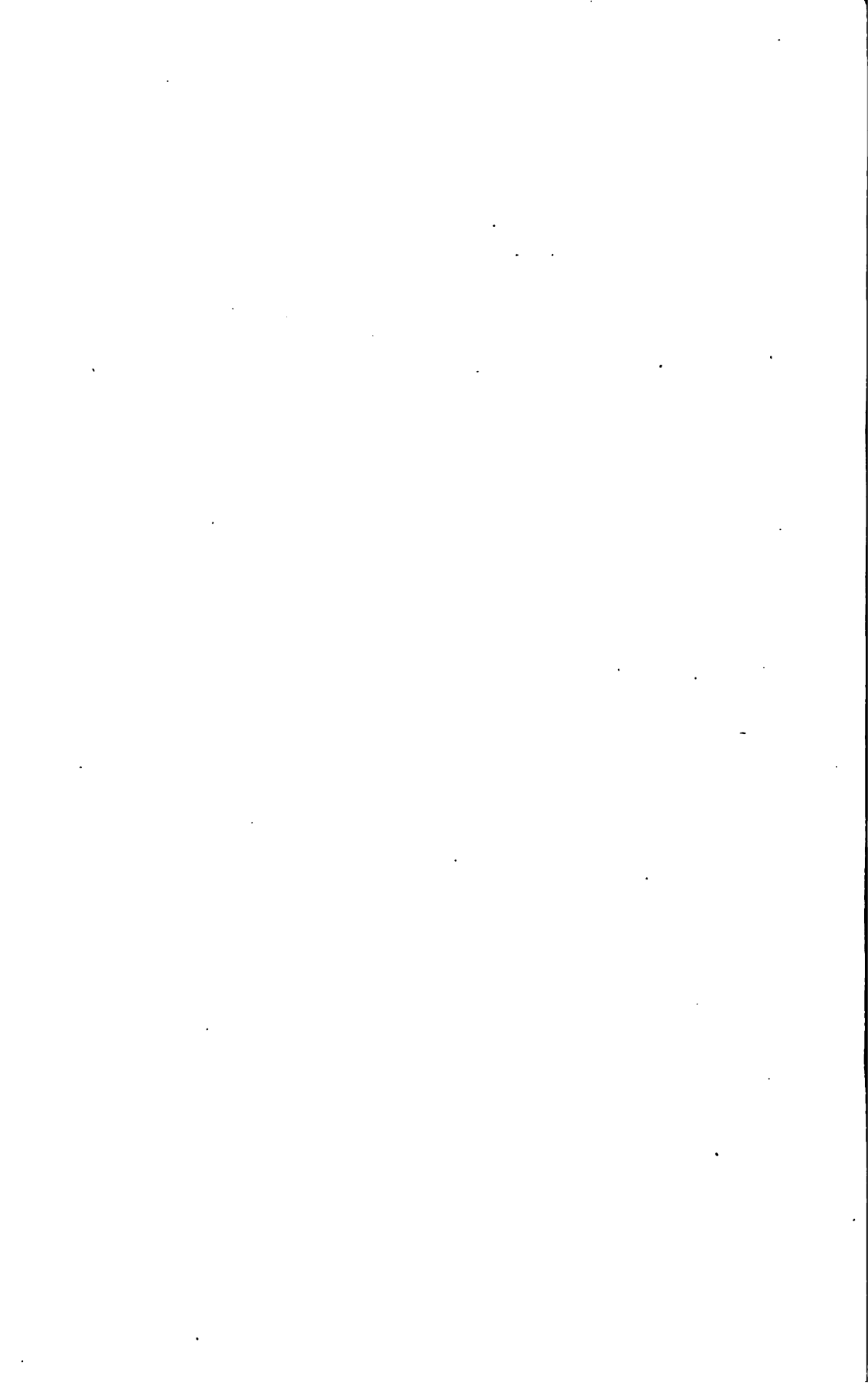
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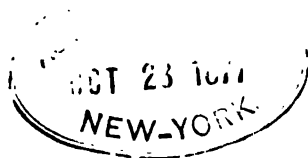


THE
CHURCH OF ENGLAND
MAGAZINE.

UNDER THE SUPERINTENDENCE

OF

Clergymen of the United Church of
ENGLAND AND IRELAND.



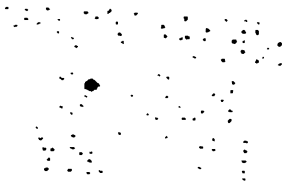
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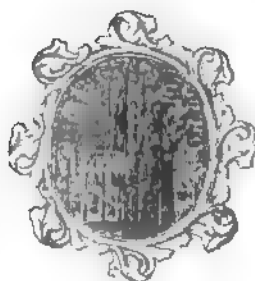
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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 742.—JANUARY 6, 1849.

SELBY ABBEY CHURCH.

THE monastic system has left almost every where its traces throughout the kingdom. Many of our most sumptuous ecclesiastical edifices once were the churches of dissolved abbeys and priories. Some of these have been erected into cathedrals, as Peterborough and Gloucester; while others, as St. Alban's and Tewkesbury, are now the parish churches of their respective districts. Among these must be reckoned the magnificent structure, dedicated to St. Mary and St. German, which adorns the country town of Selby.

Selby is situated on the river Ouse, in a fertile district of Yorkshire: it is 14½ miles S. by E. from York, and 177 N. by W. from London. Salebeia was the name originally given to the place, from which the modern appellation was easily derived.

A Benedictine abbey was founded here by William the Conqueror, A.D. 1069, which was chartered and had its privileges enlarged by succeeding monarchs. Its abbot was a mitred one. This house was dissolved in the reign of Henry VIII.; but it was not till the time of James I., A.D. 1610, that the church was made parochial.

The building, as it at present stands, exhibits a variety of styles: the nave and northern part are Norman, the choir and east of pointed architecture, while the tower is modern. The following more detailed description will interest the reader:

"The ancient monastery" (says Lewis) "stood on the west side of the river Ouse; and the principal buildings were on the west and south side of the church. The barn and granary are yet remaining; but the gateway was taken down about thirty years ago: over it was the abbot's court-house, with two rooms on the sides, for the jury and the witnesses: on one side was the porter's lodge, and on the other a room in which to serve the poor. The appearance of this venerable pile is strikingly impressive: the magnificence, yet comparative simplicity of the west front renders it deserving of particular notice, as its proportions and deco-

tions merit remark from their singularity and elegance. The entrance is by a large and richly-ornamented Norman doorway, supported by six columns, with simply-ornamented capitals. The triple arches above the doorway are in the English style, and the decorations partake in character with many found on the north and west doorways and internal parts of the church. The centre arch forms the west window, being considerably larger than those at the sides, and filled with tracery. The walls of the nave and north transept are Norman, though few exterior arches of that character now remain, being mostly replaced by windows, &c., in the English style, at different periods. The most striking feature on this side is the porch, having circular and pointed arches indiscriminately introduced, composed of similar mouldings. Under it is a Norman doorway, less enriched, but more elegantly proportioned, than that at the west end. The nave is of massive and simple design; and the choir, of which the east window is highly enriched with tracery, is a perfect and splendid example of the early style of English architecture: on the south side of the choir are several stone stalls; and there are also some of wood, enriched with tabernacle work. The upper part of the centre tower fell down, destroying the south transept and the roof of the western part of the south aisle, on March 30, 1690. The present tower was probably rebuilt about the year 1700, but in a style by no means corresponding with the original. The chapter-house is a beautiful building attached to the south side of the choir: the room used for that purpose, now the vestry-room, appears from its style and simplicity to be of an earlier date: over it is a room now used as a school. Among the many striking architectural peculiarities which this magnificent edifice exhibits are two clusters of columns, or piers, supporting arches in the gallery, on the north side of the nave. The font is simple, with a beautiful and lofty cover of carved wood, suspended from the second arch, on the north side of the nave. In 1626 a fine-toned

organ was erected by private subscription, and adds considerably to the beauty of the choir. The only monuments of consequence are those of a knight and a lady, and two slabs—one for abbot Selby, dated 1504; and the other for abbot Bermich, or Bedwick, 1526."

It may be added that the east end of Selby church possessed what was called a "Jesse window," representing the genealogy of Christ in painted glass. But a few fragments of this now remain.

The dimensions of this edifice are as follow :

The length, from east to west . . . 267 feet.
Breadth, from north to south . . . 50 ,,
Length of transept . . . 100 ,,

while the east and west ends are respectively equidistant from the pillars that support the tower.

Selby is noted as the birth-place of one of the kings of England. A year after the foundation of the abbey, William and his queen paid a visit to the place; and here was born his youngest son, who afterwards reigned as Henry I. In the early part of the great civil war it was held by the parliamentary party: it was afterwards taken by the royalists, but re-taken subsequently by sir Thomas Fairfax.

Selby is well built, and possesses a town-hall. Its population at the last census was 5,376.

THE ADULTERATION OF FOOD.

MY attention has been called to this important, though painful, subject by the recent appearance of a little work, by Mr. Mitchell, on the falsifications of food*. The subject is one which has long occupied a large share of my thoughts, as I have pondered over the various circumstances affecting the health and longevity of our fellow-men in this artificial era; and, bearing as it does, more or less, upon the conditions of life of every reader, I believe a notice of the most notorious and injurious of these sophistications will find favour in the eyes of all who read these pages. In so doing, I shall take Mr. Mitchell's little work as my authority, adding such observations as have come more immediately under my recognition.

To commence with water. Although here the adulterations are not connected, as in most other cases, with fraud, few persons will believe that such a beverage as pure water, free from all injurious constituents, is scarcely to be had, unless artificially prepared, in a large town. The most dangerous and alarming of these is the presence of a salt of lead; and this substance exists far more generally than would be imagined. There can be no question as to the true source of this poisonous addition being the leaden pipes and lead-lined cisterns in which water is kept for domestic use. The poison occurs principally in the form of a carbonate of lead, which, though fortunately a very insoluble salt of lead, is nevertheless dissolved to a sufficient extent in some waters to commit most serious mischief. An illustration of the deadly power of this substance occurred at the royal kennel at Windsor. The men who drank of the water were attacked with colic; and the dogs

fell lame. On examination, a large amount of dissolved lead was detected in the water. A more tragic story is related by sir George Baker, in the following terms: "A gentleman was the father of a numerous family, having had one-and-twenty children, of whom eight died young, and thirteen survived their parents. During their infancy—and, indeed, until they had quitted the place of their usual residence—they were all remarkably unhealthy, being particularly subject to disorders of the stomach and bowels. The father, during many years, was paralytic; and the mother, for a long time, was subject to colics and bilious obstructions." After the death of the parents the pump was examined, and found to be so corroded as to have been reduced to the thickness of brown paper, and was riddled with holes. More recently a more extensive work of disease and death has been done by poisoned water at Southampton. The most distressing cases of paralysis have occurred, the origin of which has been satisfactorily accounted for by the discovery of a large amount of dissolved lead in the water drunk by one portion of the inhabitants. Now, no one need drink such a fluid unless he chooses; and a very simple method of detecting the poison, even to the fifty-thousandth part of a grain, may be mentioned, by means of which the most inexpert operator can instantly discover whether his ordinary beverage is free from poison or otherwise. Put in a common medicine-bottle, with a wide mouth, fitted with a perforated cork, a lump or two of sulphuret of iron, and pour a little weak sulphuric acid and water over it, adapting an U-shaped tube to its mouth. Sulphuretted hydrogen gas instantly begins to rise; and, if a little of the suspected water is put into a wine-glass with a drop of acetic acid, and the one leg of the tube allowed to dip into the water, so that bubbles of the gas are forced through it, the presence of the least particle of lead is immediately made known by the appearance of a brownish tinge in the water, which is in fact a sulphuret of lead. The best remedy is to have the cisterns cleansed thoroughly once a week, or to place a sheet of zinc in them, upon which the lead becomes deposited; and this can be easily removed and cleansed at suitable periods.

Though in most cases not so readily detected, the adulterations fraudulently committed in the preparation of other articles for the food of man are not less detrimental to health; nor have they, indeed, been free of the guilt of having actually destroyed life. Of these, the adulterations of bread, "the staff of life," are the most abominable. It tells a bad tale for the integrity of commercial principle in our day, but I fear it is too true, that the only way to obtain pure bread is to buy the grain, and have it ground and made into food under our own control. Mr. Mitchell declares, in the work before us, that he has never yet analyzed a single specimen of bread that did not contain alum, and Dr. Ure mentions, as a "remarkable fact," that he once obtained bread in Glasgow which did not contain any sensible quantity of this salt. The flour from which bread is made is adulterated with potato-starch, bean, pea, and rye-flour, chalk, bone-earth, powdered flints, and plaster of Paris. Various means exist by which the presence of these can be detected; amongst

* Published by Baillière, Regent-street, London.

them, the microscope is becoming daily more valuable.

But it is in bread itself that the most gross, and even shocking, frauds are committed. A very common, and not positively injurious, adulteration is the intermixture of boiled potato with the dough. Bread, thus prepared, is diluted—so to speak, full 90 per cent. in strength. The most common adulterations in England are alum, carbonate of ammonia, carbonate of magnesia, and chalk. The first-named of these substances, although its sale is prohibited by law for such purposes, is consumed to an extent altogether enormous. Its intension is to give bread made out of inferior flour the whiteness and lightness of that made only from the finest kinds. The smallest quantity that can be used with the desired effect is about a quarter of a pound to a sack of flour, or about twenty-four grains in a four-pound loaf; but the quantity used is far larger than this. Dr. Ure mentions that as much as nearly 200 grains have been found in the quartern loaf; and Mr. Mitchell found in one specimen of baker's bread as much as 116 grains of this substance. By crumbling a little bread into water, filtering, and evaporating until it becomes tolerably concentrated, and then adding a little liquor of ammonia, the alum will fall in the form of a white powder, which can be collected and dried. The volatile salt, or carbonate of ammonia, is used to give to bread that excessive porosity which is so much admired by some; being a very volatile substance, after "blowing up" the dough, it is generally almost entirely dissipated by the heat of the oven. It is to be feared that the other articles are used in almost equal quantities to effect this detestable object. In the cheap sorts of pastry, buns, &c., these adulterations are more extensive even than in bread; and the incalculable mischief done in this way to the digestive organs of children and others cannot be estimated. In the work at my side, I find that the analysis of a bun exhibited three grains of alum, and ten of chalk, as its adulterating ingredients.

Next in importance follow the well-known adulterations of milk. So universal is the knowledge of the fact that it is impossible to obtain genuine milk in the metropolis, that the term "London milk" has almost passed into a proverb. At my own table have I detected flour, water, and some colouring principle intended to give it a rich, creamy character; and calculations have, I believe, been made, which show that it is impossible to account for the supply of the enormous volume of milk daily consumed in London, by reference to the existing means of producing it, without calling the pump to our aid to make up the deficiency. Water is, undoubtedly, the chief adulteration; but its diluent influence must be corrected, and it is therefore thickened with flour or starch, or, as I have heard, in Paris even with an emulsion of calves' brains.

Sugar, of which so large an use is made by this tea-and-coffee-drinking age, is, alas! not to be exempted from this painful catalogue of frauds. It must have been noticed by experienced housekeepers that sugar is not what it used to be; that it has lost the intense and luscious sweetness it formerly possessed. Here it is to be regretted

that science has been pressed into the service of imposture; for one of the principal adulterating diluents of sugar is a substance which has only been in late years brought to light by the researches of chemical philosophy: this is "potato-sugar." It is the product of a most curious and interesting (and, indeed, in some respects mysterious) decomposition effected by boiling the starch obtained from potatoes in a vessel containing dilute sulphuric acid; when, in the course of some hours, a crystalline sugar is formed. The mixture of this article with the genuine cane sugar can be detected, according to Mr. Pemier, by a very simple procedure: if a solution of the suspected sugar is boiled with a little caustic potash, it takes on a very decided black tint if it does contain the adulteration; and, if not, is only a little browner than before. Sand, pipe-clay, chalk, plaster of Paris, are also occasionally, but rarely added, since they are easily discovered by their insolubility. A fraud in weight is often committed by selling the sugar in a very moist state, and in a coarse heavy kind of paper. There is reason to believe that lump-sugar is the subject of equally great falsification of a refined kind. Since crystalline sugar has come into vogue as an article for the coffee-table, it has been successfully simulated by crushing down damaged or inferior lump-sugar, and selling it under the new and taking title.

Passing from these to tea by a sort of natural transition, a wider field of fraud than before opens to our view. I may notice the adulterations of this important and, in its pure state, highly nutritious article of diet, under two divisions—frauds committed abroad, and adulterations at home. It is a very general belief that, if tea is purchased directly from the importer, a chest at a time, it must be free from adulteration; but it is too true that, long ago, the Chinese have been master-adepts in the art and mystery of imposition. Those who read the public journals must have remarked a paragraph which has lately been circulating through these papers, headed "Painted Tea." It stated that a chemist, being struck with the vivid brilliancy of colour of some green tea exposed for sale in a grocer's window, purchased some of it. On taking it home, and steeping it in a little cold water, the paint fell to the bottom, leaving the tea of a yellowish colour. This is no solitary case. An interesting account is quoted in the appendix to Mr. Mitchell's work, of a visit, by sir J. F. Davis, to a Chinese manufactory of painted tea. Access to the spot was obtained only by the powerful influence of a Hong merchant. Here a number of Chinese were found busily engaged in manufacturing "delicate young hyson" out of the coarsest damaged black tea. The leaves were first cut up so as to resemble the small leaf of the tea for which they were to pass; then they were dried, were transferred to a cast-iron pan, placed over a furnace, and stirred rapidly with the hand, a small quantity of some yellow powder (probably turmeric) having been previously introduced. In a little time the leaves assumed a yellowish tinge. To turn them green, a small quantity of a pale blue powder was added, which consisted of plaster of Paris and Prussian-blue. The result may be easily imagined by every dabbler in

colours: a fine, delicate, bluish-green tinge was assumed by the leaves; and, being now properly dried, they were fit for the market, and, in the eyes of those who pretend to judge of teas by their colour, could not but appear beautiful specimens of the delicate tea they so closely resembled. The superintendent of tea-culture to the Assam Tea Company adds his testimony to the fact that teas are thus painted for sale: he states that a mixture of sulphate of lime and indigo, finely powdered, is mixed in the tea-pan until the desired bloom is realized. Mr. Warrington, chemical operator to the Society of Apothecaries, entered into a laborious investigation of this subject; and some of his results exhibit an extent of native fraud which must surprise and pain every one. Obtaining specimens from a wholesale importer of the highest respectability, and selecting them out of the original chests, he found an immense proportion of even the very highest-priced green teas painted. He also found that, by a little agitation in a phial of water, the colouring matter could be easily separated from the tea; the latter being left in its natural condition, and, on drying, appearing almost as dark as the ordinary black teas. The paint could now be examined, and appeared pretty generally to consist of a yellow vegetable colour and Prussian-blue, with sulphate of lime. "It appears, therefore," adds this gentleman, "that all the green teas imported into this country are faced, or covered, superficially with a powder, consisting of Prussian-blue, sulphate of lime, and occasionally a yellow or orange-coloured vegetable substance." "What can be the object for the employment of this facing? Is it simply added as an absorbent of the last portion of moisture which cannot be entirely dissipated in the process of drying? Or whether is it only, as I believe, to give that peculiar bloom and colour so characteristic of the varieties of green tea, and which is so generally looked for by the consumer, that the want of the green colour, as in the unglazed teas, I am informed, affects the selling prices most materially. This surely can only arise from the want of the above facts being generally known, as it would be ridiculous to imagine that a painted and adulterated article (for such it must really be considered) should maintain a preference over a genuine one." It is also stated that chests of (so-called) tea are imported into this country, and sold at the auctions for tea, which are known by experienced brokers not to contain a single leaf of tea. The publication of such startling facts as these will, I trust, end in ultimate benefit to the immense class of tea-drinkers in this country; and I hope to see the time when green tea will be banished from the lists of commerce. Surely, could people be but persuaded that tea cannot be made green without the addition of a deleterious paint, this desirable event would be not so remote as I fear it will prove.

Would that it could be truly said that these impostures were confined to unenlightened nations, and that Christian England was innocent of such abominations! It is not long since that I was assured by a person who was an eye-witness to the fact, that a curious machine was in use among some dishonest dealers in tea, by means of which a spurious article was manufactured to a very large

extent. Occasionally, too, public notice appears in the public prints of the seizure of packages of leaves on the premises of the vendors. These leaves are sometimes those of the elder, hawthorn, and sloe, and very frequently exhausted tea-leaves bought up from hotels, and re-rolled, dyed, and dried. To give, however, the proper lustre to the fictitious article, a number of most frightfully injurious substances are employed; salts of lead, and even of copper, being occasionally used, together with the less powerfully detrimental substances, plaster of Paris, Prussian-blue, indigo, &c. Means undoubtedly exist by which these adulterations may be detected; and, setting aside chemical tests, it has occurred to me that a microscopic examination, with a lens of low power, of the leaves after infusion, would undoubtedly form one of the simplest and safest tests as to their genuineness or otherwise. Once let the observer gain an accurate conception of the features of the real leaf of the tea-shrub; and its characteristic appearance will suffice, by a little practice, to enable him to detect the admixture of any other leaves.

Coffee may take the next place, inferior to none in the wholesale frauds committed in its preparation for public use. Does the purchaser flatter himself that there can be no deception when he procures the article in the state of the berry? Vain delusion! It is mentioned, on good authority, that a bean is grown in England, which so much resembles the coffee-berry, that none but the most practised eye can detect the difference; and, when the article is ground, its deep colour is the cloak for innumerable deceptions. In this article of diet, as brought to my own table, even when procured at a self-styled highly respectable establishment, I have frequently detected the strongest and most unmistakable flavour of burnt crusts. Ground and wasted peas and beans are also added to it. Although it has been stated on good authority, that the addition of a small quantity of chicoree improves the flavour of the article, yet it cannot be considered in any other light than an adulteration, and, if extensively employed, even a fraud. The way to obtain coffee least likely to be adulterated is undoubtedly in the unground condition; and I would hope that many, many instances exist, where, from the influence of Christian principles, the least deception would be scrupulously avoided. But it cannot, nor ought to, be concealed, that an enormous amount of imposition is concerned in these departments of commerce, produced by the desire to sell at what is termed a cheap rate; an imposition which tells with sad and cruel force upon the poorer classes of our community, whose routine of daily meals, as has too often been brought under my notice, is a morsel of bread and a cup of so-called tea or coffee. In both these substances, as presented to our use by the Creator, there exists a highly nitrogenized principle, which, strange to say, is identically the same in both tea and coffee; consequently both form, when pure, really substantial articles of diet, if I may so speak; but, when adulterated, the poor consumer loses sometimes perhaps eighty or ninety per cent. of the benefit, while he is cheated with the unsubstantial fallacy of a name. But the idol-worship of the nineteenth century must have victims ever consuming

on its shrine: alas, that they should be found to such a pitiable extent among the poor of this world! In the adulterations which follow there is something more awful still; and we are presented with a description of fraud, the practice of which we can scarcely believe to be the guilt of beings belonging to our own race.

In more than one sense are the bright, illuminated, highly-decorated drink-houses, known as gin-palaces, the grand poison-fountains of the people. Will it be credited that a celebrated brewer publicly avowed that the present flavoured porter cannot be produced without the use of stupefying and intoxicating drugs? Let the reader cast his eye over the following list of articles entering into the composition of ordinary porter—malt, hops, treacle, liquorice-root, burnt sugar, cayenne pepper, Spanish liquorice, *coccus Indicus*, impure carbonate of potash, alum, copperas, ginger, lime, linseed, cinnamon, and water—and, contrasting it with the only ingredients allowed by law to be used, malt, hops, sugar, and water, let him say whether here is not a system of adulteration as iniquitous in its nature as it is enormous in its amount. It has even been stated that beer has been made without any malt or hops; its colour, flavour, and narcotic qualities being entirely produced by the drugs used in its manufacture. Some of these frauds are committed by the publican, others by the brewer. Their intention is sufficiently obvious: it is not to furnish the poor labouring man with an invigorating and refreshing beverage, containing a large amount of nutrient extractive matter, by which his frame may receive thence additions of material which it has lost in the hard day's toil, but to put into his hands a deadly, sense-annulling, stupefying draught, intended to produce a dismal intoxication, and but too well calculated to ruin him body and soul.

The adulterations of ardent spirits are yet more appalling. The first intention is to increase the quantity, and this is effected by water. Thus is necessitated, in order to conceal the first fraud, a second and far more terrible kind. With what pain do I record the guilty catalogue!—oil of turpentine, Guinea, and Cayenne pepper, cherry laurel-water, spirit of almond cakes, sulphuric acid, lime-water, alum, acetate of lead, carbonate of potash, grains of paradise: the merest tyro in chemistry knows that several of these substances are among the most virulent poisons known to modern science. O that the poor wretches whose maddened lives are spent alternately in beggary and in the eager libation of such soul-drowning draughts as these, knew and would consider these things! Who that looks on the youthful old age and grave-like pallor of these miserable beings, who that measures the shrivelled body, and feels, as I have done, the dry and parchment skin of the trembling, wasted arm, or hears the low, delirious mutter of an induced demency, and runs the glance over the fatal list above drawn, can fail to see in those symptoms of a death-life the too certain work of a withering poison, in comparison with the physical effects of which a strong dose of prussic acid itself were almost a mercy?

And if the poor, so also, though to a less extent, are the rich the victims of this shameful art. I believe that few persons have a real concep-

tion of the immense wine manufacture conducted in England. Home-made wines of the worst kind, by a little ingenuity, are converted into either port or sherry; and this is not, as might be supposed a mere *jeu d'esprit*, but a most notorious and painful truth. If a deep-coloured wine is wanted, it is made by adding a deep-coloured dye; and every other vinous attribute is simulated in the same way, even to communicating what is termed by those who know when "the wine behaves itself aright," the *bouquet*. To such an extent has scientific ingenuity come to the help of the adulterators, that what would otherwise appear altogether an impossibility is easily effected: in the course of a few hours all the flavour which without art it would take years to produce is perfectly accomplished by the addition of suitable ingredients. If I were to make a rough estimate, I should be disposed to say that, if the figures 3,000 represented the amount of wine consumed in Great Britain, 1,000 would about represent the quantity actually imported, the remaining 2,000 being manufactured at home. Occasionally ingredients of a highly poisonous kind are found in wine; nor is it to be wondered at, when we find such a lamentable ignorance of the properties of bodies as is exhibited in the directions given in receipt-books for making wines. Thus a popular treatise recommends the introduction of lead into wine, for a particular purpose; and the inevitable result would be that all who partook of it would suffer more or less from the poisonous effects of this substance in a solution, even in small quantities. At the commencement of the last century, so persuaded were the authorities in Germany of the deadly effects of this poison in wine, that, finding that laws of extreme severity were ineffectual in putting an end to the practice, they determined to make an example of one individual as a terror to the rest; and him they beheaded. Other dealers, who had been persuaded by him to make the same deadly experiment, were heavily fined; and the poisonous wine was thrown away. It is not long since that some wine was seized in Paris, at the *Halle aux Vins*, which was suspected to contain some poisonous substance; and it was ordered to be all thrown into the Seine. Soon afterwards dead fish in great numbers appeared on the surface of the stream; a sufficient evidence of the existence of a strong poison in the fluid. Would that the same vigilant board which watches over the health of the Parisian population, and whose duty it is to scrutinize all articles of food exposed for sale, had its parallel in our own land!

Among the miscellaneous articles of food it cannot, unfortunately, be said that fraud is either less active or less ingenious in the devices by which it conceals itself. It must have been a subject of universal remark, and particularly amongst housewives, that mustard is a most variable article, both as to appearance and pungency; and to the medical man, who finds often his most prompt and valuable auxiliary in a hot poultice made of this substance, it is frequently a matter of the utmost vexation and disappointment. Wheat flour, the flour of peas, and of linseed ground very fine, are the ordinary diluents; while the preservation of the colour of the adulterated article is effected by an admixture of turmeric. It is said also that

occasionally mineral ingredients are intermixed with it, to add weight or colour. Cayenne pepper is commonly adulterated with powder of red sanders wood; and its colour is heightened with red lead. The history of pepper is yet more singular. Here, as in the case of coffee, to purchase the article in the unground condition is no guarantee of its purity. Mr. Mitchell says: "Fraud has taken up a higher position, as regards this condiment, than even any other; for factitious peppercorns are made and sold, sometimes alone, and sometimes mixed with the genuine, from which, indeed, by their outward appearance, they can be scarcely distinguished, so great have been the skill and labour bestowed upon their manufacture. They are made of oil-cake, either linseed or mustard, with a considerable quantity of clay, and a little cayenne pepper as a flavouring matter. This fraud, however, is easily discovered: the genuine pepper-berries suffer no change when immersed in water: the factitious, when treated in the same manner, fall to pieces." In the pulverulent condition fraud is more easy; earthy matters, powdered husks of mustard, the sweepings of pepper warehouses. Technically, I am told, these adulterations go under the title pepper-dust, or are known by the abbreviations P.D. Pickles and vinegar are also extensively adulterated. I believe a small portion of sulphuric acid in vinegar is allowed by law; but the dealers interpret this permission to a most unwarrantable extent, and the mineral acid is introduced in large quantities to give an apparent strength to the vinegar. Other acrid substances are also occasionally added. Copper is unhappily too notorious an adulteration in pickles to need more than a cursory remark. My last particular must be confectionary. No one, ignorant of the fact, would readily credit the vast amount of injurious, poisonous, and nauseous articles introduced into these preparations, particularly into comfits and lozenges; and, as these are consumed in the largest extent by a class of devourers whose palatal perceptiveness is not over exquisite, it can hardly be doubted that the children swallow an immense quantity of substances which, administered in any other form, would be condemned as acrid poisons. Of these, chalk, plaster of Paris, pipe-clay, and divers poisonous colouring principles, form the chief. So important was this subject in the considerations of the Council of Health, at Paris, that they employed men of the highest rank in science to investigate the question; and their report well deserves attention from any one who has the gift or care of children. Dr. O'Shaughnessy says: "One concern in the city, from which I have obtained the greatest number of poisonous specimens, employs eleven men daily in their manufacture. I cannot, therefore, be accused of exaggeration when I assert that millions of children are thus daily dosed with metallic and vegetable poisons—in minute quantities it is true, but in quantities dependent for their amount on the caprice of a workman or a machine, and sufficient, in the minutest degree, to exercise their peculiar insidious effects, if taken as a practice, from day to day."

With these remarks I must take leave of a subject which, however necessary for the public good to be openly treated of, is one which it is impossible either to write upon or to peruse with-

out indignation and sorrow. If, in the eyes of a just and holy God, a "false balance is an abomination", how much more abominable and hateful these doubly evil falsifications about which I have written!—evil, not only in the direct robbery they commit upon the purchaser, but in the injury they commit upon his person; the means which God has appointed as the sources of health and strength becoming, by the instrumentality of dishonest men, the disseminators of disease, or even death, to a large portion of the human family.

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REMARKS ON THE LORD'S PRAYER.

BY THE REV. THOMAS BEST, M.A.,

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In order to have a right knowledge and understanding of the Lord's prayer, we must bear in mind the circumstances under which it was given by our Lord to his disciples, as a form of words to be used. These circumstances are related by St. Luke: "And it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

We are not to suppose, from these words, either that Christ's personal attendants had not hitherto been in the habit of praying, or that they felt themselves too ignorant to pray. The request was not, "Lord, teach us to pray;" but, "Lord, teach us to pray, as John also taught his disciples." As if they had said, "Lord, give to thy followers an appropriate form of words for their use, as John did to his followers."

John acted under a special commission, and fulfilled a peculiar office. His proper work was, to go before the face of the Lord, to prepare his way, by preaching: "Repent ye, for the kingdom of heaven is at hand." "He would baptize with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus." Thus would John make ready a people prepared for the Lord. John's disciples, therefore, would consist of such as were baptized of him, confessing their sins, and professed to be waiting in expectation till the Christ should be made manifest to Israel. This event would be marked by a miraculous token, which would at once distinguish the person of the Messiah, and designate him to his office: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost. And I saw," said John, "and bare record that this is the Son of God."

Now, we may infer, from the request made to our Lord by one of his disciples, as related by St. Luke, that John during his public ministry had given to his followers, for their particular use, a form of prayer adapted to their circumstances, and suited to his dispensation. And we may fairly conjecture that the tenor of such a prayer must have been after this manner: "O Lord God of

Israel, by whose providence thy servant John was wonderfully born, and sent to prepare the way of the Lord, and to make ready a people for him, by preaching the baptism of repentance, grant to thy people Israel grace truly to repent according to his preaching, and, being warned to flee from the wrath to come, to receive his baptism; and may they and we wait in faith and hope till the consolation of Israel shall appear." Such must have been the general purport of a prayer which "John taught his disciples." Such a prayer would be what may be called an occasional prayer, a prayer proper to the particular case. It would not be intended to embody and express their general wants or desires, but only such as had special reference to John's ministry. And this prayer would be superseded and fall into disuse as soon as John's mission was ended and Jesus had openly appeared; as soon as the beams of the morning star had faded, and lost themselves in the richer effulgence of the day-spring from on high.

It was under these circumstances that one of the disciples of Jesus preferred the request, "Lord, teach us to pray, as John also taught his disciples." Our Lord, in giving them a form of words to be said when they prayed, in compliance with such a request, would give them a prayer, intended not to embody or express their general wants and desires, but only to ask for those things which had especial reference to his dispensation, and to the progress and perfecting of his kingdom. It would be like the prayer which John gave to his disciples—an occasional prayer, to be added to their other devout exercises; a prayer to be said when they prayed.

There would be indeed this difference between the two prayers: the dispensation of John was of brief duration and of an introductory nature; but the dispensation of the fulness of times will continue till the consummation of all things, even unto the end of the world. And, therefore, the prayer which the Lord himself hath taught us will never be superseded or set aside, till Christ shall have accomplished the number of his elect, and fulfilled his kingdom. Till then, our Saviour's direction to his disciples forms one of the laws of his church: "When ye pray, say," &c.; as if he had said, "In all your prayers let this prayer have a place. Never meet together for prayer without using this form of words."

The church of England is careful to follow this injunction of her blessed Lord. She provides that, as soon as her infant members are able to understand what prayer means, they shall be taught to repeat these exact words: "Catechist: My good child. Let me hear, therefore, if thou canst say the Lord's prayer." And there is no occasion on which her members can assemble for the worship of God, or the offering of prayer, but in the prescribed service for such occasion the Lord's prayer forms a part. Not only in "The order of morning and evening prayer daily, throughout the year," but in her communion-service, in her several offices of baptism, burial, solemnization of matrimony, confirmation, visitation of the sick, churching of women, in each and all of these the Lord's prayer is especially enjoined. So carefully does she obey her Lord's commandment to his disciples: "And he said unto them, When ye pray, say, Our Father," &c.

In the prayer which he has given to his disciples, our Saviour teaches them, in the first place, how to address the Hearer of prayer:

"OUR FATHER WHICH ART IN HEAVEN."

None but Christ's disciples are warranted thus to look up to the God of all grace. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). Again: "Ye are all the children of God by faith in Christ Jesus." Once more: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

In what a most interesting and important point of view does this invocation place the act of offering the Lord's prayer. It is the child of God, by faith in Christ Jesus, looking up to heaven in the spirit of adoption, and crying, "Abba, Father."

The prayer itself consists of six petitions, in the first three of which we ask for what as Christians we ought chiefly to desire, and in the remaining three, for what as Christians we are warranted, by special promise, confidently to expect.

"HALLOWED BE THY NAME."

The name of God is God himself, in the truth of his character. And, in this petition, we desire of God that his true character may be manifested to all people, and be by them worthily esteemed and had in honour, that the praise and glory due unto him may be rendered by all his reasonable creatures throughout the world.

And this is a prayer pertaining to the Christian dispensation. It is virtually a petition for the universal spread of the gospel: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is only as God is made manifest in his Son, and in the gospel of his Son, that his name can be known, and, therefore, can be hallowed and honoured. Hence it was said by Jesus himself: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." And, again: "O, righteous Father, the world hath not known thee; but I have known thee; and these have known that thou hast sent me; and I have declared unto them thy name, and will declare it." When, therefore, we pray, "Hallowed be thy name," we only ask in other words for the universal extension of the light of the glorious gospel of Christ.

"THY KINGDOM COME."

This is also a prayer proper to the Christian dispensation. It is a request for the more extensive sway of the gospel. "The kingdom of God" is the kingdom of Christ; for "the government shall be upon his shoulder." He is set "upon the throne of David, and over the kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever." This petition, therefore, expresses the heart's desire of Christ's disciples for the universal establishment of the Christian faith, and for the supremacy of the principles and power of the gospel throughout the whole earth.

"**THEY WILL BE DONE, AS IN HEAVEN, SO IN EARTH.**"

When we consider what is emphatically the will of God "in earth," we shall see that this petition, like those which precede it, has especial reference to the promulgation and prevalence of the gospel in all lands. "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life" (John vi. 40). "Then said they unto him, What shall we do that we might work the works of God? Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John vi. 28, 29). "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." The will of God, therefore, cannot "be done in earth" till all nations have heard the word of truth, the gospel of their salvation, and are become obedient to the faith.

The Lord's prayer, then, so far, is the prayer of Christ's disciples for his advancing glory and dominion, till the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.

In the three remaining petitions of this prayer we are taught to ask for those things which Christ's disciples will ever stand in need of while engaged in his service upon earth, and which he has encouraged all his followers to expect, in accordance with his express promises:

"**GIVE US DAY BY DAY OUR DAILY BREAD.**"

This is a request for the things needful to the body, for food convenient for us; and this prayer the disciples of Christ are warranted to present with confidence that they shall be heard. For not only does Christ assure his followers that their heavenly Father knoweth that they have need of all these things; but he has left with them a solemn pledge: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A prayer for daily provision is followed by a prayer for daily pardon:

"**AND FORGIVE US OUR SINS; FOR WE ALSO FORGIVE EVERY ONE THAT IS INDEBTED TO US.**"

The need of daily forgiveness and the warrant to look up for daily forgiveness, for the merits and through the mediation of him who is our Advocate with the Father, and the propitiation for our sins, was the thing signified by that mystical transaction, the washing of the disciples' feet. The Saviour's condescension taught indeed a moral lesson. But, besides this, there was contained beneath the outward action a hidden meaning, which at that time was not made known, but which Peter and the rest of the apostles would know afterwards. When the Spirit had guided them into all truth, they would know that, though "clean" washed and pardoned through that blood which cleanseth from all sin, they yet needed, from day to day, to "wash their feet," and to seek at that fountain which is opened for sin and uncleanness the removal of all the defilement contracted in their daily walk, as they pursued the journey of life through this sinful world. And the record of this emblematical action of our Lord should encourage every sincere disciple of

Christ to present with believing persuasion the petition for daily pardon, which he is taught to offer to God.

"**AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.**"

This is a prayer that God would so preserve us in all the dangers to which we may be exposed in our Christian course, as that we shall not be overcome by them, but "have power and strength to have victory, and to triumph against the devil, the world, and the flesh."

And there are two grounds on which the confidence of Christians in this request may surely rest, namely, Christ's plea on their behalf, and the express promise made to them to this effect: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way to escape, that ye may be able to bear it."

The Lord's prayer, then, is emphatically a prayer for the use of Christ's disciples, as such. It expresses what as disciples we desire for Christ, and what as disciples we are warranted to expect from Christ. It does not include a wide range of other desires and wants which we must daily make known unto God. It is perfect for the purpose for which it was given; but it is to be added to our other prayers, and not to be substituted for them.

THE WISE MEN LED BY THE STAR:

A Sermon,

(For the Epiphany).

BY THE VEN. C. J. HOARE, M.A.,

Archdeacon of Surrey, Canon of Winchester, and Vicar of Godstone, Surrey.

MATT. II. X.

"When they saw the star, they rejoiced with exceeding great joy."

ON Christmas-day we contemplate the infant Jesus as visited at his birth by shepherds of the field. We behold him on this day of Epiphany, at the same period of life, manifested to philosophers—to "wise men, coming from the east to Jerusalem, and saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

We are, doubtless, to learn from this circumstance that men of all ranks are invited to the Christian faith, and to see and believe on the "Saviour, which is Christ the Lord." The shepherds of the field were humble enough to receive and welcome him who came in lowly garb, and the meanest circumstances of mortality. The wise men were wise enough to

overlook the same circumstances when accompanying him whom they knew, by a peculiar revelation, to be born King of the Jews; and they thought even their gold, their frankincense, and their myrrh (as recorded in the gospel for this day) well bestowed and richly repaid, when presented to the Saviour of themselves, and of mankind.

These wise men had another and significant character. The shepherds were Jews: these were Gentiles; not of the stock of Abraham, but hitherto afar off—as far as the east is from the west: they “came from the east to Jerusalem.” The lesson, therefore, taught us here in a figure, doubtless, was that the time was come when Jew and Gentile were to be gathered into the same fold; when the middle wall of partition was to be broken down, which had hitherto separated the chosen nation of Israelites from the rest of all men that dwelt on the face of the whole earth; and when “all the ends of the earth were to see the salvation of God.”

It was thus early, and thus mysteriously, that God was pleased to mark the birth, and the appearance of his Son Jesus Christ in the world. As Jesus was hereafter, when “lifted up” on the cross, to “draw all men unto him,” so now, even in his cradle, he draws Jews and Gentiles around to worship him. As he made himself debtor, in his grace and mercy, alike to the wise and the unwise, the bond and free; so he now reveals himself alike to humble shepherds and honourable magi, and seems already to have prepared the way of the “kings of the east” for his future and more glorious kingdom, when indeed “all kings shall fall down before him, all nations shall do him service.”

I. Proceeding then, first, to a few further general remarks on the conduct of these wise men (perhaps themselves eastern rulers), we cannot but consider them as endued with a very extraordinary and exemplary faith.—First, as men of *science*, addicted to the study of the stars, and of the motions and laws of the heavenly bodies, they turned their acquisitions of human knowledge to a divine account. Far, far from making an investigation of the laws of nature, as often they are made, a ground or a cause for disputing the authority and government of the Creator, they were led by the extraordinary appearance of this star in the east to consult the will of him “who telleth the number of the stars, and calleth them all by their names.” They, perhaps, had heard the prophecy recorded of old time: “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel;” and they had doubtless some revelation which persuaded, but did not compel belief otherwise than as

to sincere and honest men, that this was the star which shone out at last as an emblem of the Star of Jacob, and here was the sceptre which should govern the people of God. They made, in short, human learning subservient to a divine teaching; and were thankful that their imperfect understandings should be led by him who was greater than all, and “whose understanding is infinite.”

They were men of *ease*, we may presume, and of much security and honour in their own country; who yet encountered the trouble, labour, and danger of a long and strange journey to accomplish the object of their search, and follow the star which they so fully trusted. They had neither excuses at setting out, nor fears by the way, nor misgivings at the end, when they were questioned by king Herod at Jerusalem, or when they saw the infant Jesus himself, a “babe lying in the manger.” They knew the star could not lie: they were “strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform.” “When they saw the star”—which had for a moment disappeared, perhaps with a further view to try that faith which had already stood through so many trials—“when they saw the star, they rejoiced with exceeding great joy.”

It was that joy of faith, once more, which prompted men possessed of *wealth and abundance*, as well as of ease and honour, to lay of their abundance at the feet of Jesus, to open their treasures, and to present to him gifts, gold and frankincense and myrrh. Such gifts had been little, if merely sent from a distance in pompous acknowledgment of a Saviour whom they would be at no trouble to visit; but they acquired great value in the eyes of him for whose sake they were presented, when their intrinsic worth was enhanced by the free-will offerings of themselves and their bodies to his service; and when, different from the unbidden pilgrimages of more modern days, they were made not a substitute or an apology for something better and more precious, but were themselves a pledge and a type of consecrated affections and a devoted heart—the incense of praise, the myrrh of repentance, offered in the golden censer of a full trust and tried faith in God, while the “trial of their faith more precious than of gold that perisheth was surely found unto praise and honour and glory at the appearing of Jesus Christ.”

II. Honouring, then, the character and conduct of these wise men, we have next and principally to imitate their example: their faith must be ours: their joy must be ours. “When they saw the star, they rejoiced with exceeding great joy.” Nor, doubtless, was

their joy less when they beheld him to whom the star directed them; though, perhaps, they understood but imperfectly the full import of that salvation, which was just beaming from the cradle of the infant Jesus on a benighted world. To us there has been a still clearer epiphany, or declaration of the mystery of the gospel; and, whilst the apostle in the epistle for this day sets forth the mystery of the Gentiles, admitted to a fellowship and full participation of this divine privilege, he exclaims, in reference at once to his own office, and to the great message of which he was the privileged ambassador: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He doubtless had seen what to him stood in the place of this appearance of a star to the wise men. At mid-day, indeed, he had seen a brightness in the sky beyond the brightness of the sun; but he had seen also, by faith, the spiritual glories of the Messiah's kingdom. He had entered upon the experience of its blessings upon earth: he had learned to look forward to the future and final display of those glories in the eternal state; and, under the view of these distinct manifestations of the Saviour's glory he had learned to rejoice with joy unspeakable and full of glory.—It was that "sight of the star" at which they "rejoiced with exceeding great joy."

1. Learn then, first, to obtain a clear view of the end and object of Christ's appearing in the world, and "manifesting forth his glory." It was not only at this particular moment that we are to suppose his glory was declared to the world: it was manifested, as we have already seen, at his birth itself, which was celebrated with the songs of heaven: it was seen at his baptism, when the Spirit of God descended visibly upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." "It was seen in his first miracle which he wrought in Cana of Galilee, when, as it was said by St. John, "this beginning of miracles Jesus did, and manifested forth his glory; and his disciples believed on him." They had further reason to believe when, afterwards, they bore witness to the continuance of these astonishing works, which, as he said, "bear witness of me that the Father hath sent me." What was *then* the manifestation of his glory on Mount Tabor, when "his countenance did shine as the sun, and his raiment was white as the light"!

But there was beyond this, and farthered by it, a *moral* manifestation of Jesus. There was the display of his true office, as a de-

liverer from sin, its guilt and power, and as exhibiting in himself the purity that he taught, and the innocency that he was come to restore. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." And, when we behold him conquering, in his own person, all the temptations of that evil spirit of darkness; and when we hear him inviting us to follow him in the same conflict, and in our own persons, through him, to overcome the world, to face death without fear, and meet judgment without any painful apprehension of the divine wrath; then, truly, like these men at the sight of their guiding star, we shall rejoice with exceeding great joy; we shall rejoice that "the Day-spring from on high hath visited us;" and that he is come, who hath said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." We shall rejoice that the farthest off in hope, or in holiness, are now made nigh by the blood of Jesus; and not a wanderer on this world's surface but may be brought home, not a mourner but may be comforted, not a sinner but may be pardoned, no one ignorant but may be instructed, no one defiled and impure but may be cleansed, yea, made whiter than snow. Who could thus "see the star," and not "rejoice with exceeding great joy?"

2. But, secondly, let it be considered as a *sense of interest* in certain blessings, which occasioned joy. The very sublimity of the subject before us might afford us something about which to speak, to speculate, to preach. It may awaken the imagination, and give us, perhaps, exalted notions of the Author and the nature of our holy religion. But our joy will be far from the description of the joy in the text, unless we have found the truths of the gospel personally precious to our own souls. To those who have felt their transforming efficacy, who have known their power under the peculiar circumstances in which the sinner finds himself in this world of sin, and of consequent suffering and fear, to those only will there be found occasion of great joy. Those wise men would never have come so far as from the east to Jerusalem in search of speculative truth. There was something, we must believe, practical in their feelings on the subject which brought them that length of way.

It is, my brethren, an inward consciousness of the power of religion over our own heart, which may be properly called, with the apostle even now, "the demonstration of the Spirit and power." When the Spirit of God speaks to the heart in more than mortal accents, or

in the words which man's wisdom teacheth ; when, according to the saying of Christ himself, the Comforter "takes of the things of Christ, and shows them" to the heart ; when he, by his secret influences within, convinces of "sin, of righteousness, and of judgment," then is the true epiphany of the soul ; that is, then, and then only, is the truth of the gospel made manifest, its value realized, its comforts recognized, its warnings felt, its doctrines believed, its promises relied upon, its precepts acted out, its light, in short, fully revealed to ourselves, and reflected in our conduct, to the glory of our Father which is in heaven. "When thus we "see the star", we shall "rejoice with exceeding great joy."

3. And this, we might further say, would imply a *comparative sense of the value* of the gospel of Christ beyond all other joys, all other possessions, all other considerations whatsoever. We have seen to what an extent of labour, sacrifice, and privation these truly wise men consented, in search of their joy. And we may believe they had that "Spirit of revelation in the knowledge of Jesus," which made them, in this regard, esteem "the reproach of Christ greater riches than all the treasures" they left in the east, or brought with them to lay at his feet. And they assuredly considered that they returned to their own country that other way far more richly laden with the knowledge of Christ, and the riches of salvation, than when they came laden with gold and frankincense and myrrh. They had found him whom their souls desired ; and whom perhaps their inquiring minds had long eagerly, though darkly, sought ; and, like the Ethiopian treasurer of queen Candace in after times, they "went on their way rejoicing."

What an instruction here upon the preference given to the gospel, where it is fully known, before all the pomps and pleasures and vanities and joys of this present evil and unhappy world ! We seek happiness, but we find it not : "we ask, and receive not, because we ask amiss, that we may spend it on our lusts." But, if we can, like those of old, rejoice in God through our Lord Jesus Christ, then have we found the secret of happiness. We have that which enables us to say : "Whom have I in heaven but thee ? and what is there on earth that I desire in comparison of thee !" No one upon earth in comparison of Thee. No, my brethren, if you have the unsearchable riches of Christ, you feel you have that which makes you rich in the midst of poverty, joyful in every sorrow, and honourable in truth, however despised ; "as having nothing, yet possess-

ing all things." You feel then such an indifference to earthly objects as would have been strange to you before, and still may appear strange to others. What, then, appears to you all the little lightsome gaiety of this world, all the joys of feasting and revelry, all the trifles which now agitate you so much in the wish for them, and disappoint you so much in the loss, and dissatisfy you so much in the enjoyment of them ? Are you now dependent for your heart's cheer upon the scene of mirth and the voice of gladness, as some men count gladness ? Must you now fly from yourselves to company ? from your home to dissipation ? from your honest labour to idleness or lewdness ? Or have you not a well-spring of joy within the heart, springing up unto everlasting life ? Have you not the fulfilment of the Saviour's promise, "Whoso drinketh of this water shall thirst again ; but he that drinketh of the water that I shall give him shall never thirst" ? You have that which ever satisfies without cloying, ever cheers without intoxicating : you have that which worlds can neither buy, nor give, nor take away : you are enabled to rejoice with joy unspeakable and full of glory : and like those who "saw the star", to "rejoice with exceeding great joy."

4. You have, I would say once more, something *in prospect* as well as in possession. The star was conducting them to the presence of the Saviour. And, when they were there, it was still but the prospect of faith which enabled them to rejoice, when they could look forward to the child Jesus becoming a man, a king, a conqueror, an universal monarch, Lord of the armies of heaven and of all the inhabitants of the earth. Brethren, "we see not as yet all things put under him ;" but "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with honour and glory," "exalted now with the right hand of God," "from thenceforth expecting till his enemies be made his footstool." We have, then, now much in faith, and more in prospect. We still "walk by faith, and not by sight." But the holy light of God's word is conducting us to that future, final, and glorious manifestation of Jesus Christ, his true epiphany, when "our God shall come, and shall not keep silence ;" when "out of Zion, the perfection of beauty, God will shine ;" when "he will call to the heavens from above, and to the earth, that he may judge his people." We are still "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." May we be looking, waiting, watching, yea, longing

for it, and "giving all diligence, that we may be found of him in peace, without spot, and blameless." Then shall we have occasion to rejoice indeed with exceeding great joy, when he shall arrive and summon us to judgment. "Then shall we look up, and lift up our head, as knowing that our redemption draweth nigh." Then shall we say indeed, and with feelings of which we can now form but very inadequate notions, "Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will rejoice and be glad in his salvation."

It is not for us indeed to inquire, further than God has revealed, into the nature of that his second coming, and glorious appearing. But it is for us, in conclusion of the subject, to ask in solemn pause, and self-inquiry, "If judgment begin at us, what shall the end be of them that obey not the gospel of God? And, if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" We are not to suppose that the light and splendour of that day will detect nothing that is dark and foul and unseemly in ourselves. Even we, who have now "come to the light that our deeds may be made manifest that they are wrought in God," shall have need to shrink in self-abasement, and fly to the atonement in arrest of judgment. But "what shall the end be of them who obey not the gospel of God?" What shall they do, or how appear, who have "hated the light, neither come to the light, lest their deeds should be reproved"? They must be reproved now, or finally condemned with the world. Therefore be warned, my brethren. Fly now to the refuge, the hope set before you. "Behold now the Lamb of God, that taketh away the sins of the world." Come now to the light, as "children of the light and of the day." The day dawns even for you; nay, is at its height; nay, is far spent; and you have no time to lose, no offers to waste, no grace any further to abuse. May you have a portion of these wise men's wisdom really from above; and may you be wise in time to refuse the evil, and to choose the good. Use prayer, deep, fervent, and frequent, relying on that gracious promise, with which I conclude: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

MISSIONARY RECORDS.

No. XLII.

"Our Christ shall rule the world! His sway
The willing nations shall obey,
And his dominion own.
To him shall every monarch bring
The homage due, and, worshipping,
Shall bow before his throne.

"India shall bring her spicy store,
Brazil her gems, Peru her ore:
No tear of grief shall fall,
No sound of woe shall wound the ear,
No heart shall beat in wrath or fear,
When Christ is Lord of all!"

THE CHURCH MISSIONARY SOCIETY.—"I have said that, since its day of earthly weakness God has largely increased its funds; but, though this be so, they are still utterly inadequate for the work in which it is engaged. It is, indeed, a humbling thought to think that all which seems at this moment to prevent the Christianising of Southern India is the lack of funds to supply that Christian ministry which it actually implores at our hands. But, if the aim of this institution be pure, if its organization be according to the will of Christ, if the spiritual return of its labours be certain, if God has set on it already the seal of his visible blessing, if its needs, finally, be thus great, I confess I see not how we can, any of us, be blameless if we withhold our aid towards its labours. I would earnestly intreat you, who hear me, to look with an honest resolution into your means and your expenditure, and to see, as in God's sight, whether, without reducing your Christian charity in other causes, without withdrawing any aid which you are now bestowing in other Christian institutions, you might not to some extent give aid to this also; and if so, to ask yourselves yet further, whether, if you give not to the great necessity of these your heathen brethren, there be not real danger lest they cry unto the Lord against you, and 'it be sin unto you;' whether if, from self-indulgence, or carelessness, or love of money, or a baseless prejudice, you take not that share to which God invites you in this work of love, you may not indeed be starving unawares your own souls, and tempting him to dry up, by a secret wasting in their very channel, the gifts of grace which are to water you yourselves. If any thing is written plainly upon our national capacities and habits, it surely is, that God has committed to us the duty of evangelizing the earth. For what other purpose has he set this little island in the midst of the sea, made her the market of the habitable earth, bidden every land under heaven wait back to her some of those good gifts which his gracious prodigality of love pours yet upon this fallen world? For what other purpose has he given to our hearty, earnest, practical Saxon, with all his love of home, a restless longing for foreign adventure? For what other purpose has he opened to our traffic the teeming multitudes of China, given to

* "Hymn for the Consecration of Christ church, Jerusalem."

our church the islands of the sea, meted out to us the ancient plains of Hindostan, seated us at either end of torrid Africa, and planted us in the midst of all the islands of the West? For what other purpose does he now bid us people the great island of Australia? For what other purpose have we a purer faith and a superior tone of general morality to other nations, but that we may be his messengers to every people, his witnesses to every land? And how can our land flourish, or our church abound in grace, how are we to be strong ourselves in all the gifts on which depends the nourishment of spiritual life, if we know not the time of our visitation, and answer not to his purpose concerning us?"—(Bishop Wilberforce's Sermon before the University of Oxford, Nov. 1).

THE THAMES-CHURCH SHIP.—"The liberality of those who love the cause of Christ, and the souls of seamen, pays all the expenses of this cruising ark of mercy. No doubt the time will come when the seamen, for whose spiritual benefit she was established, will be most anxious to contribute their mite to so good an object. As soon as the fleet in one section of the river is diminished, the 'Swan' (which has been fitted up for the regular service of the church of England) weighs her anchors, her sails are set, and the 'Thames church' thus moves up or down the river in search of the largest collection of ships. An approved station being found, and the 'church' securely moored, the ships in the section are visited. If there is to be public service in the evening, a flag is hoisted at the mast-head and another at the gaff, denoting the hour at which the service will commence. Should that evening be dark, the flag at the gaff is exchanged for a lantern. All these signs are well understood by the crews, as a coloured signal has been placed in almost every ship. The bell of the Swan is rung for half an hour previous to each service, while her boats are engaged in fetching those seamen who are unable to obtain the use of their own. Hymn-books and prayer-books of large type are lent to the mariners, with the hymns, psalms, and collect for the day, marked by ribbons, that they may readily take their part in the service. It is pleasing to observe how heartily they perform this duty, and prove that they are in earnest, when to the prayer, 'O Lord, open thou our lips,' they respond, 'And our mouth shall show forth thy praise.' On Sunday afternoon the chaplain conducts a bible class for young men and boys, and has had much encouragement from this branch of his labours. Sixty-five persons were present at one of these biblical expositions, seven or eight of whom were master-mariners. The proceedings are commenced with singing and prayer, and each person reads two verses of a given chapter: the chaplain then catechizes the youths, endeavouring to impress saving truths upon the minds of all present. When practicable, the chaplain of the 'Swan' conducts the final service on board the convict-ships, ere they leave the river with their unfortunate exiles" (Report of the Thames Church Mission).—[We much regret to observe that the society's expenses last year, sparing as they are, exceeded its income £110, even including donations to the amount of £321].

THE VAUDESE.—We regret to observe that the expectations which had been raised, of the full emancipation of these persecuted witnesses to evangelical truth, have been but partially realized. They are not allowed, by the law of the 17th Feb., to establish divine worship in the Sardinian dominions wherever a flock can be collected; nor even in the valleys, where they form the bulk of the population, are they permitted to build churches or appoint ministers. The liberty of the press in religious matters is shackled by a variety of obstacles. The constitution of the 8th February provides, also, that "no bibles, catechisms, liturgies, or prayer-books shall be published without the bishop's consent;" and this amounts to a total prohibition in the valleys, the bishop of which is a Romanist. The penalty for the offence of publication without such "approbatur" is, incarceration for a period not exceeding twelve months, and a money fine not exceeding 2,000 francs, or £80. An individual is liable also to punishment for gainsaying even the principles of the state religion, whether by word of mouth or by pen. The Vaudese is debarred, therefore, from repelling an attack upon his faith, much more from showing that of an adversary to be erroneous. The number of children who were educated in the 76 Vaudese schools last year was 4,644: in the superior school for girls there were twenty pupils, and in the Latin (grammar) school 81 youths. 254 patients had been admitted into the hospital. The total number of Vaudese in the valleys is 18,000, dispersed throughout the villages and hamlets; and they have thirteen churches.

A MISSIONARY BISHOP.—The bishop of Antigua, in a letter to the secretaries of the Society for Promoting Christian Knowledge, says: "I take leave, in a matter interesting to my own feelings, in passing, to state that my work, as a missionary bishop, did not await my arrival for its commencement. We had the services on board; and I may add, that it was no ordinary satisfaction to see the numerous congregation, consisting of the officers and seamen of the ship, and, with but one or two exceptions, of the whole of the passengers, entering into our ritual with seeming earnestness, and listening to the gospel truths preached by a bishop of the English church, with solemn respect and deep attention." In the subsequent part of his letter, the bishop communicates the melancholy effect of the hurricane with which it had 'pleased God,' in his unscrutable providence, to visit Antigua on Monday night, August 21. All Saints' and St. Barnabas churches have been "utterly destroyed; St. Philip's completely unroofed, and otherwise much damaged; the parish church in St. Mary's, and the chapel, extensively injured, and the parsonage rendered untenable, the rector escaping with the loss of all his wearing apparel and library. "I know not," he adds, "under the present circumstances of depression, how we shall be enabled even to attempt restoration. Most fortunately, our cathedral, from the newness and solidity of its construction, has escaped with comparatively trifling injuries. I have not time nor heart on the present occasion to say more on the subject as it affects the church, but I add, in illustration of the

violence of the storm, that many lives have been lost through the falling of houses."

HONG KONG.—"I take advantage of the permission granted by the standing committee to draw a bill on the treasurers for the £250 granted to St. John's church, Victoria. The church is already roofed in, and we hope to enter it in September or October by licence; for there will be no opportunity for its consecration. It is a beautiful building, and we have great reason for thankfulness concerning it. The church at Canton seems likely to be completed soon after our own. The church at Shanghai was expected to be finished in the course of the present month. For the generous grant of your venerable society we desire to express our deep gratitude. My free school for English and Portuguese boys, and others speaking the English language, is prospering under an efficient master" (Rev. V. Stanton to the secretaries of the Society for Promoting Christian Knowledge).

INTEREST IN ZION.—"The hundred and second psalm supplies an important sign of Israel's approaching deliverance, when it says, God's 'servants take pleasure in her stones, and favour the dust thereof.' Consider for a moment the wide-spread interest which has been, and still is increasingly, felt respecting Zion, of whom it had been long and justly said: 'This is Zion, whom no man seeketh after' (Jer. xxx. 17). Call to mind how many works have of late issued from the press on the subject of the holy land, and its proper inhabitants; and, though in former times exertions have been made for the good of that people, yet nothing to be compared in extent or efficiency with those which, during the last forty years, have characterized the exertions on behalf of the Jews. But we should attend to the particular expressions employed by the Holy Ghost in this passage. It is here written: 'Thy servants take pleasure in her stones, and favour the dust thereof;' and, when we remember that the queen of England and king of Prussia have united to promote the spiritual well-being of that people, we see in this a literal fulfilment of the word of God by his prophet: 'Kings shall be thy nursing fathers, and their queens thy nursing mothers' (Isa. xlix. 23). (Rev. W. W. Pym).

THE NATURAL MAN A SINNER.—In the last annual report of the chaplain to the Preston house of correction, it is stated that a very large proportion of offences arises from the effects of indulgence in intoxicating drinks, and that "these offences are committed by persons who are ignorant of the scriptures;" who, consequently, do not avail themselves of the opportunity of instruction therein afforded by the sabbath-day. In one of the tabular statements appended to the report, it is asserted that, out of 1,461 prisoners, 877 were ignorant of the Saviour's name, and unable to repeat the Lord's prayer; 605 knowing the Saviour's name, and able to repeat the Lord's prayer more or less imperfectly; 74 acquainted with the elementary truths of religion; five possessing that knowledge level to the capacities of the uneducated; but not one prisoner under the

description of "familiar with the scriptures, and well instructed."

THE RAILWAY SABBATH-SYSTEM OPPOSED TO GOD'S COMMAND.—Let the reader peruse the following statement of facts, and then ask himself, when he looks at the existing decay of the system, whether the judgment of God is not overtaking it? "According to a return, in a late session of the last parliament, there were 47,218 officers and men employed on the seventy-four lines completed at that time; the number of persons indirectly employed being considerably greater." "How distressing the reflection" (says the report of the Lord's Day Society) "that the greater proportion of these men are compelled to follow their ordinary calling on the Lord's day, and many of them to as great an extent as on the lawful working-days! And the committee would ask, how can the divine blessing prosper a system which acts in open defiance of God's command; and which, in seeking for worldly profit, pays so little regard to the welfare of the immortal soul; which, if it does not, like the church of Rome, withdraw the gospel from men, yet does what is tantamount to this, withdraws men from the gospel?"

IRELAND.—"I am here," writes a clergyman in the county of Sligo, "in a moral wilderness: still I am content, as I know my lot to be from the Lord. It is a parish seven miles long, and five broad, and with a population of 9,087. I have only nineteen protestant families, consisting of about seventy-four souls. There are four 'national schools,' as so called, and but one scriptural one within this extent; against which the priest has often, since my arrival, thundered forth his anathemas, and has, at times, reduced our numbers to six young children. At all these schools the children mix indiscriminately: we have nothing like a 'female school' in the place; nor has there ever been, so far as I am informed. The girls are brought up in ignorance of every thing that might prove useful to them in after life." Another correspondent of the "Ladies Hibernian Female School Society" says: "We have no school for girls, though a few attend our parochial school, which has only a master in it. I wish I could describe adequately the need there is for the establishment of one where scriptural instruction might be given, and habits of cleanliness, industry, and order formed. With a few exceptions, the general state of the poor women and girls in this neighbourhood is deplorably wretched—just what popery always leaves its unhappy followers in; nor can we hope for any improvement unless by the word of God coming amongst them. We have a class of twenty-nine adults, to whom we read the scriptures one day in the week before giving out work to them. Several of these are Roman-catholics, and continue to come regularly, notwithstanding the repeated denunciations of the priest. This leads us to conceive we should have a large attendance could we open a working-school. Besides our parochial school, we have another in the mountains (of Sligo), and an infant school, entirely depending

on subscriptions. Unhappily, our landed gentry almost all favour the 'national system'; so that, unless we receive aid from Christian liberality, we can only continue to deplore the ignorance and wretchedness around us." From another district, a report to the "Irish Society" observes: "A great change has come over the feelings of the people: they do not now, as in former times, hoot or shout at persons when about to address them. I have seen Roman-catholics more attentive than, I dare say, some professing protestants would be. Whenever I could get the people together, they seemed quite willing to listen to what I had to say; and I had many opportunities of addressing them. They care little for the power of the priest now: his spiritual power, I may safely say, is quite gone throughout this part of the country; but, still, in temporal things, he is able to act the tyrant, and persecute, by striking off the names of such as he knows to be reading the Irish scriptures from the out-door relief lists."

HINDOO CONVERSION.—"Let every Briton feel that, as a Briton, it is his duty, wherever the mild sceptre of the English sovereign is acknowledged, that the Christianity which makes it mild should be known. Wherever the Hindoo villagers praise, as I have heard them myself, the wisdom and benevolence of the government, they should know the only wise God, and that ever-blessed Redeemer, who has taught them to be wise and benevolent. They have received from us political advantages, and we have received from them pecuniary and commercial benefits; but let union between England and India be cemented by the gift from England of intellectual light to India. You may ask, Do I think it is possible the Hindoos will ever be converted to Christianity? I would say to every man who asks that question, Do you think that the Hindoos, reflective, inquisitive, keen-sighted, will for ever continue to worship stocks and stones, and birds and serpents and monkeys? Do you think that possible? The continuance of Hindooism in its present state is altogether impossible. The means of its transition from that state is placed by God in the hands of England" (Rev. W. Arthur). H. S.

The Cabinet.

THE HOLY SPIRIT.—The Spirit is not had upon courtesy of man's will, but by the overpowering of God's grace. The chief way of the working of the Spirit is to work faith and love, and to build up Christians by faith and love.—*Lightfoot.*

RELIGION.—Christianity consists more in practice than in theory, being an occupation rather than a profession.—*Clement Alexandrianus.*

PRAYER is the lifting up of the mind and pouring out of our soul before God; not a labour of the lips only, but an inward groaning of the spirit.—*Dean Boys.*

ACTIONS.—Take care of your actions: every evil action is a step towards an evil habit; and every evil habit is a step towards that bottomless gulf, from which there is no return.—*Seed.*

Poetry.

HYMN:

TRANSLATED FROM THE WELSH.

(For the Church of England Magazine.)

"Af at yr orsedd fel yr wyf,
Anfeidrol orsedd gras;" &c.
WILLIAMS—FANTY Y CHWEN.

To Jesu's throne unclean I go,
The Saviour's throne of grace;
To him disclose my wounds, my woe,
My sores before him place.

To his high throne I will draw near,
Though dyed with sin's dark stains,
On him rely—why should I fear?
His blood all pardon gains.

In him a million mercies lie,
His love no words can paint:
With faithful care he will supply
Each poor, afflicted saint.

Though raised on high, he hears me call,
He'll lift me from the dust;
My tower, my strength, my God, my all,
To him my soul I trust.

M. C. L.

Llangynwyd Vicarage.

THE SILVER LINING.

BY COLONEL BLACKER.

(For the Church of England Magazine.)

STARLESS and sadly 'tis deep'ning round,
The night of sorrow and doubt and fear;
And lost to view 'mid the gloom profound
Are the prospects wont the heart to cheer;
Yet O, let us yield not to dark despair,
Nor down be the qualling spirit bow'd:
To-day may be foul, yet to-morrow be fair:
"There's a silver lining to ev'ry cloud!"

Though all unreal our joys may prove,
A pageant fading and falsely gay,
Our visions of bliss and dreams of love
May fleet like the morning mist away:
Though bitter the sorrows that round us press,
And ills may appear on ills to crowd,
There still is a refuge from all distress:
"There's a silver lining to ev'ry cloud."

Thou poverty's pilgrim, whose portion below
Seems the tear-watered bread of affection and care,
As, struggling sad, through this vale of woe
The burden of sorrow 'tis thine to bear.

* This expression is a literal translation from the Irish. Milton has availed himself of it in his "Comus," when he speaks of a cloud "turning its silver lining on the night." I found it lately in a charming little brochure of Mrs. Hall's.—W. B.

This hope be thy teacher those ills to forget—
Oppressed by the rich one or spurn'd by the proud,
In mansions above there is joy for thee yet :
"There's a silver lining to ev'ry cloud."

E'en then, when death his icy hand
On our nearest and dearest has sternly laid,
And affection's sever'd ties demand
That nature's tribute of tears be paid,
Strength to the mourner's heart is given
To smile at the coffin, the pall, the shroud :
'Tis the whisper of faith, as it points to heaven,
"There's a silver lining to ev'ry cloud."

CHRIST IS ALWAYS WITH US*.

As the sun that cheers the sky
Shines on every place the same,
So the Lord is always nigh
Unto all that know his name.

Wheresoe'er their duties call,
He is there to guide their way :
He is ever with us all,
Those who die, or those who stay.

He will hear our humble prayer,
Shepherd of his lambs and sheep ;
Yea, his mercy and his care
Will our souls in safety keep.

In his strength we shall be strong,
Strong to bear each cross or pain :
Be it soon or be it long,
Heaven at last through him we'll gain.

SCRIPTURAL LYRICS.

No. XXIV.

By Miss M. A. STODART.

ECCLIESIASTES xi. 9.

REJOICE! for life is just begun ;
And raise thy hopes, unheeding boy :
All gaily beams thy morning sun,
And pleasure points to varied joy.

She beckons to her fairy bowers,
Where all is bright and all is gay :
Her cup of wine is crowned with flowers,
And sorrow sinks before her lay.

Say, dost thou sigh for softer bliss,
And long for beauty's favouring smile ?
Go, bask beneath her loveliness,
Nor deem that heart concealeth guile.

Or turn where glory's ranks disclose
Their banners waving in the sky :
Haste, rush upon the wond'ring foe,
The valiant fall, the fearful fly.

* From Hymns and Scripture Chants." By the rev. A. W. Brown, Fyfeley. London : Wertheim and Co. 1848. A pleasing little volume.

Then hang on high the blood-stained lance,
Thy temples with the laurel crown :
See, thousands bend before thy glance,
Joy in thy smile, and dread thy frown.

Nor fear disgust in solitude :
The minstrel stands within thy hall ;
His harp can cheer the weary mood,
And free the soul from sorrow's thrall.

Yea, every joy the earth can give
Thy potent call will straight obey ;
Then let thy soul rejoice to live,
And bow that soul to passion's sway.

One moment more, impatient youth !
Thy brilliant path is yet untrod,
Then mark the words of changeless truth :
For these, prepare to meet thy God.

Miscellaneous.

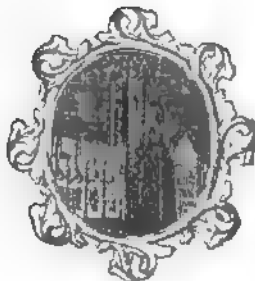
BETHLEHEM.—It may with truth be affirmed that not one spot on the face of the globe is more calculated to make a deep impression on the mind of a believer in the gospel than the humble, retired, yet deeply-important village of Bethlehem, beautifully-surrounded by hills and valleys. It is remarkable that at the side of an arched gateway entering it are several ancient wells, which I am strongly of opinion are those that at one time contained the water David had longed to drink from, when engaged in hostilities with the Philistines. On this, a "high day" to me at proceeding to the village, I rejoiced exceedingly, but more particularly in having witnessed the very spot where had come forth a Governor of Israel, that splendid Star and Day-spring from on high, who came to give light to those sitting in the shadow of death. It will be unnecessary to describe minutely the interesting scenes around—the valley where the luminary had appeared to the shepherds, and their surprise at the heavenly choir; with the spot which had given birth to him who surrendered the glory of heaven, and became an infant, subject to all the weaknesses and evils of our nature. To us a child has indeed been born, a Son given, the Saviour, Christ our Lord. Wonder, O heavens! and be astonished, O earth! In the convent is a subterranean chapel, where the Son of God came forth, and was cradled in obscurity. The precise spot is marked by the representation of a star, formed of variegated marble. Blessed chorus, "hark! the glad sound, the Redeemer comes!" The whole place is illuminated by lamps; faint symbols, however, of that glorious Light, which, rising here, shed its healing influence on the nations. On leaving the place the organ sounded its swelling notes, accompanied with the chanting of the monks, bringing powerfully to mind that eternal trump of praise by angelic spirits around the throne above, which was highly affecting, and overpowered me with the most profound awe and veneration.—*Dr. Ras Wilson on Judea.*

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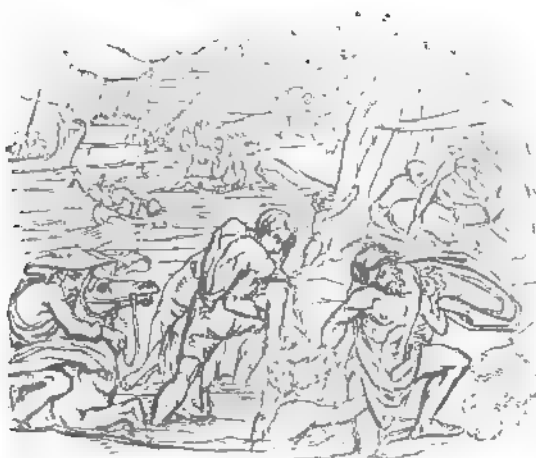
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY BILLS."

No. 743.—JANUARY 13, 1949.



(The Deluge.)

THE DELUGE.

THE most extended judgment with which God has hitherto visited the world is that of the general deluge. We can form but very inadequate ideas of the state of society in ante-diluvian times. Perhaps there were mighty kingdoms, populous cities, civil institutions: we know that discoveries had been made in art and science; and it is likely that, protracted as the life of man then was, thus affording more scope for acquirement, the progress of intellectual ability was very great. But together with the successful cultivation of the intellect came a depravation of morals: men were confident in themselves, and lived without God. The consequence was that "the earth was filled with violence," and that "all flesh had corrupted his way upon the earth." The dreadful scenes which must have ensued overpass our conception. In later times, if some scourge of mankind arises, his race

is briefly run; a few years suffice to remove him from the stage on which he has played his evil part. But, in the comparative infancy of the world, tyrants might reign on for centuries; and the course of blood on which any one had entered lasted, it was possible, five hundred years. How distant the hope of deliverance to those whom he oppressed!

The Lord's eye is upon the children of men. He would have had that wicked race repent; and he provided among them "a preacher of righteousness." But the expostulations of mercy were disregarded; and then came the time of judgment. "All the fountains of the great deep were broken up; and the windows of heaven were opened." And there was a wide-wasting destruction, from which none could escape.

We are informed by our Saviour himself that this judgment was unexpected. The warnings of Noah were disregarded: men went on marrying

and giving in marriage, indulging their sensual lusts, occupied in their ordinary pursuits, till the very day of the catastrophe. And perhaps its first burst was deemed no more than a common storm. But with what emotions must they have perceived that the storm did not clear off; that the waters rose into their pleasant palaces, and washed their inland cities! With what eyes must the neighbouring tribes have watched the vast ark, which they had derided, beginning to float upon the boiling waves! Then the horrible certainty would flash upon their minds that the warnings they had rejected were true; and we may faintly imagine the desperate exertions to reach some place of anticipated refuge; the employment of their frail vessels to overtake the ark; the wreck of hopes; the fear, the fury, the madness of passion; till in a few short days all that the world had contained of busy life had gone down into the deep, and the waters dashed unconstrained over the universal ruin. The ocean was become the sepulchre of all nations.

Such a judgment speaks loudly to every generation of mankind. A just God will inflict vengeance upon sin. He has provided a way of return to him—an ark of refuge, which opens its doors to him that really seeks an entrance. But men refuse the invitation: they disbelieve the threatening. Truly such must “eat of the fruit of their own way, and be filled with their own devices.” Let us learn the lesson which is thus read to us. If Noah, “moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith,” let us, after his example, embrace the means offered us for escape from the wrath to come: let us resort in time to that Saviour, under whose wing we may be safe, when the overwhelming destruction shall come upon his enemies.

THE VIEWS AND FEELINGS WITH WHICH BELIEVING ISRAELITES IN THE FIRST AGES HEARD OF THE CONVERSION OF THE HEATHEN*.

We are prepared to understand that the first Christians, being all of them Israelites, did not attain at once to the comprehension and acknowledgment of so great a mystery as that of the conversion of the Gentiles to God. They came to it by gradual steps, led on by the divine teaching; and it must be instructive to us all to mark those steps, and trace their progress to the joyful acknowledgment of this mystery.

We Gentile Christians, forgetful of our origin, are apt to overlook this mystery. The conversion of Gentiles, yea, even of the most savage tribes, seems to us but the natural course and channel of gospel grace; and we are unable to discern any peculiar character of mystery about it. In one sense, indeed, it is not a mystery; for God has made it manifest. We see but one “mystery” in

the subject of conversion, and that is the conversion of the Jews. Here we are too often dark in vision, dull of hearing, and slow to understand; though, both as to the certain progress and glorious fulfilment of that mystery, God himself has told us that he would not that we should be ignorant.

But St. Paul plainly tells us that the calling and conversion of the Gentiles was a great mystery. Though it was plainly involved in the great apostolical commission to teach all nations, and to preach the gospel to every creature, yet several years were suffered to elapse before any great number of Gentiles were gathered into the church, or the message of salvation was decidedly and avowedly delivered to them. It was yet needful that the Holy Spirit, that divine witness of Jesus, should take of these words of his, and reveal them fully to the apostles and to the church. St. Paul says: “By revelation he made known unto me the mystery,” “which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.” This had been a mystery hid in God from the beginning of the world. It was that mystery of redeeming love, into which, as St. Peter tells us, “angels desire to look;” and St. Paul declares that it was destined to display to the celestial hierarchy “the manifold wisdom of God,” in the salvation of his church, “according to the eternal purpose which he purposed in Christ Jesus our Lord” (Eph. iii. 3-11; 1 Pet. i. 12; see also Col. i. 26-28). We cannot, therefore, be surprised to learn from the scripture narrative that in its first aspect the question of the conversion of the heathen presented a stumbling-block to believing Israelites.

The whole Mosaic economy tended to build up a wall of partition between the people of God and the surrounding heathen, and to interpose an insuperable barrier to the free intercourse of pious Israelites with nations, whose idolatries and abominations had been marked with the curse of God throughout the whole sacred volume. The very habits formed by the divine institutions of the Jews were an obstacle in the way of a close religious association with the Gentiles; nor can we omit the influence of the fact, that the Hebrews of Jerusalem and Palestine had seen the Gentiles only as hostile intruders, and for the most part as cruel oppressors. Apostles might understand that the gospel was to be preached to every creature; but how this was to be accomplished they saw not. The intimations of the “calling of the Gentiles,” during the earthly sojourn of our blessed Redeemer, had been few and comparatively indistinct. It was left to the Holy Spirit, as Christ’s witness upon earth, to open out to apostles and prophets, and through them to the church, the great mystery of “both one in Christ.” The new gospel principle was therefore first miraculously opened out to Peter in the thrice-repeated vision. Whilst he meditated upon the significance of this vision, the messengers of Cornelius were brought to his gate; and, that he might have no doubt of the application of what he had just seen, the Holy Spirit added the clear injunction, “Go with them, doubting nothing; for I have sent them.” His own

* From “Christian Israelites rejoicing in the Conversion of the Heathen;” two Sermons, by the rev. J. B. Cartwright, M.A., minister of the Jews’ chapel, Bethnal-green. London: Westhead and Co. 1848.

original objections were fully shared by his fellow-disciples at Jerusalem; for, on his return thither, "they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" (Acts xi. 2).

The fact once established, that the gospel was to be preached and become effectual among the Gentiles, it occasioned the most unfeigned astonishment.

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." They acknowledged God's power, and magnified his grace. But with what natural astonishment did they contemplate this new scene in the economy of the gospel! They were well acquainted with the general character of the heathen: they had been accustomed to look upon them as "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world" (Eph. ii. 12): they knew them to be debased in principle and awfully licentious in practice, degraded by the gross and stupefying rites of a sensual idolatry, and so given up to works of darkness, that it was "a shame even to speak of those things which were done of them in secret". This had been the condition not of barbarians only, but of the greatest empires, the most polished nations: it had been the condition of the world for an unknown period, the confines of which were unapproached by the records of known history. The Almighty Creator of the world was known only as the God of Israel; and the awakening appeal had not yet been made: "Is he the God of the Jews only? is he not also of the Gentiles?" Can we wonder that they beheld with astonishment a large company of Gentiles* for the first time manifesting undoubted tokens of deep repentance, of true conversion, and of the sanctifying influence of the Holy Ghost, attested for the further confirmation of the fact by the miraculous gifts of the same Spirit? Can we imagine any scene more striking than that of a few Jews from Joppa, humble disciples of Jesus, standing in the presence of the personal friends and military establishment of a distinguished soldier of imperial heathen Rome, at the very headquarters of the tyrant-oppressor in Palestine, and witnessing the effect of the simple preaching of the gospel by one of their number, in the devout and joyful submission of that remarkable assemblage to the doctrine of the cross? Can we be surprised that "they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost?"

Yet the subject still seemed to involve great practical difficulties.

The first grand question had been marvellously settled, as to the possibility and reality of Gentile conversion. A missionary journey, extended into the very heart of Asia Minor, had been followed by large conversions of the heathen, arrested as it were in the very midst of their idolatries by the power of the gospel. Another question now arose: What was to be done with them; how were they to be received; what was their true position?

They had been added to the church, and that church was Jewish hitherto; was it necessary to receive them into the national covenant of Israel? Many zealous brethren in Judea thought that it was necessary. There had been no church of God, except in the bosom of the family of Abraham, for 2,000 years: the unity of the faith might seem endangered by any separation; and the promises of God seemed to point to the future union of Gentiles with Israel, to the engrafting of wild heathen branches on the parent stock of the Jewish olive-tree. A question was thus raised, on which the liveliest excitement prevailed throughout the whole extent of what we may call the Hebrew Christendom, and especially in Jerusalem, where many contended, "Except ye be circumcised, after the manner of Moses, ye cannot be saved." The Holy Spirit was again pleased to give his divine authority to the settlement of this important question; and, under his holy inspiration, the warm practical appeal of Peter, the overwhelming testimony of Paul, and the calm decision of James, established the freedom of Gentile churches from the obligations of the Mosaic covenant; a freedom attested by the actual operations of the Spirit already poured out as freely on Gentiles as on Jews, and shown to be in perfect accordance with the revealed purposes of God by the prophets*. The church of Jerusalem joyfully acquiesced in this divine determination; and the Gentile churches, whose minds had evidently been painfully exercised in the matter, received it with thankfulness and comfort (Acts xv. 22, 30, 31; xvi. 4, 5).

Thus, the conversion of the heathen led the church of Christ amongst the Jews to enlarged views of divine grace, as displayed in the gospel.

"Of a truth," said Peter, when he beheld the waiting company of Cornelius, "I perceive that God is no respecter of persons" (Acts x. 34, xi. 17, xv. 11). And again, in his powerful reply to those who had demanded an explanation of his proceedings at Caesarea: "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" And, still more, to what a simple humbling view of salvation by grace alone did this same subject lead him in the presence of the great assembly at Jerusalem: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." We see, in the life and epistles of St. Paul, what glorious views of the infinite love of God to man were presented to him in opening out the dispensation of the grace of God to the nations of the heathen world, and how it enabled him to unfold the faithfulness of the divine promises, the freeness and fulness of the gospel salvation; salvation in which there was no difference between the Jew and the Gentile, and which magnified the Lord Jesus as Christ, the power of God and the wisdom of God.

Thus the daily gathering news of the conversion of the heathen excited an intense feeling of joyful interest and devout thankfulness amongst the Jewish Christians.

The Holy Spirit has been pleased carefully to record this fact for our present instruction and encouragement. We have already noticed the effect

* "Cornelius waited for them, and had called together his kinsmen and near friends" (Acts x. 24).

* "To this agree the words of the prophets" (Acts xv. 15)

produced by the first decided announcement of Gentile conversion, as attested by the power of the Holy Ghost: "They held their peace, and glorified God." All objection was silenced, all doubts removed; the body of Jewish believers at Jerusalem united to praise God for this display of "the unsearchable riches of Christ." Again, when Paul and Barnabas had gone forth from Antioch, recommended by the Christians there to the grace of God, for the work which they were called to fulfil among the heathen, they gathered the church together immediately on their return, that they might rehearse "all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts xiv. 27). The words of the text relate how every Christian community, on their way through Palestine, rejoiced in the blessed tidings. At Jerusalem they were received of the church, and of the apostles and elders, as the welcome representatives of the Gentile believers, and "they declared all things that God had done with them." And, amidst the very heat of an animated discussion, the eagerness of disputation was hushed by the calm recital of heathen conversion. "All the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Notwithstanding all the difficulties seemingly involved in the question, the simple narrative of the conversion of the heathen to the gospel of the Lord Jesus Christ went to the heart of these Jewish Christians. The inspired leaders and pillars of the churches of the circumcision freely gave the right hand of fellowship to Paul and Barnabas, as the apostles and special ministers of the Gentiles, as evangelists to the heathen (Gal. ii. 9). Nor had this glorious subject lost its interest years after this, even when the wide spread of Gentile Christianity seemed to throw into the shade the poor, tried, and oppressed churches of the already judgment-stricken Judea; for, on St. Paul's last recorded visit to Jerusalem as the willing bearer of Gentile alms to the poor Hebrew saints, on his first interview with James and the elders of that venerable mother-church, "he declared particularly what things God had wrought among the Gentiles by his ministry. And when they had heard it, they glorified the Lord."

THE MORAL AND RELIGIOUS CULTIVATION OF THE WORKING CLASSES*.

BUT it would be chimerical to suppose, it would be vain to argue, that men, having physical wants to satisfy, men having difficulties to contend with, having fluctuations and embarrassments to encounter, and in many instances families and dependents to provide for, can be happy, or even, generally speaking, virtuous, as a necessary element of happiness, while they labour under helpless, hopeless poverty and destitution. It would be equally chimerical, equally vain, to imagine that

* From "Mechanics' Institutions, as Affecting the Character of the People and the Welfare of Society;" an introductory lecture, delivered before the Gateshead Mechanics' Institute, on Thursday, Oct. 19, 1848. By the rev. J. Davies, D.D., rector of that parish. London: J. W. Parker, West Strand. Newcastle-on-Tyne: E. and T. Bruce.

poverty and destitution, any more than sickness and death, can be altogether banished from this sinful and disjointed world. It may also with perfect confidence be asserted that no legislative enactments, no political changes, no dislocations or reconstructions of the social fabric, which French ingenuity and volatility can devise or desire, and German fervour can shadow forth in its wild and mystic dreamings, can render the great body of the people moderately happy, contented, satisfied, except under the condition of their being prudent and industrious, and, I will add, of their being moral and religious. These are elements of character, without which, whatever you promise, you cannot really give competence to the poor man, nor security to the rich man. In the possession of these qualities, on the other hand, the mechanic, the working man, has in himself the materials which, subject undoubtedly to the operation of favourable or adverse influences, will rarely fail ultimately, under the blessing of God's good providence, to work out for him such a measure of comfort and happiness as is fairly compatible with the present state of things. It follows, therefore, that, in a subordinate sense, the destinies of men as members of society are very much in their own keeping, and that the best and most effectual mode of providing for them is to teach them how to provide for themselves. In the attempt to give a practical solution of the great problem of raising the mass of the people, the vast multitude of the labouring, and especially the manufacturing community, to a state of comparative ease and competence, two errors are frequently committed. On the one side it is assumed that it is possible, and therefore, of course, that it is a duty, so to adjust the action of the social and political machine, so to regulate the question of the demand and remuneration of labour, as that, with very little reference to his own conduct beyond a willingness to undertake a certain amount of work, without the exercise of any measure of prudential economy and foresight, each individual may be uniformly supplied with all that is needful for himself and those dependent on him. It is deemed, in this strange theory, not that every man in a time of difficulty may justly claim the sympathy and assistance of his fellow-man and fellow-Christian, which is unquestionably true, but that by some mysterious right of birth, every man that exists in a community, with little or no regard to his present character and the inevitable results of his past conduct, is entitled to an ample, if not equal share of the resources which have been accumulated and treasured up by the care, the prudence, the wise forethought, and the persevering self-denial of others. Such a notion is not only at variance with the first principles of justice and equity, but is in a high degree prejudicial to the best interests of the community, by generating that habit of rash and reckless improvidence, that blind and unthinking disregard of the future, which is one of the worst and most fatal maladies of the lower condition of society. Hence it frequently happens that a season of high and unusual, I had almost said unnatural prosperity, in a manufacturing district, is pregnant with a greater amount of moral and consequently social evil, is more rife with the seeds of future misery and dis-

organisation, than a time of comparative difficulty and depression. It is obvious, therefore, that the social and ultimately the physical condition of the people cannot be elevated by efforts solely directed to the increase of their pecuniary resources, to the enhancement of their material gains or enjoyments.

But, on the other hand, in our efforts to produce the same general result—the elevation of the people to a scale of moderate ease and healthy competence as individuals and heads of families—we may unquestionably fix our eyes too exclusively on moral and intellectual considerations. Observation and experience have proved that a state of abject destitution, of squalid poverty and want, from whatever cause it may have sprung, is as unfavourable to the development of the intellectual faculties and of the moral and religious principle, as it is discreditable to the character, and injurious to the security, the peace, and welfare of society. The great want of society, that which is essential to its well-being, is a thoughtful, intelligent, industrious, moral, and religious order of character. In any other condition of the people, the statesman can only apply palliatives; the magistrate can but imperfectly check the overflowings of evil; and even the Christian minister, and his right hand, the schoolmaster, can exert but a very partial and limited influence. The sound of glad tidings connected with another world has, humanly speaking, little charm to an aggregation of human beings, loosely held together by family ties, of whom one-half has become reckless through profligacy and intemperance, and the other half stupified through want. In the midst of such a community, the schoolmaster may be abroad, but his wand has no magic. It is only by patient, persevering, appropriate, and combined efforts, directed to the improvement of the intellectual, moral, religious, social, and physical condition of the people, that any extensive and permanent results can be produced.

As one, and not unimportant, element in this combination of means directed to the promotion of the happiness of the people, I venture to hope that institutions like the present may be of some considerable use. While I do not consider mere education, in the ordinary and secular sense of the term—still less the bare possession of a certain amount of knowledge—as the salt, which is alone to purify and to prevent from stagnating into unwholesomeness and putrescence the vast ocean of our wide-spreading population, it can hardly be doubted by any intelligent and right-minded man, that the cultivation of the reflecting faculties, through the aid of a judicious course of reading and a constant habit of thinking, tends to refine and elevate the character. A system of mental discipline, thus steadily and calmly pursued, will generate a feeling of modest self-respect, which will infallibly be accompanied with a recoil from the idea of sinking into a meaner, a less honourable position in the scale of life. This laudable sentiment, in order to be practically maintained, will necessitate the exercise of prudent, diligent self-control. It will teach the individual that, while within just limitations, and in the faithful discharge of his appropriate duties, he may fairly desire and expect a gradual improvement of his con-

dition, he has no right by any violent and destructive means, nor ordinarily any reasonable chance, to exchange positions with those who may have been providentially placed above him. It will suggest to him, in moments of temptation, and amidst the impulses of sensual appetites or self-willed passions, that every step in life, every considerable act of conduct, has its consequences; and that, if he involves himself in needless difficulty and embarrassment, he has no right to resent upon society, upon his associates or employers, or, if he takes a loftier flight, upon the government of the country, the evils and inconveniences which have manifestly resulted from his own failings and imprudences.

AN OLD TOMB IN CHELSEA CHURCH.

By MARY ROBERTS.

VENERABLE with its Corinthian columns of Scagliola marble, rising from a propdly-decorated pediment of scrolls and foliage, arms and heraldic emblems, is a richly-sculptured tomb in Old Chelsea church. And beneath the canopy reclines a stately effigy, on a large black sarcophagus, clad in vestments of the olden times, with hands clasped in prayer.

This effigy preserves the likeness of lady Cheyne; and such is the inscription which perpetuates her worth: "Sacred to the memory of the most pious and religious heroine, lady Jane Cheyne; yet not so famous for her ancient nobility as for her virtues. Eldest daughter of the most excellent prince, William, duke of Newcastle, dear and beloved wife of Charles Cheyne, and mother of three children of great promise—Elizabeth, William, and Catharine, who died a few months after her mother. Amen." Such, then, is the simple memorial which records her virtues—a brief outline, but which her biographer, searching among old sermons and ancient diaries, has the privilege of filling up.

The young days of lady Cheyne were passed at Welbeck-house, in Nottinghamshire; a noble mansion, with ancestral trees, broad streams, and herds of deer; where the air was fresh, and bright flowers grew profusely, and the merry voices of young children were often heard among its breaks of lawn and thicket. But scarcely had the lady Jane attained her eighteenth year when a change passed over the fortunes of her family. Troops began to muster from all parts; some to subvert the power of the crown, others to uphold the government; at which time her gallant father the marquis, afterwards duke, of Newcastle, encountered the rebel chief on Marston-moor, with his brother, sir Charles Cavendish, and his three sons. To this succeeded the marquis's flight from England, with the banishment and proscription of himself and family, and the seizure of their estates.

Previous to this event, and while the marquis was occupied in a distant part of the country, his daughter remained at Welbeck, with her young sister, hopeful as regards the future; for those are ever buoyant to whom life appears as an unlimited horizon.

One day, however, armed men were seen advancing through the park. They preceded a formidable force, which pressed on in military array; and their round hats and cut doublets gave notice to what party they belonged. They soon sat down before the house; and the conflict was fierce and cruel, while the roaring of artillery, and the deafening shouts of men engaged in mortal conflict, sounded strange amid the beautiful solitudes of Welbeck. Nobly did the lady Jane inspire her small band: she encouraged them by her presence and example, and sought to inspire the most desponding with cheerfulness in the performance of their duty. She besought her maidens to take courage, and not to depress their defenders by unreasonable fears: she bade all to be of good hope, and to remember in whose cause they fought; till, being at length overpowered by the forces of the Commonwealth, she became, with her faithful adherents, a close prisoner in her father's house. Sad was the day of their undoing. The house was pillaged; and all its noble furniture fell into the hands of the rebels: the sheep and cattle were either slaughtered for the use of the garrison, or else sold and driven away; and many an ancestral tree was cut down, to supply the fires of the rough soldiery.

Lady Jane and her sister remained prisoners for some months; the one, seeking to cheer the spirits of those who looked to her for solace and encouragement; the other, sharer of her sister's virtues, and the misfortunes of those evil days, remained unmoved, though surrounded with all the fearful circumstances of war. Small praise, if any, was due to the parliament chief for his conduct to the prisoners; but they bore it patiently; and, though the apartments in which lady Jane had presided in all but regal state were forcibly entered and despoiled, and herself and sister, with their maidens, were constrained to abide in a ruinous part of the mansion, she still endeavoured to appear cheerful, and watched from day to day in hopes of succour.

At length a gallant company of well-mounted and armed gentlemen advanced, with their servants and retainers, in good array, towards the house. Welbeck was again besieged; and again did men press hard against the iron-bossed door that protected the spacious area within. At length the door gave way, with a tremendous crash; and the quadrangle was presently filled with armed men: the roundheads sued for mercy; and their leader, while seeking to escape, fell into the hands of those brave loyalists who had ventured their lives for the family of the marquis of Newcastle.

"Hang him forthwith!" shouted many a rough voice; "hang him without delay!" "Away with the recreant to the highest tower, and let him swing from off the battlements." But the gentle voice of lady Jane was heard, intreating for the life of him who had yet shown to herself and sister little of courtesy or consideration; and her words prevailed.

The obscurity which often broods over past events, when not immediately connected with historic remembrances, rests also on this period of lady Jane's biography. We know not whether she remained at Welbeck after it was retaken, or whether the two sisters found a home with their relations.

Meanwhile the marquis remained abroad, an exile, and suffering many privations in consequence of his attachment to the royal cause. Few had equalled him either in munificence or wealth, or in the arts of horsemanship and arms; and when troublous times began, he raised a voluntary troop of horse, consisting of 120 gentlemen of quality, all well armed and mounted, and attended by their yeomanry and servants.

Stirring incidents belonged to those days; and such biographic memoranda as were preserved by his lady record that at the breaking forth of the rebellion the marquis received, one evening, a letter from the king, to enjoin his repairing without delay to Kingston. The messenger was sent both secretly and in haste, and the utmost caution was commanded. The marquis, therefore, waited till his family had retired to rest, and then set forth with two or three servants, travelling through the night, and arriving at the place of destination about daybreak. From thence he immediately despatched a trusty messenger, with all haste, to inform his lady, and to assure her that there was no cause of fear on his account.

Thus he doubtless thought; but the case was otherwise. The storm, which had long been gathering, burst fearfully over Britain: brother contended with brother in mortal fray; and the dearest ties of kindred were often fearfully disrupted. The marquis fled to Holland after the battle of Marston-moor, with his marchioness, his three sons, and brother, the brave sir Charles Cavendish, "a man," as wrote Clarendon, "of noble and enlarged mind, though of the least and most inconvenient person." Strange was their reverse of circumstances; for, although the marquis possessed great wealth, his estates were either sequestered or unavailing; and hence he would have been reduced to extreme want had not his daughter, the lady Jane, made frequent remittances, from the sale of valuable jewels left by her grandmother, lady Ogle. And earnestly did she plead for her father and brothers, using the utmost diligence, and seeking through every possible channel to soften the heart of the protector. Vain, however, were all her efforts. Cromwell dreaded the military abilities of the marquis, and determined that he should remain in exile. Yet moved, it would seem, by the persevering efforts of his daughter, he at length granted full pardon to her brothers, and permission for their return, though without any reversal of the hard sentence which consigned them to utter destitution.

Destitution therefore, and that in its fullest sense, was dreaded by the exiled family; for the remittances of the lady Jane necessarily became precarious when one casket, then another, had been cautiously disposed of. Many and anxious consultations were held between the marquis and his family, with regard to the best method of proceeding; and at length it was finally resolved that the marchioness should repair to London, with his brother sir Charles Cavendish, and seek to obtain money for present necessities and repurchasing of the family estates.

Political convulsions are often productive of great individual heroism. The marchioness and sir Charles set forth with a small sum, and made their way in a manner little according with their rank and past fortunes, till, having reached Lon-

dom, they engaged obscure lodgings in Southwark. The way had been long and weary; and their small stock was soon exhausted: they were then totally without money, and might have perished if sir Charles had not met with an old steward of his brother's, to whom he applied for aid; and, having by his means obtained a sum of money on a valuable gold watch, he paid off the arrears due for his lodgings, and removed with the marchioness to apartments of the humblest description in Covent Garden.

The frown or smile of him who rules is all-powerful with the generality of mankind; and hence it happened that sir Charles and his sister were made to feel their change of fortune in all its bitterness. They were often repulsed and looked coolly upon when they sought for aid, and passed with looks of contumely by those who would have cringed before them in past days. Often, too, were they reduced to actual want. Nor less pressing was the need of the marquis and his sons abroad. One day, especially, a letter arrived from Antwerp, stating that, unless some aid could speedily be obtained, those dear relatives must inevitably perish, as creditors had become importunate, and scarcely aught a loaf of bread be procured. This was heavy news to sir Charles and his sister, dwelling in obscurity and privation, their hopes often failing, and themselves occupied from morning till night in efforts for redress; yet still they persevered, and sir Charles at length made terms with the parliament, and obtained a considerable sum in order to redeem the family estates. Two hundred pounds were also unexpectedly procured, and immediately remitted to the marquis.

This done, they returned to Antwerp, the marchioness being unable to obtain remission of the heavy sentence against her husband, and sir Charles finding that no further application might avail with regard to the family possessions.

The bells of old Chelsea church rang merrily, when a bride was brought to the manor-house; and good reason had the villagers to rejoice, for labourers were presently set to work in order to embellish the gardens; and, such ingenious water-works as had rarely been seen before having been rapidly completed, numerous strangers resorted in consequence to the village. The bride was lady Jane, her husband Charles Cheyne, viscount Newhaven, descended from the ancient family of the Cheneys or Guercineto, signifying an oak, from the abundant growth of those trees around their baronial mansion in Berks.

When the bridal festivities were ended, Lady Jane frequently visited such poor families as lived near, and, while ministering to their temporal comforts, sought also to lead them in the ways of holiness. Her leisure hours were much occupied in reading and meditation; and many volumes were filled with pious thoughts: this was her delight and recreation amid the duties which daily devolved upon her; and, if ever she expressed the slightest dissatisfaction, it was when unnecessarily disturbed.

Persons of eminent piety have not unfrequently one chief excellence manifested above others; and this in lady Jane was a perfect command of all her feelings. Her mind seemed constantly to preserve its equilibrium. She had neither been

borne down by the greatness of her afflictions in early life, nor yet unduly exalted when happy in the affections of her husband, and possessing an ample fortune. Neither could she imagine that any one intended either to offend or injure her; and such was the innocency and nobility of her disposition, that, even when ill was done, as in the case of the rebel chief at Welbeck, she seemed scarcely to regard it. Some persons compared her to exquisitely polished marble, smooth yet strong, and repelling, by reason of its perfection, all that was extraneous.

While thus abiding in her home, living blamelessly and doing good, lady Jane was cheered by the intelligence that her family had safely reached the shores of Britain. They came after the Restoration; and the marquis sought by all possible means to repair his shattered fortunes. The castle of Nottingham was almost demolished; but, having been a favourite residence with his father, he resolved to repurchase it. Welbeck and Bolsover were much out of repair, the latter half pulled down, without furniture or goods, excepting some pieces of tapestry and paintings, saved by the care of lady Cheyne. Eight parks had belonged to the marquis of Newcastle, all of which, with the exception of Welbeck, were utterly laid waste; and that alone was preserved by the exertions of his brother, sir Charles Cavendish. Clipstone park, in which he had especially delighted, seven miles in extent, finely wooded, and well stocked with deer, was so utterly desolate, that only one tree remained. When the marquis beheld the ruin of this princely place his fortitude seemed to fail: though hitherto remarkable for his patience under severe trials, his tears fell fast; but, mastering his feelings, he only said that he "had hoped to find the place in a different condition." He then gave orders for setting men immediately to work; and, though the expense was great, and his estates necessarily encumbered, so well did this great man order his affairs, that in due time he not only paid his debts, but added some buildings to Bolsover, and stocked and pales a park belonging to his father's favourite castle at Nottingham.

At length the time came that lady Cheyne must be gone. The simple trust and confidence, which had upheld her amid the troubles of her youth, were eminently manifested during her last sickness. Life she greatly prized, on account of those who must remain behind; and yet she was not only willing, but even desirous to depart, because of the rest which she longed to enjoy. Therefore it was that, when her husband knelt by her bedside, and prayed fervently for her recovery, she meekly answered that the "dead could not praise the Lord, neither those who went down into silence."

Then feeling strong within her an assurance that she was about to leave this world, the exemplary mother charged her children to love prayer, and the holy scriptures, and to be especially observant of their dear father, transferring their love from her to him, and to pay him double duty; to love one another also with fervent affection, that the blessing of their heavenly Father and that of their earthly parent might rest upon them; that, further, they should be respectful to those who had the charge of them, giving heed to all just counsel, and avoiding the company of profane and idle persons.

Thus did she continue to comfort and admonish, not only her husband and her children, but the servants and medical attendants, till her speech began to fail. Yet even then, though unable to give utterance to the devout affections of her heart, her uplifted eyes and hands clasped in prayer told that she was absorbed in heavenly meditations, even to the moment when her spirit passed away.

CHRISTIAN CHARITY :

A Sermon*,

BY THE REV. J. FIELD, M.A.,

Chaplain of the County Gaol, Reading; and sometime Chaplain of the Royal Berkshire Hospital.

ACTS XI. 29, 30.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa; which also they did."

MAN in his present condition can neither discover all the perfections of his Creator, nor always discern the providential wisdom of his dispensations. We walk by faith, and not by sight. But very much ought faith to be confirmed, as often as we review the plans by which the purposes of God have been accomplished. Who but believers in the power and promises of him who causeth all things to work together for the good of his church could have hoped for even its preservation and safety amidst the fierce persecution described in the foregoing context, much less that it should be extended and established by means apparently so adverse? It was natural that the affection existing amongst the first disciples of our Lord, and their mutual desire to support and animate each other, should induce them to hold together in one body, whilst Jerusalem had many attractions which might decide their stay in that city. This was in many respects inexpedient, and therefore by divine wisdom was prevented. The occasion of Stephen's martyrdom, and the events which followed, we are told (ver. 19) scattered the disciples; and then did the church first find, what it has ever since found, that the blasts of persecution may scatter blessings; that, whilst they purify the church, they disperse its precious truths and extend its triumphs. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preach-

ing the Lord Jesus." The term Grecians, in the above text, implies heathens; and the passage is interesting, as containing the first record of any promulgation of the gospel amongst idolaters. St. Peter had indeed before taught its truths to a single family; but from Antioch we date the first attempt to execute the commission of the apostles, as respects its more general fulfilment. "And the disciples were called Christians first in Antioch". Mark, brethren, the last sentence. They were called Christians; and then observe that the sacred name here assigned by divine appointment (as the original word implies), and which was thenceforth to distinguish the disciples of Christ, was not announced without some accompanying manifestations of the nature of the religion which that name was to denote. If the believers at Antioch were thus honoured, and first called by the holy title, an opportunity must be at once afforded to prove that their character was consistent. Accordingly we read: "In these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." I do not stop to inquire to what particular famine the reference is made: it is more important to observe that the distress foretold gave occasion for an immediate preparation and speedy performance of the Christian duty which the text describes: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa; which also they did."

Let us first, then, notice that the persons who showed this willing mind and this readiness to afford relief are said to have been disciples. Of whom they had learnt is not only declared by the new name they had received, but by the very conduct they exhibited. The doctrine of Christ had taught them their duty: his example was their pattern. They were instructed, though not by the bodily presence of their Lord, yet by those who heard the gracious words which proceeded out of his mouth; and they followed them, even as those teachers imitated him who went about doing good.

Brethren, would ye be his disciples? would ye learn of him? Would ye indeed be followers of him who hath left us an example that we should follow in his steps? and thus would ye walk worthy of that holy name by which ye are called? If so, listen to some of the Master's precepts; look to his conduct; learn especially, at the present time, as well from the lips as by the life of your Lord, that,

* Preached at Trinity church, Margate, Aug. 27, 1848, on behalf of the Royal Sea-bathing Infirmary.

whilst faith hope and charity are the graces in the culture and exercise of which you must ever and in all things adorn his doctrine, yet the greatest of these is charity—love, that is felt in its utmost extent towards God; and to what extent towards our fellow-men that excellent virtue must consist, I will not venture to assert in other terms than those of its Author, of him by whom it is enforced. Let us turn to Luke x., and we there see that a certain lawyer gave the summary of the second table of the law in words which Christ himself had often sanctioned and recited: "Thou shalt love thy neighbour as thyself. And he said unto him, Thou hast answered right." This, then, is the law of love in its measure towards man, which is learned and observed by Christ's disciples.

I have pointed, then, to this particular occasion, not only as teaching the nature of charity, but as describing, by the same authority, towards whom especially it ought to be extended. The disciples spoken of in our text had learnt that the very prospect of bodily suffering called upon them to provide relief. We should be alike forward in acts of charity towards all men, anticipating their wants, and, as far as may be, preventing distress. But, if the prospect of privation and pain required a provision, what does the very presence of suffering demand! The lesson given by our Lord should teach us; for, whatever may have been the motive which induced the inquiry, "Who is my neighbour?" certainly, brethren, the reply of our Lord is most instructive to us, and most applicable to our present purpose. The description of the wounded, stripped, and penniless traveller must surely teach every true disciple of Christ, that, if he would really learn of him, and so fulfil the royal law according to the scripture, "Thou shalt love thy neighbour as thyself," the objects of combined poverty and suffering call for compassion and claim assistance. Love towards the affluent fellow-Christian must be cherished; but the afflicted and the poor must feel the influence of charity, and prove its effects. The neighbour in need and necessity hath a right to it. His condition asserts his claim: his very destitution and distress constitute a title which the Christian disciple has neither the power nor the inclination to dispute.

And thus the text asserts that these disciples, every man, determined to send the relief required. These were not only men who professed and called themselves Christians, but they were really so. God, who had made them such, and who directed they should be so called, could not be deceived: he searcheth the heart, and he would show this.

Hence the holy unanimity of purpose: hence the universal consent in well-doing. All were disciples; therefore all resolved to do their duty: all were called Christians; and therefore all were charitable. At Antioch the term was not then misapplied. Soon indeed was the name desecrated; and sadly at present is a polite phraseology fatal to truth. Yea, surely it is a melancholy proof of man's perverseness that the holy name of Christian, and the word which denotes the chief grace which adorns it, should both be so commonly and so much debased as to be scarcely significant unless some other word be prefixed. But the fallacy and the flattery of the world must not beguile and blind us. We must not be insensible to the certain truth that charity, understood in the sense which God assigned to it, and exercised in the manner which he has commanded, is essential to the Christian. Let us not be deceived by any false definition of charity as expressing love in the abstract feeling, without implying its active energy. Love, like faith, must be fruitful, or it cannot be the charity of scripture, nor is it the grace which adorns, and is indispensable to the follower of Christ. There may be defects in temper, or some deficiencies in conduct, which, though lamentable, may still allow the hope that the professor is sincere, and occupies some place in the church of Christ; but if a man hath not charity he is nothing. Without this characteristic he hath no existence within its pale. Failing in this virtue he is found wanting in all. He may seem to fill some station in the church, but his very presence is a vacuum. Correct indeed may be his creed, fair and faultless his profession in the eyes of man; but, if either destitute of this principle of charity, or practically disregarding the duty, he hath but a name to live, and is spiritually dead. There cannot be life without love: if the heart be cold the case is hopeless; the evidence against vital godliness in the soul is then decisive: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" An uncharitable Christian is surely a contradiction. To speak thus would verily be a libel against our Lord himself: it would be to dishonour his name, to defame his character, and to stigmatize his church.

It will be well for us to cite some of those commands with reference to this duty, which cannot be too often repeated by us as the ministers of God's word, or too deeply impressed upon your minds. Listen, then, to the language of God, and so learn the lessons of

charity, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. The bible abounds with precepts which enforce the duty. Thus saith the Lord (Deut. xv.) to his chosen people of old : "If there be among you a poor man of one of thy brethren, thou shouldst not harden thine heart nor shut thine hand from thy poor brother ; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thine heart, saying, The seventh year, the year of release, is at hand ; and thine eye be evil against thy poor brother, and thou givest him nought ; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him ; and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." And, if the law given by Moses was thus positive and plain, the admonitions of the New Testament, far from being less distinct and stringent, enforce the duty in terms yet stronger and from motives more constraining.

"Be ye perfect, as your Father in heaven is perfect," was the command of our Lord, with an especial reference to the culture and exercise of charity. It was a virtue bound up with the very being and constitution of his church ; a sacred obligation, of which its members were continually to be reminded. "To do good and to communicate forget not ; for with such sacrifices God is well pleased," were the instructions every where communicated. That such like words were not spoken in vain, the text bears witness. And to what can we ascribe any real acts of charity to the poor, any provision for their comfort, any institution for their relief, but to the influence of the same teaching, and to the instrumentality of that ministry which God provided and has preserved ? In vain, for instance, should we search the pages of history to discover such an institution as an hospital for the reception of helpless sufferers, before Christian motives supplied the means. We are shocked, rather, at finding that affliction was commonly treated with cold indifference, and that practices most cruel were frequent. Nor were such acts confined to barbarous communities. The civilized Romans sanctioned the exposure of their slaves that they might perish, when, through infirmity or sickness, they

became burdensome to their masters ; and the polished Grecians treated them with equal cruelty. But no sooner were the benign and blessed doctrines of Christianity spread and become established than such like enormities ceased, and cruelty gave place to compassion. St. Jerome mentions the first public infirmary of which we read, and describes it as founded by a Roman lady when she embraced the gospel, about 300 years after its first promulgation ; and, as believers in succeeding ages have been added to the church, such institutions have been multiplied.

Observe, further, that, whilst all the Christians at Antioch were charged, the contribution of every one was "according to his ability." How each measured his means we are not told ; but we may well believe that the relief was no scant supply, dealt out with a stinting hand. They were Christians, and therefore cheerful givers ; and well they might be ; for, being also disciples, they had learned how their Lord had said : "It is more blessed to give than to receive." Hence they were not tardy, reluctant donors, who would wait for an emergency before they administered relief. The distress was but foreshown as approaching, and these Christians foresaw in the prediction an opportunity of doing good. The tidings were no sooner told, than these disciples, every one according to his ability, determined to send relief. All were merciful after their power : those who had much gave plentifully ; those who had little, with diligence, and gladly, gave of the little. None sought exemption : poverty was not the plea of any that were poor ; nor did the comparatively rich give their proportion grudgingly. And this is no single instance in which the power of Christ's religion has been thus manifested and approved. The grace of God, bestowed upon the churches of Macedonia, caused their deep poverty to abound to the riches of their liberality. The widow, whose two mites were all her store, of her penury afforded a pattern of self-denial and love ; and the rich publican was alike exemplary when he (not commending himself, but in the spirit of contrition) said : "The half of my goods I give to the poor." Such, then, are set before us as ensamples ; and God forbid that selfishness should conceal their excellence or prevent our imitation.

But do we admit these to be examples ? Do we admire such conduct ? Do we trace in it the consequences, legitimate, and nothing more than ought to result from faith, and in fulfilment of God's own law of love ? This certainly was the case : it was no sinful excess, no culpable extravagance of almsgiving ; or Christ had not commended them.

Then bear with me if I remind you that the law which led to such acts is not obsolete: it has never been cancelled, not a tittle thereof has passed away: it remains, not merely to be read, recognized, and approved, but to be observed, to be obeyed, to regulate our life by. And those examples are recorded that we may learn both the manner and the measure in which the duty should be done. Have we, then, been accustomed thus to estimate our means? Alas! I fear the most liberal amongst us, instead of comparing, feels that he must rather contrast his own acts of charity with those of either the impoverished widow or the more wealthy publican. Let me, then, suggest that the calculation should be made now, which must and will be made in the great day of account, and had far better be made before. What proportion of property, what per-centage of income has been consecrated to the service of God, or set apart and expended to relieve the necessities of fellow-men? Sad, we are assured, and far more dreadful than the strongest language can describe, must be the condition hereafter, and for ever, of all whose covetousness, whose sinful expenditure or self-indulgence prevents the inclination and deprives of the power to show pity and to succour the poor and afflicted. Brethren, let us hope better things of you whilst we thus speak, and things which accompany salvation: let us hope that your charity will henceforth abound according to your ability, called forth and increased by this admonition: "He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully."

Turning again to our text, let us not overlook the last and emphatic sentence. The disciples not only determined to send relief, but this also they did. Alas! how often are convictions of duty stifled! How frequently, if they force the good resolution, do we find that, when the first impulse has subsided, the purpose wavers, and the vow is violated! It is not thus with the charity of the Christian. With him the opportunity to do good and to relieve distress is looked for. Duty is a delight: he is "glad to distribute, willing to communicate." His compassion does not evaporate with the tears of sympathy: it prompts the stedfast determination, and excites at once the effort to console and to assist.

Nor should we disregard a circumstance here described, which seems, as respects some of us, applicable to the object we this day commend to your Christian charity. These disciples, resident at Antioch, relieved "the brethren who dwelt at Judæa." This Antioch was in Syria, and at a considerable distance

from the parts to which relief was sent. As with the church at Corinth, so there, subjection to the gospel of Christ prompted the liberal distribution to all men. Love had not then waxed cold; the arm of charity had not been contracted: the chilling precept (or what is too often the evasive pretext) that "charity begins at home," did not then disgrace the church. No such apology for selfishness was sought. Love, somewhat like its Author, was unlimited. It overlooked the boundaries of nations: wherever help was required, if charity could reach, thither it was extended.

What, then, if we could not show that the locality of the institution, in behalf of which we plead to-day, has claims upon you? We know, and would be thankful, that hospitals have been founded, and demand funds for their support, in almost every county of the kingdom. We would not deny but that the poor and afflicted in our own parishes should first be provided for. But charity must expand; and, if the providence of God presents an opportunity of doing good to more distant sufferers, the opportunity should be welcomed, the favourable occasion, of God's giving, suitably improved.

But the very situation and design of the Royal Sea-Bathing Infirmary does suggest reasons which we would urge in its support. Its situation renders it not only suitable for the relief of sufferers, but very accessible. The visitors amongst us, from places most remote, have probably known some who have sought and found relief within its walls, or by the use of its baths. Its advantages are not confined to any city or county. It is a comprehensive charity; inviting, and giving all a welcome to the utmost of its means. And it is, I believe, singular in its object. The institution is for the relief or cure of scrofula—a wretched disease, that renders the poor sufferers unfit for their occupations, rapidly wastes their powers, and soon, if not stayed in its progress, ends in death.

Since the establishment of this infirmary upwards of 21,000 have been admitted as patients, and 382 are patients at this time. How incalculable the amount of misery thus removed! The value of the institution, and the blessings conferred by it, may best be learned from the numerous and earnest applications for admittance.

Nor is the benefit confined to the patients themselves. The number and variety of the cases under treatment must necessarily afford opportunities, not to be found elsewhere, of comparing the different forms of a peculiar disease, and of discovering and applying such remedies as may be

most suitable to particular symptoms. Now, this knowledge thus acquired must advance medical science, and so prove of general advantage.

And, whilst this hospital administers so much to the welfare of the body, the soul is not forgotten. A chaplain is provided, by whose blessed ministrations the poor inmates, whilst learning their mortality by what they suffer, are also taught truths of eternal import, and, amidst their uneasiness and pain, are pointed towards, and exhorted to prepare for, the rest which remains for the people of God.

The establishment is regulated with economy by a committee of gentlemen, to whom gratitude is due for their careful and kind superintendence. But, although the expenditure is under wise control, yet, from the increase of numbers, the costly medicines required, and the liberal diet which is necessarily allowed to scrofulous patients, the funds are deficient.

This is neither the time nor the place to enter upon further details. I trust what has been said may show that this infirmary has especial claims on our pecuniary contributions towards its support, and on our prayers for God's blessing that it may prosper.

Our text has led us to speak chiefly of the duty of relieving the indigent and distressed. It may be right for us to glance at some of the very many motives which should induce the performance of that duty.

When pleading the cause of charity it is painful to wound, yet faithfulness to our sacred trust forbids our withholding some solemn words of warning calculated to arouse and to correct the covetous and uncharitable. If I speak to any such, hear, I pray you, that by timely amendment you may escape the consequences which God has threatened, and which the continuance of such a spirit must certainly entail. There is the voice of one, wiser than Solomon, who wrote the words, which forewarns that "whoso stoppeth his ears at the cry of the poor shall cry himself, but shall not be heard." Terrible and everlasting will be the execution of that decree; for "he shall have judgment without mercy, who hath showed no mercy." O, then, suffer not wealth or honour to raise you above the sight of poverty and pain, or to exclude from your presence and your compassion those who suffer. Too often, we fear, do superfluities and self-indulgence deaden the feelings, and cause indifference to distress. It was thus, we cannot doubt, with the rich man, at whose gate Lazarus lay, and was disregarded. And, therefore, against such

guilt not only does the gracious voice of heaven warn, but an exceeding bitter cry from hell may caution, lest we should come to that place of torment. Yea, and he who hath constituted the sick and the suffering to be, in some sense, the representatives of himself, and condescends to call such his brethren, in reasoning of judgment to come, foretold the doom of the negligent, the hard-hearted, and the selfish. For to them he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" for, saith he, concerning those who have neither visited nor relieved the sick and the sorrowful, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

But, whilst knowing the terrors of the Lord, we must strive to persuade men; yet, blessed be God, it is our privilege to point out encouragements, and to show that the precepts of charity are not unaccompanied by promises. This grace truly constitutes a large portion of that godliness which "hath the promise of the life that now is, and of that which is to come." It forms the work of faith and labour of love which God is not unrighteous that he should forget. To it a gracious reward is attached—great recompence at present, more in prospect.

Do any inquire what present advantage may be derived from assisting those who are too poor to supply their own wants, too weak to support themselves? Brethren, their very poverty and weakness give the pledge and certainty of payment. The Almighty God, who has appointed such to be the recipients of charity in his name, has himself become a surety for the recompence: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given him will he pay him again." Your reward, therefore, can never depend upon vicissitudes of fortune, uncertainties of temper, or any circumstances alike contingent, but is ensured by the word of him who is faithful, and the power of him who hath promised. Believe him, then, when he saith that "whoso giveth unto the poor shall not lack:" "There is that maketh himself poor, yet hath great riches:" "The liberal soul shall be made fat; and he that watereth shall be watered himself." Surely, for men to say they cannot afford to be charitable, when God hath spoken thus, is not merely to be faithless themselves, but to arraign the faithfulness of God, and to dispute his power.

But does some fear of impoverishing a beloved family forbid the contributions we ask? Does such miscalled prudence prevent charity? The excuse, though plausible

ble, has been anticipated ; and we are told, "There is that withholdeth more than is meet, and that tendeth to poverty ;" whilst, on the other hand, the testimony of experience should expel distrust. "I have," said David, "been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging their bread." "He is ever merciful, and lendeth, and his seed is blessed."

It may be that I speak to some whom weakness and suffering hath led to this healthful strengthening coast. Christian friends, there are motives which commend this charity to you especially. "Remember them which suffer adversity, as being yourselves also in the body." Let sympathy increase charity. If such be one effect of your affliction, we would also remind you of promises which may cheer. There is sometimes a similarity between the act and the recompence. The blessing is reciprocal. The sorrowful who afford relief should themselves find comfort : "Blessed is he that considereth the poor : the Lord shall deliver him in time of trouble. The Lord will strengthen him upon the bed of languishing : thou wilt make all his bed in his sickness."

Amongst the temporal blessings which attend the discharge of Christian duties, we must not omit to mention that peace and joy which is then, and then only, given of God. It is in acts and efforts of love, which are the effect and evidence of faith, that much of the favour and fellowship with God is enjoyed. We read that, when the disciples made distribution as every man had need, they ate their meat with gladness, praising their God.

As respects present recompence, then, many are the motives to Christian charity : ample is the compensation for any cost or sacrifice it may occasion. In the opportunity presented to you this day of doing good, you have an opportunity of deriving more : you may gain by giving. Provide, then, for the sick and needy : have pity upon the poor : lend thus unto the Lord ; for verily what is thus lent is not lost : it is laying up treasure in heaven : no depository can be so secure, no proffered interest so great. The man gains all who gives his all to God.

Brethren, if ever there was a time when the sparing mercy of God demanded a sacrifice of thanksgiving, surely such is required now. We have been preserved, and, I hope, delivered from calamities—from confusion, bloodshed, and disease—frightful miseries in which surrounding nations have been involved. For such protection let the contributions of to-day, given in a spirit of obe-

dience and love, betoken gratitude. But let us remember that the danger is not gone. The three sore judgments of God—the sword, and the famine, and the pestilence—still threaten desolation : disobedience at such a time would be truly daring ; whilst increased diligence in well-doing is plainly the duty of those who can trust to God's providence and confide in his care.

In conclusion, we could wish to address you all as resembling the Christians at Antioch, with the good hope that every one here in God's sight and presence had felt his sinfulness, and had fled for pardon to the Saviour of sinners ; that all had repented, and, like disciples indeed, having ceased to do evil, had learned to do well ; that every one baptized, and bearing the name of Christ, was living in the constant recollection of his holy baptismal vow ; that you, upon whom the sacred symbol of his cross has been affixed, not only confessed the faith of Christ crucified, but really felt the obligation to charity which that profession laid upon you ; that you are called upon both to dedicate yourselves and to consecrate your substance to God's service. Brethren, if it be so, then faith and love cause you to understand and to feel the influence of that most powerful argument which the love of Christ supplies. It was for us men and for our salvation that "he who was rich became poor, that we through his poverty might be made rich." In reminding you that such was the grace of our Lord Jesus Christ, we seek not yours, but you. We desire you should act as those converts of Macedonia did of whom we read 2 Cor. viii. "They first gave their own selves to the Lord, and then their deep poverty abounded unto the riches of their liberality."

We trust that many amongst you have been truly taught of God, like those converts of Macedon and these Christians at Antioch : your proposed contributions to-day will then be given upon Christian principles and in a Christian spirit. Then see in the promises of God a recompence provided infinitely greater than this world can give. The world has not wealth enough, nor will it last long enough, to afford you that reward which he who accepts your service will certainly bestow.

Having performed our purpose of charity, we may, I trust, acknowledge our unprofitableness—that we have done that, and that only, which was our duty to do. But since the reward is of grace, it should be worthy of the Giver. God will not mete out the recompence by any estimate of merit in the act itself, but in a manner more suited to display his own perfections. Your reward,

therefore, must be infinite and everlasting—made up of such good things as pass man's understanding. Sow, then, bountifully, that you may also reap bountifully. "Lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life." Thus blessed shall you be who provide for the sick and needy in the manner you have this day the opportunity of doing; blessed indeed, for "they cannot recompense thee, therefore thou shalt be recompensed at the resurrection of the just."

THE MARRIAGE-BREAKFAST DEVOTIONS;
OR, GRACE BEFORE AND AFTER A MARRIAGE-BREAKFAST*.

BY THE REV. J. C. FRANKS, M.A.

GRACE BEFORE A MARRIAGE-BREAKFAST.

ADORED be thy name, O Lord, for these thy gifts! May they minister to health, holiness, and thanksgiving! And O thou, who didst vouchsafe thy bodily presence at the marriage-feast in Cana, and didst there multiply their provisions, be now graciously present with us, thy servants. Inspire and fulfil the confident and cheering hope that thy protecting hand shall ever defend and bless the wedded pair. Hear and answer the prayers offered for them in thy house. Let thy word teach, thy gospel comfort, and thy Spirit guide them. May they dwell together as heirs of the grace of life, that their prayers be not hindered. Finally, grant that we may all be partakers of the marriage-supper of the Lamb, through the grace and mediation of our only Lord and Saviour Jesus Christ. Amen.

GRACE AFTER A MARRIAGE-BREAKFAST.

We thank thee, O Father of mercies, and God of all comfort, that thou hast again filled our hearts with food and gladness. Thereby may we be strengthened; and by thy grace may we be guided in ways well-pleasing to thee. O thou God of all the families of the earth, sanctify to thy servants the new and endearing relation into which they have entered. May no cords of love be broken by the separation it causes, but other and more endearing ones be knit together. Go forth with thy handmaid; conduct her safely to the dwelling-place of her chosen partner, and bless them there; that in all places, circumstances, relations, and duties of life, they may live to thy glory and dwell in thy presence. Make us all obedient to the Husband and Head of his body, the church. And may he make us holy, and without blame before him in love; to whom, with the Father and the Holy Ghost, be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

* From "The Church Advocate and Magazine," for March, 1845; p. 80. G. Bell, London.

WOMAN'S MISSION*.

It is the sacred privilege of scripture to declare alike the good and the evil; neither to exalt man nor to humiliate him, but to give glory to God, who is the Author of good and the Repairer of evil. The heart of woman—so warm, yet so passionate; so tender, yet so jealous; so delicate, yet so susceptible; so lively, yet so quick; so sensitive, yet so irritable; so strong, yet so weak; so good, yet so evil—must be subdued and transformed, in order that the sap of life which pervades it may return to its legitimate course, and everywhere produce the flowers of humility and the fruits of charity.

Yes; her heart must be subdued and transformed; but by whom? To whom can she look for this boon, save to the Son of God, who by his inspired servants not only revealed her position and her vocation, but condescended to place the ideal before her in his spotless life, and mark out the road by his death upon the cross?

The Lord Jesus presented in his life a perfect type of the milder as well as the sterner virtues, and is alike the example of woman and of man: Christ crucified, the only victim which can expiate sin, is also the only source of that holy love, which, varying merely in its application, frees from sin both male and female. Yet, if Jesus could find more ready access to the one than to the other, would it not be to woman? Would not she especially be drawn to him who is love; who came not to be ministered unto, but to minister; who devoted himself to sacrifice and self-denial; who, in fine, came into the world for the purpose of exercising the most exalted charity in the deepest humility? Say, is there ought upon earth which entertains more sympathy for the Lord Jesus, than the heart of woman? Superfluous question! No: were it otherwise, her heart would belie all its instincts.

The Christian faith, so well incorporated with the foundations of human nature, that its truth alone can render it new, and its being natural, strange, adapts itself so marvellously to all the requirements of her moral existence, that woman cannot be herself except on condition of receiving the gospel. And the Christian woman is not only the best woman: she is at the same time the most essentially woman. Therefore, beloved sisters, if you yearn to fulfil the humble and beneficent mission of your sex, do so at the foot of the cross, or you will never do it at all.

The first succour which man has a right to claim from woman is spiritual succour. Poor is the consolation which he owes her in this life of

* From "Woman: the Help meet for Man;" by Adolphe Monod, professor of theology at Montauban. Translated by E. M. Lloyd. London: Allan. 1849. We are glad from time to time to place before our readers specimens of foreign works. If we do not precisely agree with every sentiment expressed in them, if they do not exactly exhibit the type of our own church, we must bear in mind the different circumstances, leading to a different cast of thought, of the writers. The volume from which we now furnish an extract is, we think, a very interesting one. But we cannot help protesting against an anachronism on the title-page, too frequently observable. We received the book in November, 1848; and yet it professes to be published in 1849. This may seem a slight matter; but we are old-fashioned enough to like a strict adherence to truth.—Ed.

a day, if he does not owe her, as far as in her lies, the possession of eternal life. Not only charity, which makes time subservient to eternity, requires this of her; but justice also constrains her to it, as has already been shown from scripture. Woman must repair the original injury which she has inflicted on man; and that injury is spiritual. Were man, supposing he did not reserve his severity to himself alone, to reproach her with that fatal fall, where he merely followed her leadings, it would not be for having brought death into the world, nor for the life fraught with innumerable trials, which even her tender sympathy cannot always mitigate: no; it would be for sin, the greatest, the only substantial evil; which the first man was doubtless inexcusable for committing, but which, let her remember, it was the first woman who led him to commit.

Let us picture to ourselves Eve kneeling by the side of Adam, and bending over the body of one of her sons, slain by the other, who has been driven out by the divine malediction, a fugitive and a vagabond, into the silent desert. At the sight of these visible and present fruits of sin, at the thoughts of its visible and future fruits, does not the tender look of Adam say to Eve: "Restore to me the favour of God; restore to me peace of conscience; give me back the days of Eden, my happy innocence, my holy love for God and thee"? And no doubt her own heart whispers the same. She deems it far too little to lavish upon him earthly consolations, if she does not at the same time bring him those of heaven. Unable to undo the evil she has done him, she implores, she conjures him to turn his tearful eyes to that promised Redeemer, who shall repair and re-establish all, and open to the fallen, but reconciled race, a second Eden, more beautiful than their lost Paradise, the entrance of which will henceforth be guarded by the flaming sword of the cherubim.

If such be the sentiments of Eve, be she blessed, notwithstanding her transgression. With such sentiments she assimilates to Mary; and in the woman who lost the world by sin we already discern the woman destined to save it by giving birth to the promised seed. Every woman has been an Eve to man: let her also be a Mary, and present to him the Saviour.

Woman, here is your allotted mission. If you do not respond to it, you may pass your whole existence in acts of beneficence, yet your vocation will be incomplete; and, after having been saluted by man with the name of deaconess, sister of charity, ministering angel, you are nevertheless in the sight of God but "as sounding brass, or a tinkling cymbal." Can you, however, present the Saviour to others, if he does not dwell in your own heart? Believe me, you must labour at the foot of the cross, or your labour is in vain.

We say nothing of the holy women of the old covenant, "who died in the faith" before the coming of the Saviour; but not before they had seen him afar off, believed on him, and were saved (Heb. xi. 13). We speak not of the pious Sarah, nor the gentle Rebecca; the tender Rachel, nor the indomitable Deborah; the humble, loving Ruth, nor the holy wife of Elkanah; the intrepid Rizpah, the prudent Abigail, nor the touching

Shanamite; we will confine ourselves to the women under the new covenant.

At the foot of the cross, Mary, more interesting there than even by the side of the cradle, submits without a murmur to the sword which pierces her own soul, connects herself with the sacrifice of her Son by the most sublime charity which, next to his, was ever displayed upon earth, and offers a perfect type of a Christian woman who has power to love and aid only while fixing her eyes on Christ—on Christ crucified.

At the foot of the cross, Anna the prophetess, type of the faithful wife, is the first to give glory to the Lord's Christ, in that temple where she served God day and night with fasting and prayer, whither the aged Simeon also had been led by the Spirit for the purpose of confessing him. Here she was re-animated, notwithstanding her advanced age of fourscore and four years, with the energy and activity of youth, and spake of him to all them that looked for redemption in Jerusalem (Luke ii. 36-38).

At the foot of the cross, Mary of Bethany, type of the contemplative woman, thirsting for the one thing needful, and jealous of the good part, sits at one time at the feet of her Saviour, feeding in silence on the word of life; and at another, in the same unobtrusive silence, washes them with costly spikenard, and wipes them with the hairs of her head—the most tender proof she could give of her respect and love (Luke x. 38-42; John xi. 2, xii. 3).

At the foot of the cross, Martha her sister, type of the active woman, now lavishes her indefatigable cares upon a brother whom she loves, now hastens to a Saviour whom she adores, ministers to him in ordinary life, invokes him in the bitterness of grief, blesses him in the joy of deliverance (Luke x. 38-42; John xi. 19-45, xii. 1, 2).

At the foot of the cross, the Canaanitish mother, type of the persevering woman, surpassing in faith and heavenly light the very apostles whom she wearies with her cries, triumphs over the silence, the refusal, the disdain, with which the Lord seems to combat her invincible prayer, and finally snatches from him, together with the desired healing of her daughter, the most exalted commendation ever bestowed by him upon any child of Adam: "O woman, great is thy faith" (Matt. xv. 21-28).

At the foot of the cross, Mary Magdalene, freed from the dominion of seven devils, type of the grateful woman, surpassing these same apostles in love and courage, lingering after them at Calvary, and anticipating them at the sepulchre, is also chosen from among all, to be the first to behold her risen Lord, and commissioned by him to carry the joyful tidings of his resurrection to those who were to announce it to the world (Luke viii. 2; John xix.).

At the foot of the cross, Dorcas, full of good works and alms-deeds which she did, type of the beneficent woman, after a life wholly consecrated to the solace of the widows and poor of Joppa, proved in death what she was to the church, by the void she left, and the tears she called forth (Acts ix. 36-42). And in the same spirit, Phoebe, the deaconess of Cenchrea, was a succourer of the saints and of the apostles in particular, and by her

bright example called forth throughout succeeding ages a multitude of Christian deaconesses: it matters little whether or not invested with that title by man, they were the handmaids of God (Rom. xvi. 1, 2).

At the foot of the cross, Priscilla, type of the servant of Jesus Christ, humbly co-operates with Aquila her husband, in encountering great perils for preserving to the churches of the Gentiles the life of their great missionary, as well as in those expositions by which the faith of the eloquent Apollo was enlightened and confirmed (Acts xviii. 24-28). Lydia of Thyatira also, in the same spirit, hazarded her life by opening her house to the apostle, which, transformed in a moment into a church, became the centre of gospel activity, both in Philippi and Macedonia (Acts xvi. 14, 15, 40).

What shall we say more? Shall we speak of the transforming power of the cross upon Julia, Lois, Eunodia, Syntyche, Mary, Persis, Salome, Tryphena, Tryphosa, and the noble band of women in the gospel, with others who walked in their steps, the Perpetuas and Monicas, the Mary Calames and Elizabeth Frys? At the foot of the cross, with the bible in her hand, that bible to which none owes more than she does, both in regard to God and man—this is the place where we love to see woman. It is here, surrendered to God, to man, to herself, dignified in her submission, noble in her humility, strong in her gentleness, gathering up all the gifts bestowed upon her, for the purpose of consecrating them to the service of humanity, with an ardour which man knows not save in passion, she constrains him to confess that she who closed the gates of Eden to him likewise presents in this land of exile its least defaced image.

Poetry.

THE CHOLERA.

AN ADDRESS TO THE HOUSEHOLD OF FAITH.

(For the Church of England Magazine.)

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—NAHUM i. 7.

In the palace of life there's a whisper of fear:
Dark tints on the utmost horizon appear,
As, doubtful and trembling, we steadily eye
The shadow which creeps o'er the dim eastern sky;
Faint, little, and distant, 'tis but as a span,
A spot on the heavens, as the hand of a man:
Thou comest, the feared one! thy march ever thus,
Avenger, destroyer! O com'st thou to us?

Thou com'st to the loving: there are hearts that shall writhe,
As the worm cut in twain by the edge of the scythe:
Thou com'st to the doubting, who many a day
Have been longing to know if the chart of their way
Was, in truth, the safe path to their Lord's better land,
Whose heart-strings shall quiver when thou art at hand:
Thou com'st to the faithful; but then shalt thou cease
From the might of thy power—the salute shall be "peace."

As loving we shudder, as living we shrink,
As doubting we cling to the precipice' brink,
As faithful and hopeful we steadily gaze
On the deep'ning and spreading of death's fearful haze,

Our God in his judgments to us is still known,
Though darkness, thick darkness, may be round his throne,

And entering that darkness, yet hope we to find
His presence in brightness, and glory behind.

Rise up, and keep watch! there's a message for thee,
Who believest and hearest, whose'er thou may'st be;
Far remov'd from the storm, and the tempest of wrath,

It may be no suff'ring shall come nigh thy path;
That, hid in the hollow of God's mighty hand,
While thousands fall round thee, secure shalt thou stand,

And the depths of thy heart be with thankfulness stirr'd,

As the sweet voice of health in thy dwelling is heard.

Yet, rise up, and watch! gird thy garments, and stand,

With the shoes on thy feet, and the staff in thy hand:
Should the call come to thee, 'twill be fitting and good

That thou be not as one carried off by a flood,
But rather as one, the long exile of years,
In some homeward-bound vessel embarking, whose tears

For the dear ones he leaves, though such cannot but come,

Are mingled with smiles for the dearer at home.

Rise up, and keep watch! Ask thy Father to spare,
To pour out the spirit of mourning, of prayer,
Of prostrate repentance, on those who may wait
In the courts of our God—on the small and the great,
The bride in her closet, the queen on her throne.
In the eyes of all nations thus would we be known,
Wherever our name or our language is heard,
As the God-fearing people, who honour the Lord.

Who knoweth but then that our Father may stay
The slow march of the dread one, and turn far away
The gathering danger; but, be it not so.
The earthquake, the storm, and the tempest, we know,

As well as the sweet, soft, glad sunshine, fulfil,
As servants obedient, the course of his will;
And his will, glorious triumph all terrors above,
To us is still mercy and goodness and love.

M. A. S. BARBER.

Miscellaneous.

THE ESTABLISHED CHURCH.—When I contemplate in my imagination the high destinies in the religious regeneration of the world which seem to be now especially opening to the church of England, with which our church of Ireland has been so solemnly united, I cannot but consider this, our church, as placed here by the divine Providence, in the battlefield of Rome and the Reformation, that it might by resistance be disciplined to an activity in this spiritual warfare, which might not be excited in the more tranquil circumstances of the English church, and thus be rendered more powerfully instrumental to the completion of the gracious purposes of the Almighty.—*Rev. Dr. Miller.*

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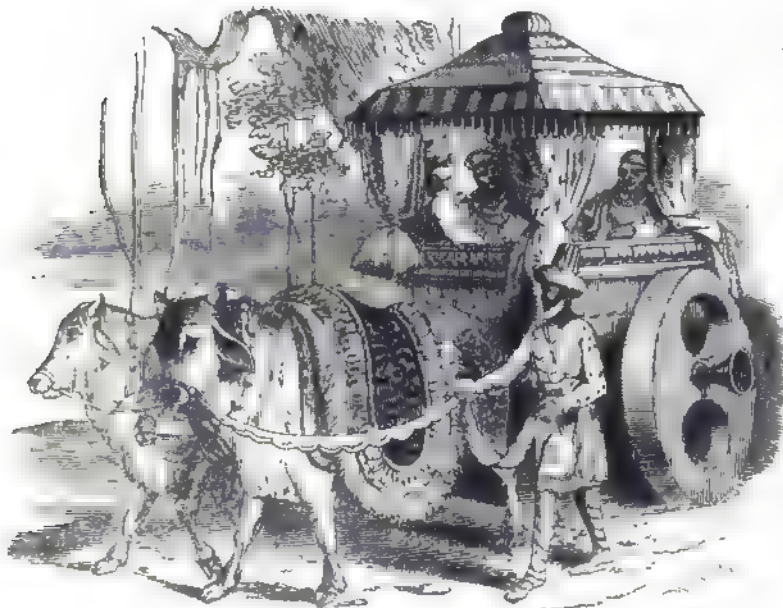
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 744.—JANUARY 30, 1849.



(Indian Car, drawn by Oxen.)

INDIAN CAR DRAWN BY OXEN.

WE find repeated mention, in the scriptures, of chariots drawn by oxen (1 Sam. vi. 7-14; 2 Sam. vi. 6); and we are accustomed to associate the ideas of clumsiness or awkwardness with such a conveyance. But as, on the occasions referred to, the procession was of a solemn or ceremonial character, we ought to conclude that no rude or mean vehicle would be employed, but rather the best that could be procured. And we must take into consideration the far more prevalent use of oxen for draught in the east than with ourselves. Indeed, even to the present day they are, in oriental countries, commonly employed in this ser-

vice. It is true that their pace is necessarily slow; but this would by no means unfit them for an occasion of ceremony. The accompanying illustration will show that a great deal of magnificence might be used both in the car and the trappings of the oxen. We must not therefore imagine, when we read that David placed the ark of God in "a cart" which was to be drawn by oxen, that a common, uncouth vehicle, such as we usually understand by the word, was that which he employed. The pious monarch, who was anxious to build a splendid house for the Lord, who declared on another occasion that he would not offer unto him of that which cost him nothing, and who laid up vast riches for Solomon to dedicate to

Jehovah's service, doubtless used on the occasion a chariot of ceremony, and endeavoured with every demonstration of reverence to show how deeply he felt the duty and the privilege of devoted service to God. We may learn in this respect to copy his example, and consecrate our best treasures to him from whom as his stewards we have received them.

THE PRAYER-BOOK, ITS EXCELLENCE AND RIGHT USE.

BY THE REV. J. A. FENTON, M.A.,
Norton, Derbyshire.

WILLIAM.—Were you at church yesterday afternoon?

Charles.—No. My wife was so ill that I did not like to leave her.

W.—I am sorry to hear of it. And I am also sorry that you were obliged to miss the sermon.

C.—What was it about?

W.—The text was Deut. v. 28, 29. "They have well said all that they have spoken. O that there were such a heart in them, that they would fear me, and keep all my commandments always." The vicar first showed the connection in which the words stood: Now, Moses was reminding the people of Israel, at the end of their forty years' wandering in the wilderness, of the circumstances attending the giving of the law; how their fathers had sworn to do what God commanded; and how God commended their promise of obedience, and added a wish that they would keep it in truth. The vicar then said, that he should not use the words in their reference to the Israelites, but apply them to ourselves and our public worship. He would show that the text might be used with propriety respecting ourselves, when we have finished the prayers; its former part declaring the excellence of our liturgy, or form of public prayer: "They have well said all they have spoken;" its latter part expressing a wish that we may be sincere in our worship, and live in accordance with it: "O that there were such a heart in them, that they might fear me, and keep all my commandments always."

C.—I wish I could have heard it. But, as you have a very good memory, will you tell me the substance of the sermon?

W.—I shall be very glad to do so; and I will give it you, as nearly as I can, in the vicar's own words. After the preface, he went on somewhat as follows:

"Before I enter upon our first subject, the excellence of our form of public prayer, let me answer one or two objections to a form of prayer at all. We are asked what warrant we have for it in scripture. There were forms in the Jewish church. The priests were appointed to bless the people in set words. The psalms of David were forms of prayer and praise for public worship. In the synagogues, which you will remember our Lord himself constantly attended, a liturgy was used. To give a stronger sanction to the custom, our blessed Saviour composed a form of prayer for the use of his disciples. The early Christians, following his example, had arranged and appointed services; some portions of which have come down

to us, drawn up, possibly, by an apostle's pen, at least submitted to an apostle's approval. Such, too, had been the universal custom of the church till a few centuries back, when certain persons, zealous though mistaken, unhappily forsook this ancient and scriptural practice.

"Another objection is, 'Does not a form interfere with spiritual worship?' Not so much as extempore words. When we use a form, we know beforehand what will be said; we have satisfied ourselves that it is what we should wish to say; we have nothing to do but to employ ourselves in earnestly offering up its petitions. In extempore prayer we still use a form; for the thoughts and words are not our own, but those of the person who is speaking. They have, however, this great disadvantage: our attention is occupied in listening to what is coming next, in determining its meaning, in deciding whether it is a petition in which we can heartily join; and, when we have settled these inquiries of the mind to our satisfaction, if we can do so, and are ready to join in the prayer, we find that the speaker has gone on far before us; and thus our thoughts are distracted, and we can scarcely pray at all.

"Having thus answered some general objections to a form of prayer (and I shall be enabled to notice others as I proceed), we will now consider some of the excellencies of our own form, and see whether we are not justified in declaring of those who have used it, 'They have well said all that they have spoken.'

"1. Our liturgy is scriptural. If not, God forbid that we should value it. Its doctrines are from the bible; and he who had never seen a bible might learn from the prayer-book the scheme of salvation and the duty of man. It does not preach these things; it does not, as is often the case in extempore services, turn the prayers into sermons, as though it were needful to explain to our Maker what he himself has taught us. But it is founded upon what he has taught us: its prayers are in agreement with, and based upon, the doctrines of the gospel. It confesses our utter sinfulness, and seeks forgiveness only through the death of Christ. It owns our weakness to do that which is good, and prays for the help of the Holy Spirit to assist our every work. Setting before us the accounts of our Saviour's life, it asks for grace to follow him, step by step. Bringing to our remembrance the history of those holy men, whom St. Paul holds up to our imitation when he says, 'Be ye followers of us,' it teaches us to pray that we may copy those Christian virtues, for which they were severally distinguished. But, not only in its doctrines is our prayer-book scriptural, but also in its language. Were you to refer to a book called, 'The Liturgy compared with the Bible,' you would find that the greater part of every prayer is borrowed from the scriptures; and we may be sure that we are praying according to the will of God when we are praying in the words of God.

"2. Our liturgy is reverent: it approaches the Most High with the respect due unto his name. Such is not the casual character of extempore public prayer. When men are composing their sentences as they speak before a congregation, they are likely to become excited, and to forget

whom they are addressing. Carried away by their feelings, they are often betrayed into language which would be unbecoming and disrespectful if spoken to a superior upon earth : how much more so when it is spoken to the Lord ! It is no uncommon thing, in extempore prayer, for the speaker to adopt a style which would be felt to be rude and familiar if we were asking a favour of a fellow-man, which becomes presumption and irreverence when we are asking a favour of God. From such a style our prayer-book is totally free. Whilst it breathes a spirit of confidence and boldness such as children may feel when they would ask a father's help, it never suffers us to lose sight of the greatness of him before whose throne we kneel, nor that he is in heaven and we upon earth. Its prayers are such as befit sinful creatures approaching a holy God, assured of his mercy and his love, yet never forgetting his awfulness and majesty.

"3. Our liturgy is simple : it may easily be understood. As I remarked before, its language is scriptural ; so that, like the holy bible, it is as suited to the poor man as to the rich. There are indeed, in the prayer-book as in the bible, one or two words which have lost their early meaning, and require to be explained. For instance, the word 'prevent' does not mean hinder, but go before. In several passages 'hell' means not the place of torment, but the abode of departed spirits, where they await the resurrection of the body. The word 'conversation' does not signify the exchange of words, but the course of life, the conduct. And the word 'quick' is used in the sense of living. With these few exceptions the language of the prayer-book is at once plain and easy, its thoughts are simple, so that the most unlearned may take it in hand, and say with St. Paul, 'I will pray with the Spirit, and I will pray with the understanding also.'

"4. Our liturgy is comprehensive : it prays for all sorts and conditions of men under almost all circumstances. You can scarcely imagine the case of a Christian wishing to bring the condition of himself or others before his God, and not finding in our service a suitable petition. You may have heard of an illustration of this suitableness afforded by a poor woman, the wife of a sailor. Sunday after Sunday was she seen in church, praying with great devoutness. A dissenter asked her why she went to church so regularly. 'Because,' she replied, 'they pray for my husband.' 'How so?' 'They pray for all that travel by land or by water ; and my husband is now, on the sea.' We must all have felt, in using the litany, how well it expressed the wishes of our hearts for some particular person for whom we desired to pray. By whatever name we call ourselves, Christians, citizens, friends, or neighbours, we shall find in our liturgy the special petitions belonging to that character or relationship. It is so comprehensive that it may well be called, 'A form of prayer for all Christian men under all circumstances.'

"Since, then, our liturgy is thus scriptural, reverent, simple, yet comprehensive, we are justified in declaring of those who have used it, 'They have well said all that they have spoken.'

"But, whilst we assert the preciousness of our liturgy as a pearl of great price, we must be careful to consider that its value to ourselves will depend on the spirit in which we employ it. We

learn, from the latter part of the text, that our words must be accompanied by sincerity of heart and consistency of life : 'O that there were such a heart in them, that they would fear me, and keep all my commandments always.'

"1. Our words must be accompanied by sincerity of heart : 'O that there were such a heart in them.' The excellence of the form, the reverent simplicity of the language, the varied nature of the petitions, will not win the regard of God, if they are unfelt by the worshippers. He looks into the feelings of those who kneel before him : he sees at a glance whether they are sorrowing for the sins which they confess, and longing for the pardon which they implore, and believing in the Saviour whose name they plead. And, if he finds the heart unmoved and the spirit cold, he says : 'This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. In vain do they worship me.' Yes, vain will be our worship, never will it reach the throne of grace, no blessing will it bring down from on high, if it be heartless and insincere. What is your general worship ? Do your thoughts attend your words, and your hearts attend your thoughts ? Do you truly feel what you well speak ? It is a solemn question ; for upon the answer we can give, depends the acceptance of our prayers.

"2. But, further, the text teaches us that our worship must be followed by consistency of life : 'O that there were such a heart in them, that they might fear me, and keep all my commandments always.' We pray that we may be holy : we must try to be that which we ask God to make us. We pray that we may keep God's laws : we must labour to do that in which we entreat him to help us. Of little worth are the prayers of those who worship their Creator on the sabbath, and forget him through the week. The occasional visit to his house will not wash out the habitual neglect of his service, the constant disregard of his will. The sabbath-prayer must be the work-day practice, if that prayer is to be a welcome offering, and not a rejected mockery. If your worship is indeed sincere, it will not only be heard to-day : it will also be seen to-morrow ; seen in your diligent discharge of your duty, seen in your patience under trial, seen in your humility, seen in the abundant exercise of a forgiving charity : it will be seen in your fear of God, in your setting him before you, seen in your anxiety to keep 'all' his commandments, and to keep them 'always.' This is the right use of the liturgy, when you pray it with your lips, feel it in your heart and act it in your life. This was the use which was made of it by tens of thousand who are now happy in paradise. Only let this be your use of it, and you shall go on from grace to grace, and from strength to strength, till you pass from grace to glory, and unto the God of gods appeareth every one of you in Sion. Amen."

Such is pretty nearly the sermon of yesterday afternoon. What do you think of it ?

C.—It makes me feel inclined to kneel down and to thank God for giving us such a liturgy, and to pray that I may never use it without feeling it in my heart, and that I may always live consistently with it.

W.—Come, then, we will kneel down and pray together.

JESUS CHRIST OUR EXAMPLE.

No. X.

WE have, in the course of these papers on the blessed subject of our Lord's example, considered his divine character as it shone forth under varied aspects of love. We have dwelt on his melting compassion for human woe, his pitying readiness to relieve both spiritual and bodily destitution. We have followed him to the grave of Lazarus, and seen him weeping there; again, we have accompanied him to the marriage-feast, and witnessed his gracious participation in social pleasures, exhibiting thus his unutterable sympathy with the sorrows and the joys of man. We have marked his love shining forth in the rebuke of those dearest to him, and again manifesting itself in the most tender consideration for them and all who approached him. We have traced him in his career of entire selfishness. On every occasion the infinite condescension of the Son of God has been displayed; but I would now dwell more particularly on this wonderful condescension; and, in order to bring it home to our minds, I propose to comment on three incidents recorded by the holy evangelists, in which it was remarkably displayed.

The first instance I would mention is that beautiful one of our Lord's blessing little children. It is related that, in the midst of our Redeemer's heavenly discourse, young children were brought to him, "that he might put his hands on them, and bless them." Doubtless the pious parents, thus intent on procuring for their little ones the Saviour's all-powerful blessing, had noted his exceeding meekness and gentleness, and were thus led to hope that his condescending love would extend even to their unconscious infants. The disciples, less observant of their divine Master's lowly character, and probably impatient at this interruption of his sublime instructions for a matter which they deemed beneath his consideration, rebuked these anxious parents. But, when Jesus heard their rebuke, "He was," says the evangelist emphatically, "much displeased." Seldom indeed was his displeasure thus strongly called forth against his affectionate followers; but in this instance they forgot or did not comprehend that he was the same divine Being who had regarded with compassion even the much-cattle of Nineveh: they understood not yet his mission to seek and to save the lowest and meanest of the human race. How must they have been startled when they discovered the vast difference between his thoughts and theirs! "Suffer the little children to come unto me," said the kind Redeemer, "and forbid them not; for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." These infants, whom the disciples regarded as beneath their Lord's notice, were held forth by him as a pattern. He taught them, that on their imitation of the purity, the clinging trust of little children, their very entrance into the kingdom of God depended. But the adorable Saviour showed his tenderness for the little ones thus brought to him, not by words only, but by an act the most winning and condescending: "he took them up in his arms, put his hands on them,

and blessed them." Thus did our gracious Lord embrace these innocents in the arms of his mercy; and thus did he teach his church, through all ages, to bring to him her little ones, that they might be made lambs of his flock, and receive his inestimable blessing, even while yet unconscious of the precious gift. What a lovely picture of condescension is brought before us in this conduct of our Saviour! He stopped, in the midst of his most instructive discourse, to receive and to bless infants utterly incapable of appreciating, or even understanding the benignant action. Can any true Christian neglect these helpless little ones, or consider beneath his regard those who have been thus distinguished by their Lord's peculiar love? On the contrary, will he not look on them with a feeling approaching to reverence? How carefully will the Christian parent or guardian, to whom has been entrusted the care of these comparatively innocent beings, keep his precious charge from evil, and guard that purity held up as an example by the holy Saviour! while, at the same time, how will he strive to imitate that implicit trust and perfect confidence in his heavenly Father, which a little child reposes in the protection of those arms which encircle him! After such an instance of condescending love on the part of our adorable Lord, the most gifted ought not to consider it a waste of time or talents to instruct young children in the way of God. Let not the minister of Christ regard the young of his flock as beneath his care: let him rather especially remember them as the tender lambs committed to his pastoral superintendence by the good Shepherd, his Lord and theirs. And let none of us be unmindful of the presence of children; but, on the contrary, let us bear it on our minds, that they may never witness anything in us which can lead them into evil. Let not our unguarded words stain their purity, or our unbridled tempers teach them to give way to their budding passions. Thus may these unconscious beings become to us our best guardians and most useful monitors, and our apparent condescension in noticing them turn to our own great gain.

The next remarkable instance of our blessed Saviour's condescension, on which I would comment, is his most gracious reception of Mary's anointing preparatory to his crucifixion: she was one of the happy family of Bethany honoured by our Lord's peculiar friendship, whose brother Lazarus had been raised from the dead, and of whom we first hear as sitting at Jesus' feet, and listening to his word. With Lazarus and her sister Martha she was among those favoured guests of Simon, the leper, who sat at supper with the Redeemer a few days before he entered on his most bitter sufferings. Martha, true to her character of active love, testified once more her affectionate reverence by her zealous attentions; while her gentle, contemplative sister showed her adoring love for their divine Friend in a manner suited to her character of elevated piety. She procured an alabaster box of very precious ointment, and, breaking it, poured over his holy and venerated head its costly contents, anointing also his feet with the same valuable article, and then wiping them with the hairs of her head. Some of his disciples, startled at the waste, as they deemed it, of so costly an ointment, which might have

been sold for a large sum, and given to the poor, and led on, as it would appear, by the traitor Judas, who wanted the money for his own selfish purposes, ventured to murmur, saying: "To what purpose is this waste? For this ointment might have been sold for more than three hundred pence, and given to the poor." It was then that the condescending Saviour showed his deep sense of Mary's love, replying to the murmuring disciples: "Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whosoever ye will ye may do them good; but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying;" adding the remarkable prophecy: "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Let us now give our deep attention to this striking incident of the Saviour's life; and a most striking one, indeed, it is. He, who was content to dwell in abject poverty, destitute of the common comforts of life, received not only with benignant complacency, but with the most marked approbation, this lavish expenditure of an article the costliness of which was such that, had it been sold, it might have supplied a poor man with a sum equal in amount to three hundred days' wages. But Jesus well knew the spirit of generous love which prompted the apparently prodigal gift. He, who spared not his life-blood to save a sinful world, was well able to appreciate the devoted affection which breathed in Mary's heart, and delighted thus to show itself in action. He has surely taught us here how we should receive kindness from our fellow-creatures. He has marked out for us how we may follow the things that are "lovely;" how, in our measure, we may imitate his winning amiability. Do we imitate him? Do we follow him in this? Are we not often careless and regardless of kindness bestowed on us? Occupied with what we may consider more important matters, do we not overlook or receive with coldness little attentions paid us, wounding thus affectionate hearts, who, it may be, have given all they had to bestow, "have done what they could," as the considerate Redeemer said of Mary? It will be well for the disciple of Christ to think on these things; to cultivate that spirit of humble, thoughtful love, which will render him alive to the smallest attentions, and grateful for them. It is often by apparent trifles that we may learn to know ourselves. When our manner has been cold, still more when it has been harsh, we may be sure that something also has been amiss in our hearts; that we have not been actuated by Christ's holy Spirit. That Spirit would make us kind and tender-hearted, would teach us to be thoughtful of the feelings of others, ever anxious to increase their amount of happiness.

From our lowly Saviour's reception of Mary's expensive gift, we may further learn how to receive presents which are costly, far beyond what we should think right, or even wish, to purchase for ourselves. If we value not their intrinsic worth, still they should be valuable to us as proofs of thoughtful kindness, perhaps of generous affection. And we may not only law-

fully use such gifts, but take pleasure in the using, gratefully remembering the feelings that prompted their bestowal. True, our taste or habits might have led us to wish that a different disposal had been made of the money: let us not encourage such wishes, but rather open our hearts to welcome with warmth every token of love and kindness, whether costly or otherwise, knowing that these feelings are themselves beyond all price.

One other incident of our blessed Lord's life I will mention, as especially showing forth his condescension, and that is his washing the feet of his disciples. It is related that on the memorable night before his crucifixion, having sat at supper with the chosen apostles, those highly-favoured ones, his own, whom he had loved while in the world, and loved even unto the end, the Saviour of the world rose from supper, "laid aside his garments, and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." The evangelist prefaces his account of this remarkable act of lowly abasement by reminding us who it was that performed it, even "he, who was come from God, and went to God;" into whose hands the Father had given all things. And why did the divine Redeemer thus stoop to the most menial of offices? He has himself graciously informed us why: "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Truly, thou most exalted, most condescending Lord, we are happy when we can not only trace thy sacred steps, but follow them also. But do we follow them? Are we ready, like thee, to perform the meanest offices for our brethren, if we can in this manner serve them? Is there no fear with us of losing our dignity, or what we are pleased to call such, by stooping too low? Are we willing to be thought little of? to be regarded as lowest of all, least of all? In society, with our equals, are we content to be slighted, to be overlooked, seeking not our own praise or pleasure, but only opportunities of pleasing and obliging others? Are we considerate towards our inferiors, ready to deny ourselves, to promote their comfort, and mindful of their feelings? Do we follow the apostolic precept to honour all men? What fulness is comprehended in these few words! We are to render to all their dues. To every person, even the lowest, we owe a certain degree of respect and courtesy. Are we not frequently apt to forget this? Let us examine ourselves in the single point of behaviour to our domestics. We have a right, it is true, to their services and respectful obedience; but they have also a claim on us, not only for a consideration of their comforts, but likewise an attention to their feelings. Are we careful never to wound these by our words said to them, or our conversation to others in their presence? We complain generally of the bad be-

haviour of servants; but is there not a fault also on our part? Do we give unto them that which is just and equal, remembering that we also have a Master in heaven? In this, as in every other relation of life, let us not form our conduct on the model of the world around us, but on the holy model of our Lord and Master. Again, as to trades-people: we have no right to give them unnecessary trouble, or to speak to them but with civility and courtesy. As regards the poor, we can never undervalue their claims to our kind and tender consideration, when we remember that the blessed Saviour has made them the representatives of his own adorable person, and assured us that services done to the least of these, the hungry, the thirsty, the sick, and the naked, he will regard, yea more, reward, as if done to himself. No, the Christian can surely never fail in kindness and courtesy to the poor.

"Owe no man any thing, but to love one another," says the inspired apostle; showing thus that love is a debt which we owe to every man; yea, every man. How beautifully, in our Lord's act of lowly service, did he show us the claims which even the unthankful and evil have on our love and kindness—for who so unthankful and evil as Judas? Yet was the base traitor included in the act of love. Was, then, the divine Saviour forgetful of the meditated treachery? On the contrary, it appears to have been especially on his mind, evidenced by his searching words, "Ye are not all clean," and his deep emotion immediately after, when we read, "He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." One of you, whom I have so carefully taught, so tenderly loved, and towards whom I have just manifested my love and care by performing for you the meanest of services. Jesus stooped to wash the feet of him, into whose heart Satan had entered, and filled it with the blackest designs; who was the human instrument about to procure him the most intensely bitter sufferings. Surely, never was consummate love shown in a more perfect manner! We can never, after such an example, fear to stoop too low in our services, even to the most worthless. Let us remember that all have a claim on us, bad as well as good, though not all a claim to equal service. As we have opportunity, then, let us do good unto all men, while we especially endeavour to serve them who are of the "household of faith". Let us fix in our hearts the Saviour's words: "Whosoever of you will be the chiefest shall be the servant of all. For even the Son of Man came not to be ministered unto, but to minister."

I have selected these three remarkable instances of condescension in our blessed Lord's holy life, because, while springing from the same fountain of lowliness, they illustrate the quality of condescension in varying forms. First, we see it as stooping to receive and bless little children; showing us that none, however low in intellect, were beneath the regard of the gracious Saviour. We are thus taught in what light we are to look on Christ's little ones; and among these, so far as claiming our tender consideration, must be ranked not only children, but also the ignorant, the uneducated, and the inferior in understanding. The second instance exhibits our Lord's graceful con-

descension in accepting Mary's affectionate service; affording us a lesson how we should receive and appreciate the services and gifts bestowed upon us. Again, the third example teaches us how we are to confer services; how low we may stoop, and how comprehensive our services should be, extending to all who may come within our appointed sphere of duty. And let us not fear to stoop; for, as observes an ancient father, "Love doeth nothing unseemly. There is no mean or low thing which for the brethren's sake she refuses to do."

In conclusion I would say that, while striving to impress my own mind and the minds of my readers with the striking condescension exhibited by our Lord in the three instances we have been reviewing, my reflections on these have made me more than ever sensible of the ineffable condescension displayed in the entire scene of the Son of God's most holy life. We cannot follow him in his condescension; for how can creatures such as we are condescend? but, if his mind be in us, we shall cultivate that lowliness which will lead us to esteem others better than ourselves. If we are in earnest striving against sin, his Holy Spirit will carry us on to that elevation, from whence, like St. Paul, we may be enabled to perceive the depth of our wretchedness, and to exclaim from our hearts, as he did, "Christ Jesus came into the world to save sinners, of whom I am chief." Such humility will beget in us that quality we usually term condescension, but which, in sinners such as we are, may be rather regarded as a thankful acceptance of every means mercifully placed within our power to make our fellow-creatures happy.

S. H.

SPREAD OF GOSPEL TRUTH IN ITALY.

(From a Correspondent.)

THE hurricane of the divine wrath is raging over the face of the European continent. I firmly believe that, by the means of its horrors and miseries, the goodness of the Lord will in the end bring them all to the obedience of Christ. If the temporal power of the Roman pontiff has been shaken to its very foundations, how is it with his spiritual dominion? The question may best be answered in his own words. A short time ago Pius the Ninth repaired to the monastery of Pantaleone, for the purpose of pronouncing the beatification of father Claver to be an assured heir of salvation, an occasion upon which he gave vent to the following significant language:—

"I thank God that he shows to Italy and the world, in such perilous days as these, how near his holy religion lies to his heart, by raising up zealous servants in that field where the labourers are few and the harvest great. And the Lord gives us no little encouragement when he sets before us those men who have sacrificed their lives through so many ages, to the end that the church might be enriched with new conquests. This consolation is rendered the sweeter by the painful spectacle to which we are called at the present hour, by the daring spirit which instigates

thousands upon thousands of brethren in iniquity to introduce protestantism, not only on a soil so entirely catholic as Italy, but even into the very heart's core of Christianity. They profess the warmest affection towards the people of Italy, and, in order to serve them, make use of horrible means, which can only conduce to their destruction. At the same moment that Germany, animated as it is with the self-same spirit, declares that differences in religion are the greatest hindrance in the way of attaining the end which it seeks, and indeed so strongly, that the protestants have prepared an union with the true church, there are people in Italy, who, having before their eyes no fear of producing much religious disquietude and incalculable political mischiefs, allow themselves to sow the seeds of separation between unity and faith, for the purpose of procuring unity among the whole community. Such is the extreme to which the blindness of the passions drives men! Let us pray God to dispel this darkness, and remember, in assured trust, the divine promise, that the gates of hell shall not prevail against the church."

ARE YOU A PARENT?

THIRD SUNDAY AFTER EPIPHANY.—JAN. 21.

"Unto them will I give in mine house and within my walls a place and a name, better than that of sons and daughters: I will give them an everlasting name, that shall not be cut off."—ISAIAH lvi. 5.

THE implanting and development of Christian principles in the youthful breast is as much your duty as your interest, and you will find it to be so if you set a right value upon both. In nurturing and training and praning the tender plant, never forget that you may become, in the hands of the divine Husbandman, the agent of imparting to it a perennial existence, a beauty and loveliness that shall never fade. And, if you estimate aright its unspeakable preciousness, it is not possible to conceive that you should apply to it a culture so unnatural, so unskilful, so destructive, as we must confess, alas! to be followed in most walks of society. It is indeed an undeniable and a melancholy truth, that man, in this instance, as in so many others, is the creator of his own misery and disappointment: he chooses evil for himself and the community, because he will not look out of himself, whose very conception was in sin; and cares not, therefore, to bring his child to Christ, from whom comes all that is pure and lovely and of good report. He trains him for the world; and the world repays him by making the child's youth and manhood and old age its prey. The parent prides himself upon the intellectual or bodily distinctions with which he has enriched his offspring: he will not stoop to the divine philosophy, nor train him to labour for imperishable riches: he has trained him in a final poverty—a poverty worse than death, the destitution of the boundless treasure of God's favour, both in time and in eternity. O, would that we parents could behold Jesus looking down in pitying love upon us, and hear him put that awful question to our consciences, "What shall it profit" thy child, "if he gain the

whole world, and lose his own soul?" Far, far better were it that our dear ones should forfeit the riches that perish with the using, than the poverty with which Christ would make them rich indeed. And how can we expect that either we or they should enter into his kingdom of glory, if we work and wrestle not with him, that his kingdom of grace may come into their hearts, and be our portion and theirs in the life that is?

Do we expect godliness to be taught in schools and colleges? We must begin by building up our own houses into seminaries, in which daily and hourly lessons of active piety are set both to young and old, and their souls taught to hunger and thirst after righteousness. Nay, they should be more than domestic schools and colleges: they must be as it were tabernacles, where the presence of the Lord especially manifests itself: they must be as it were mercy-seats, at which our households should learn to kneel with us in humble faith, meet to be sprinkled with the blood of the spotless Lamb. In truth, what else is a religious and godly-ordered family but a little church? And, as one says, "if our houses be churches, God's worship and piety must be set up in them; for how can they be churches of God, if God be not served in them?" And "are our families churches? Why, then religious families are in a happy state; for then God himself will dwell there; so as a stranger coming to such places may say, as Jacob did of Bethel, "Surely God is in this place!" My beloved, let us "get the word into our houses: let it so dwell with us that nothing be served more in a Christian house than the Word. This is indeed to live in "the shadow of the Almighty," "the secret place of the Most High," "A house without the word is a very dungeon of darkness" (Byfield on Colossians). Yes, most true and sure is it, that every private house of Christians is "a church;" for, where two or three are gathered together in the name of Christ, there, he himself says, "I am in the midst of them;" and every meeting or assembly of the faithful is called not unfitly by that name. Did not Philemon, by his godly care and diligence, and to his imperishable commendation, make of his house "a little church"? And did not St. Paul pronounce a blessing upon it, saying: "To the church in thy house; grace to you and peace, from God our Father, and the Lord Jesus Christ." O let the government of our homesteads "be not a mere civil government, as the government of most is, but a religious government, to feed the soul as well as the body, to provide for the life to come as well as for this present life. It is not enough for us to serve God alone, by ourselves, and to plant true religion in our own hearts; but we must endeavour to bring others to God." And whom so especially as those of our own kindred and household—those who are nearest and dearest to us?

Alas! that there should be so severe a truth in the words with which the deathful carelessness of fathers and mothers has been upbraided: "We gave our children life, but become the causes of their death: we gave them a temporal being; but we bring them to eternal condemnation." So long as we teach them not to honour God, but to dishonour him, and regard not whether they know Jesus Christ or not, we are guilty of

their blood, and are worse than those who take away their natural life: we shall one day hold up our hands at the bar of God's judgment to be arraigned for it." Alas! so true is it, "many pray for children, and so for their "being;" yet afterwards never pray to God to guide their hearts, and so for their "well-being" (*Byfield ut supra*).

H. S.

OBEDIENCE TO PARENTS :

A Sermon,

BY THE REV. W. LAYNG, M.A.,

Curate of Overstone, Northamptonshire.

EXOD. xx. 12.

"Honour thy father and thy mother."

THERE are two circumstances connected with the commandment which is to form the subject of this discourse, which seem to distinguish it in a particular manner as a precept of remarkable and predominant importance :

1. It is an express and positive injunction of Almighty God to the active exercise of a specified duty, with the promise of a particular blessing annexed to it, as the reward of obedience, and is, as St. Paul declares to the Ephesians, "the first commandment with promise" (Eph. vi. 2). In this respect it differs from the rest of the Decalogue. In the other commandments we are told what we are not to do, or what we are to avoid. The obedience, therefore, in these instances is not of an active kind, but consists in abstaining from the commission of what is forbidden. But in the case under consideration the divine Lawgiver has addressed us in language the most forcible and direct, requiring positive and active exertion. "Honour thy father and thy mother;" so that if any one neglects to practise the duty which is here enjoined (and the command in its comprehensive meaning rests upon all without exception) he is guilty of sinning against the very letter of God's law.

2. After the first solemn delivery of the law upon Mount Sinai, when, in token of their perpetual obligation, the commandments were engraved upon two tables of stone, this was placed first upon the second table, as if to be thus introduced to the special notice of mankind. For, as the first table contains those duties which relate immediately to God, and the second those which are to be performed between man and man, the position assigned to the fifth command-

ment—as first of all those which should influence and govern man's social condition—seems to distinguish it as a most important rule of life. And indeed nothing can be more appropriate than the order which is thus observed. It is evidently designed to show that the duty itself is the basis upon which rest all the moral relations of society, and that next to that absolute obedience which every created being should render to his omnipotent Creator come the reverence and submission which are due from the child to the parent.

Of the importance of the injunction conveyed in these words, "Honour thy father and thy mother," we have ample evidence in the abundant measure of attention which it obtained with the inspired writers. Numerous are the passages of holy scripture which bring the same precept before us in the most express and positive manner: "Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth" (Eph. vi. 2, 3): "Children, obey your parents in all things; for this is well pleasing unto the Lord" (Col. iii. 10): "Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee" (Dent. v. 16): "Ye shall fear every man his mother and his father" (Lev. xix. 3): There are also many other passages of holy scripture, which, though not directly propounding the command to honour and obey our parents, do, nevertheless, supply inferences for the confirmation of it. As, for instance, in Exod. xxi. 17, it is said, "He that curseth father or mother shall surely be put to death," showing that the violation of the commandment was to be visited with no less a punishment than the forfeiture of life itself. So also in Ezek. xxii. 7, it stands as an item in the catalogue of Jerusalem's sins, that her inhabitants "set light by father and mother." Again we read in Prov. xx., that, "whoso curseth his father or his mother, his lamp shall be put out in obscure darkness," and in chap. xxx. it is said that "the eye which mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it;" and, lastly, St. Paul ranks the "disobedient to parents" amongst those "blasphemers" and "unholy" persons, of whom he forewarned his disciple Timothy, saying, "from such turn away."

Our blessed Lord and Redeemer, who in his own person fulfilled all righteousness,

has recommended this duty to mankind by the sanction of his own most high and holy example. The Son of God has himself condescended to be our guide, and has exhibited in his own person the fullest measure of cheerful and patient submission. He has expressly told us that he came down from heaven, not to do his own will, but the will of his heavenly Father, and that it was his "meat to do the will of him that sent him" (John iv. 34). In that awful agony which he endured "for us men and for our salvation," when "his soul was exceeding sorrowful," afflicted and oppressed with the grievous burden of the sins of the whole world (a burden which it was possible to none but one who was himself God to bear), he submitted himself to the Father that sent him, with the most patient and perfect resignation: "Father (he prayed), if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." And amongst those things which were written concerning him for our example and admonition, his obedience to his earthly parents is recorded by an evangelist, who has informed us that "he was subject unto them" (Luke ii. 51).

It was to set the precept in such a point of view as the importance of its character deserved, that our Lord condescended to explain it, and to refute the blasphemous doctrine of the scribes and Pharisees, who by their traditions, and by "teaching for doctrines the commandments of men," had "made the commandment of God of none effect." At the time of our Saviour the Pharisees not unfrequently took a vow, which was called "korban," by which they consecrated, or rather pretended to consecrate, to the service of religion what should naturally have been applied to the support of their parents; and thus, under the mask of piety, they excused themselves from the performance of duty which is not only prompted by natural affection, but also commanded by God himself. Our blessed Lord, therefore, exposes their artfulness and hypocrisy, and thus reasons with them: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and thy mother; and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say, it is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free;" that is, whosoever shall say to his parents, "It is a gift," a thing consecrated to God, whatsoever of mine would profit you, "is free."

It appears, then, both from the teaching and example of our Saviour, and from the

frequent repetition of the command by sacred writers, who wrote and "spake as they were moved by the Holy Ghost," and who, therefore, wrote and spake nothing but what God, in his wisdom, saw to be necessary for man's good, that obedience to parents is a duty which ought to be regarded as a very important rule of the Christian's life. It is a rule which is most intimately allied with every thing which constitutes the virtue and happiness of a Christian people. It is chief and foremost among the visible ornaments of their profession, and is a necessary element of that "righteousness which exalteth a nation." So great indeed is the influence of this law upon the moral and social condition of mankind, and so consistent is the law itself with the dictates of nature and reason, that the submission of children to their parents was a duty maintained and venerated even by the unenlightened heathen. The philosopher of old—a stranger to that blessed gospel which is a light to our feet and a lantern to our path, with no other guide than the uncertain light of human wisdom—arrived at the conclusion that such a law was necessary for the good government of his country, and was sufficiently persuaded that the man, who broke the first bond of nature, could by no obligations be restrained from perpetrating the grossest crimes. And, amongst ourselves, my brethren, it is evident enough that the observance of those obligations which are divine is the surest guarantee for a due regard to the regulations of a well-ordered government. For who is so likely to submit to the laws of his country as the man who observes the divine law? How imperfectly the enactment of a penal code, and its severest applications, are available to the suppression of crime, we have daily and melancholy instances. No laws, however stringent, no punishments, however fearful, will ever arrest the progress of the wicked in his evil course, unless the Spirit of God convinceth him of sin. As a corrupt tree cannot bring forth good fruit, so no man, who is uninfluenced by a higher and holier principle than is derivable from his nature, can yield "the peaceable fruits of righteousness." The heart must be changed; and that change can only be effected through divine interference.

Let me, then, exhort you to a diligent observance of this commandment. If you have no feeling of veneration for your parents; if you show no respect for their authority, no submission to their wishes; if you despise their councils, and disregard their admonitions, it is not to be expected that you will show a becoming reverence for any thing which is sacred and holy. The authority of

the parent is a type of the authority of God. The Almighty, who commonly represents himself to us under ideas which are adapted to the narrowness of our comprehensions, constantly assumes this very character in relation to ourselves: "I will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 18); and, in offering up our prayers and supplications, we are graciously permitted and encouraged to address him by the endearing title of "Our Father, which is in heaven." He would teach us to yield the obedience which he requires, not as the unwilling or constrained offering of an alienated heart, but rather as the grateful homage of affection, as the testimony of a dutiful and confiding offspring. If, then, you are careless and negligent of that authority, which God has sanctified by making it the type of his own, is it likely that you can properly reverence and obey the commands of your heavenly Father? If you perform not the common duties of the station which you occupy in the little world of a Christian family, is it probable that, in the wide field of Christian practice, you will be found to "walk in all the commandments and ordinances of the Lord blameless"? "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Lastly, let me remind all young persons that self-dependence and self-confidence are errors, to which, in the ardour of youth, they are most liable; and against these, therefore, it will be their wisdom to guard in an especial manner. To this end, then, take good heed to the timely warnings and the affectionate counsels of a parent. To defy the authority of a father, and to set at nought the counsels of a mother, may be to enter upon a course which will defeat all the high and noble purposes of creation, and end in everlasting ruin. Remember that your parents are "ministers of God" to you "for good;" and, by despising this divinely-constituted authority, you may be forsaken by God; you may be abandoned to your evil ways, and become the slaves of every sinful passion; you may be left to pursue, without a check, the broad road that leadeth to destruction.

Youth, too, is the age in which the exercise of the mind and the subjugation of the appetites is most especially necessary. It is then that the intellectual powers may be most easily trained for the service and honour of him who gave them. How necessary this work is, and that it be rightly performed, is evident, when we reflect that those powers of the mind will be enlisted in the cause of good or in the cause of evil; that they may be a

blessing or they may be a curse to the individual who possesses them, as well as to others with whom he is associated. "Wisdom is the principal thing, therefore get wisdom;" and wisdom of every kind may be subservient to the cause of truth. The mind may expand itself in all the varied branches of science and literature; it may soar high in the researches of philosophy, and yet, at the same time, be arming itself with weapons which shall help the combatant so "rightly to divide the end of truth" as to confound those who are the enemies of the cross of Christ, and "put to silence the ignorance of foolish men."

Above all, "Remember your Creator in the days of your youth." While you are now most capable of active and vigorous exertion, devote to his service the faculties of your mind and the energies of your body. Fight manfully the good fight of faith in the warfare against sin, to which you are enlisted under Christ's banner. Remember that, "as he died and rose again, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness." Pray earnestly for the preventing and assisting grace of God's Holy Spirit, that he may direct, sanctify, and govern your hearts and bodies in the ways of his laws and in the works of his commandments. "Search the scriptures: apply them diligently to your own hearts, and examine your conduct by them, ever remembering that the practical answer to that important question of the psalmist, "Wherewithal shall a young man cleanse his way?" is, "by ruling himself after God's word."

Biography.

SKETCH OF THE LIFE OF THE REV. GEORGE MILLER, D.D., VICAR-GENERAL OF ARMAUGH.

No. I.

DEATH, that unsparing claimant of mankind, has taken from amongst us another bright ornament of our church. We have lost a steady friend in this our time of need; God having been pleased to remove him, in a good old age, from a state of trial to (we trust) a state of bliss. And, when we contemplate the threatening aspect of affairs as regards the church established within these realms, and think upon the services which for so long a series of years we have all received from that tried

* We have been requested by the author to reprint the sketch of the life of this eminent scholar and divine, which has appeared in an Irish contemporary, "The Christian Examiner and Church of Ireland Magazine." We are obliged to omit a few of the less generally interesting portions.—Ed.

and faithful champion, whose principles stood firm to the close of an active and useful life, we must feel the loss in all its bitterness, and are constrained to ask, what man was more required at the present day? "I myself," writes a valued friend, "feel like one desolate. For so many years I was aided by his counsels, and strengthened by his example; and, when I look around, I seek in vain for the high-minded devotion to principle, the resolute sense of right, which made him like a guiding-star in these doubtful times of self-seeking and expediency. But, God's will be done!" The Lord Omnipotent is not in need of any human instrument. Yet, still our loss is truly great. We wanted such a one to stir us up, and to keep us to our duty; but we must not indulge in any vain regrets. Long, unusually long, was he spared to his family and friends and admirers, in the full enjoyment of a vigorous mind. His end, too, was happy; for he lived as he should have lived; and he died as he had lived, trusting implicitly in the work of his Redeemer. He, therefore, has not left us without that sense of comfort which springs from the closing scene of a sincere believer's course on earth; and confident may we be (so far as such confidence is allowed to men) that, "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ," he is now enjoying the blessed consummation of the prayer so beautifully expressed in a well-known hymn:

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads us to the Lamb!"

George Miller, distinguished for his many services in theology and literature, was born in Dublin on the 22nd October, 1764, being the eldest son, but third living child, of Stephen Miller, who was for many years a general merchant in that city, and was remarkable for the soundness of his understanding, and the most scrupulous integrity. "I remember," writes the son*, "that, when an annuity-company was broken up, in consequence of the failure of the calculation on which it had been established, and a small balance of money remained in his hands, as one of the members, he delivered it to the secretary, refusing to retain it, though there was no claimant. On another occasion his sense of fairness, bordering on the romantic, did him eventually considerable service. Having taken a house, which he had obtained on very advantageous terms, because it had been discredited by the bankruptcy of the last occupant, perhaps of more than the last; and, having found in the books of his predecessor, which remained in the house, that he had failed in debt to Mr. Barton, of Bordeaux, to the amount of £20, he wrote to Mr. Barton that he had benefitted so much by the bankruptcy in the bargain concluded for the house, that he thought himself bound in fairness not to suffer a stranger to be at a loss by it, and sent him payment of the debt. The consequence was that, in his mercantile dealings, he obtained the entire confidence of that respectable house. A very cunning man might, indeed, have acted thus, through a desire of obtaining that

confidence; but my father had no cunning, and was of very limited means, with an increasing family, so that even that small sum was important to him. Though he had received only such an education as was necessary for a mercantile life, his opinions in all matters of business were universally received with respect; and I remember that, after divine service on a Sunday, he used frequently to take me with him on a round of visits to two or three mercantile friends, that he might, by advising them in their embarrassments, afford them that assistance which he could not give them at any other time". We have given these few traits of character, inasmuch as they must have influenced the conduct of the son, and so have laid the foundation of that love of truth and spirit of independence which marked him, we may say, from the cradle to the grave, and, if they did not raise him to the highest rank in his profession, made him an object of universal respect. Indeed, they furnish one more attestation to the truth of what Mr. Andersen has so forcibly put forward in his "Domestic Constitution"—the great moral influence of the good example of the parent upon the future happiness and welfare of the child.

His father being impressed with the great advantage of education, "I was," he says, "sent to a school [Mr. Darling's] very early, where I learned, at the age of six, to read correctly and fluently. My original destination was for India, my father having a friend in that country, by whom he had reason to expect that I would be protected; but the friend died, and my destination was to be formed anew. My father had still, indeed, a near relative connected with India, but whose course was too adventurous and irregular for a man so prudent as my father to have much dependence upon him. Before I was eight years old, I had learned so much of the French language as to read 'Telemaques' for my own gratification; and I soon afterwards wrote a translation of several books of that work. I was then placed under the care of a half-mad teacher, named Nixon, who became partial to me, and would, in his regard for me, have made me a very bad scholar, by pushing me forward with an unwise rapidity. However, I was happily taken from his care, and placed under the tuition of a dull, plodding person named [rev. William] Craig, who gave me the drilling which I required, but certainly did nothing to inspire a love of learning, and left me to shift for myself three or four months before I entered college, because my class-fellows had broken up the class by entering prematurely. On this account I never felt any regard for him, while for Nixon I did feel some, because he was much interested for me. Among all my schoolfellows, two only have attained public distinction: these were, Theobald Wolfe Tone, the rebel, and Charles Kendal Bushe, the present chief justice [since dead]—a rather whimsical combination. Of the two, the former may be considered as the more distinguished; for he has secured for himself a place in history, as the founder of the treasonable society of United Irishmen. Tone was one of the pleasantest companions, and was, accordingly, the most popular character in Craig's school. He had the vivacity of a Frenchman, with great acuteness, which was

* I quote here and elsewhere from some brief "Reminiscences," written by Dr. Miller within the last few years.

counteracted only by a levity of character, disqualifying him for any continued effort of attention. He was at all times disposed to show kindness, and ready to engage in every frolic. His favourite amusement consisted in drilling a little corps. He afterwards persuaded a number of us to form a debating society, and to hold weekly meetings. We according met, with great gravity, about six times, and framed, with precision and detail, a code of regulations for the future guidance of our debates; but, when this was happily accomplished, and we proceeded to the discussions for which our society had been formed, we discovered, what we might have anticipated, that we did not possess the necessary information, or know where to find it, and we ceased to meet. Poor Tone was always ready for anything; for he had a great facility in quoting Shakspeare, and in raising a laugh by a pun."

Mr. Miller's destination to be a fellow of the college was determined by the casual connexion of his father with Dr. Law, the rector of St. Mary's parish, who had been one of that body. His father, as churchwarden, had been serviceable to the rector, by advising him in some parochial difficulties in which he was involved; and in return, the rector, who had frequently visited Mr. Craig's school, and perhaps had there acquired some knowledge of the boy, pointed out the eligibility of such a destination, and gave all the encouragement and countenance in his power. With this view "I was entered in the university in July, 1779, being then under the age of fifteen. Having been sent away from my school as a troublesome supernumerary in the preceding March, and not having direction in urging me to any special, or even continued preparation, I obtained little distinction, being ranked the fifth of thirty. The first place was gained by John Sealy Townsend, now one of the masters in chancery [since retired], and the third or fourth by William Conyngnam Plunket, afterwards lord chancellor. These two, and dean Graves, who entered afterwards for the same class, were all my collegiate class-fellows who attained any eminence in after life. In my division Townsend took the lead, but did not keep it. He gained the first premium, which he well deserved, being a very clever fellow; but he soon yielded the precedency, for I took it at the fourth examination, and held it to the second of the last year, when Plunket stopped my certificate upon equal answering". In 1782, at the usual time, he was elected a scholar; Plunket, Townsend, and Graves (who eventually became regius professor of divinity and dean of Ardagh), being likewise in the list of successful candidates.

In the Historical Society, which had been founded about twenty years before by Henry Grattan and some of his contemporaries, and in which Plunket and Bushe now took the leading part, his emulation also was excited; and during two years he gave himself up to the attractions of present applause, neglecting his proper business, which was to read for a fellowship. "Some advantage, indeed, I derived from this digression; for I acquired a knowledge of composition, which was afterwards useful in the preparation of my lectures on history; and, forty years later than my practice in the society, I found that I was not unprepared for delivering political speeches on

several occasions when the struggles of the Roman-catholic question had brought me forward in public meetings. But I was at length roused from this forgetfulness of my destination, and [in 1787] I answered for a fellowship creditably, though unsuccessfully. Whitley Stokes was elected, and deservedly. I then applied myself more steadily to my business, and again became a candidate, but without success. Magee [afterwards archbishop of Dublin] was elected, who answered well, but, as I thought, not equally with myself. Being confirmed in this opinion of our comparative answering, both by the decided judgment of Stokes, then a fellow, and of Russell, who afterwards became one, I resented the decision of the board as a wrong, and prevailed with my father to permit me to withdraw my name from the college, and to enter it at the Middle Temple. I accordingly passed the summer in reading Blackstone; but in October, when I was preparing to go to London, a vacancy occurred, and I was persuaded to try another chance. This time I proved successful [in May, 1789], being unanimously elected."

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOESON, LL.B.,

Incumbent of Butley, Suffolk.

NO. VI.

JACOB SMITH.—Good evening, James. I am very troublesome to you, and I am afraid you will think me over-scrupulous; but, so long as I do feel scruples respecting certain things in your church, I believe you will not blame me for stating them.

James Dowell.—I shall be ready to hear whatever you have to object against our church, and the more willingly because I am persuaded that you are open to conviction. You do not, I am sure, Jacob, dispute for the sake of disputation, but in order that you may come at the truth; and therefore I feel pleasure in conversing with you.

J. S.—Thank you, James, for your good opinion of me. I do hope that it is my sincere desire to embrace the truth, and that I shall never obstinately close my eyes against it, and allow either pride or prejudice to prevent me from acknowledging my error, if I am convinced that I hold any error. The scruples which I now bring before you are respecting the use of sponsors, and of certain expressions in the baptismal service. When I requested the rector to baptize my last child during its illness, he consented to my request; but he told me that, if it should live, it was expedient that it be brought into the church, and be there received as "one of the flock of true Christian people." I told him that I could not conscientiously do that, as I did not like to have godfathers and godmothers for it. He did not say much to me on the subject, probably because he thought me too full of prejudice to listen to his arguments;

but, having repeated that it was my duty to bring the child to church in case it survived, he went away. I cannot, however, see that it was my duty to follow his advice, for sponsors are not mentioned in the scriptures. I hope that both my wife and myself intend to bring up our children in the way they should go; and we do not want other people to interfere with us.

J. D.—You quite mistake the intention of the church in requiring sponsors when children are baptized. Sponsors are not appointed that they may interfere with the parents, or that they may relieve them from the duty of training up their children "in the nurture and admonition of the Lord;" but they are required, besides other reasons, as an additional security that the children shall be taught those things which "every Christian ought to know and believe to his soul's health." Parents are not admitted as sponsors to their own children, because they "are already engaged under such strict bonds, both by nature and religion, to take care of their children's education, that the church does not think she can lay them under a greater; but still makes provision that if, notwithstanding these obligations, the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there may yet be others upon whom it shall lie to see that the children do not want due instruction, by means of such carelessness or death of their parents" (Wheatly). As to your objection that the office of sponsor is not commanded in scripture, it has no weight whatever. The church, as a society, has authority to make such rules as may be deemed necessary for the edification and benefit of her members; and, when those rules are not contrary to God's word, it is the duty of all men to obey them. The office of sponsor is not forbidden by God's word, but is an ordinance of man enacted for a benevolent and charitable purpose. Therefore our duty, according to the declaration of scripture, is obedience to it: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Heb. xiii. 17).

J. S.—I do not see that any good arises from the use of godfathers and godmothers. The office is frequently undertaken by persons who are themselves entirely destitute of religion.

J. D.—The abuse of a thing, you know, Jacob, is no proof that the thing itself is not good. If parents were careful to select fit persons for this charitable office, as the church directs, it would then be found to be a very beneficial regulation. Suppose you and your wife were at the point of death, would it not be a consolation to you to know that you had secured the kind offices of three or four Christian friends in behalf of your orphans?

J. S.—No doubt it would, James; but we can hardly expect that sponsors will take any trouble about their charge, if we may judge by the course generally pursued.

J. D.—Only let the wise and benevolent intentions of the church be fully carried out, and there can be no doubt but that many children would have reason to bless God for this appointment. There happens to be a case in this parish,

to which I beg to call your attention. You know that poor Jackson was very suddenly called away, soon after the death of his wife?

J. S.—Yes: poor fellow! he never recovered from the severe cold which he caught while going to fetch the doctor, in a very wet and tempestuous night, to a sick neighbour; and the death of his wife, during her confinement, preyed upon his mind and hastened his end.

J. D.—Both Jackson and his wife felt the importance of having good sponsors for their children; and they were successful in their applications. One of the children had an uncle, a pious and industrious man, for her godfather. And he has now taken the poor child into his family, and declared that, as long as he has health and strength to work, he will take care of it. The other poor orphan is living with its grandfather, and it is sent to the infant-school at the expense of one of its godfathers. Thus, you see, by the payment of a penny or twopence a-week this poor but conscientious man is endeavouring to bestow on his godson the benefit of a sound and scriptural education. Now would it not be a consolation to yourself, Jacob, if you had sponsors for your children, who would be likely, in case of your death, to take an interest in their spiritual welfare?

J. S.—I cannot deny that this appointment of the church may be of use; but I should feel more satisfied with it if it were commanded in scripture.

J. D.—Yet you do not scruple to observe Sunday as the Christian sabbath, although the change from Saturday to the first day of the week is nowhere commanded in scripture.

J. S.—Yes; I have no difficulty on that matter, because Sunday has been kept as the sabbath from the time of the apostles:

J. D.—The alteration of the day was made by the authority of the early Christian church: you submit to this authority in a matter on which you have no prejudices; but you will not submit to the authority of the church in the case under consideration. This is surely very inconsistent.

J. S.—I ought not to submit to any thing which my conscience tells me is wrong.

J. D.—But I think, Jacob, that you have every reason to suspect that your conscience is ill-informed, and likely to mislead you, when you find so many thousands of the most pious, learned, and devoted Christians—men who were "mighty in the scriptures, and full of the Holy Ghost"—all agreeing in the wisdom and propriety of this appointment which your conscience rejects. And, as it is very dangerous to have an erring conscience, what need is there to cast away all prejudice, self-conceit, and pride, and to submit to those holy scriptures, which are intended to regulate conscience! "When God gives men a law," says a learned man, "they are obliged to receive it, and to obey it: it then becomes a rule to their conscience; so that they sin if they reject it or will not receive it, as well as if they receive it and live not according to it; as our blessed Saviour said: 'He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day' (John xii. 48). This is a rule to all Christians; and conscience is not to be pleaded against this" (Lealie).

J. S.—I know that it is not to be pleaded against doing things on which God has plainly declared his will; but in matters neither commanded nor forbidden conscience is surely binding.

J. D.—If conscience refuse to submit in such matters, it is evidently an erring conscience, and therefore cannot be pleaded in justification of a man. For in all indifferent things the law of God, that is, holy scripture, declares that we ought to obey and submit. And hence men, whose consciences are regulated by the word of God, will submit to any thing ordained by lawful authority, which is not repugnant to that word. This is the case either in civil or religious matters. A good subject will obey those laws, even if he thinks they are not so wise and beneficial as they should be; and he obeys them, not "for wrath," not from fear of the punishment which disobedience might bring upon him, but "for conscience' sake." He knows that they who make the laws are persons whom God in his providence hath placed in authority; and therefore he believes it to be his duty to obey their enactments, unless they should be plainly opposed to the word of God. This is equally the duty of Christians with regard to the ordinances of the church. Whether those ordinances respect rites or ceremonies, or such an office as we are now discussing, the course to be pursued is plain. We are to "submit to every ordinance of man for the Lord's sake."

J. S.—True, James: I cannot deny this. So long as the things required or enjoined are not unscriptural, that is, forbidden by God's word, a Christian is bound to submit to them. And yet it is natural for us to wish to know why such and such things were appointed.

J. D.—Do you know the reasons which caused the enactment of the laws of our country? Do you not think some of those laws unnecessary, some too harsh, and others very injurious in their operation?

J. S.—Yes; I have often thought that some of our laws might be greatly improved, if not altogether abolished.

J. D.—And yet they who made those laws were wise and skilful men; and they had, doubtless, good and substantial reasons for enacting them. But it would never do to join to every law the reasons why it was made. People would in that case be more disposed to discuss the sufficiency of the reasons than to obey the law. But as it is, none except a turbulent member of society refuses to obey a law, so long as it remains in force, although he may not approve of it. It is the same in the church. Since it is one of the regulations of the church that sponsors should present children at the baptismal font, and answer for them, it is the duty of all her members to acquiesce in this ordinance. They may have doubts as to the benefit of such a regulation, they may see many abuses arising from it, and they may be very desirous that an alteration should be made; but they are not at liberty to despise or neglect the regulation. The word of God plainly condemns those who take such a liberty, in the passage which I have already quoted. And it is evident that there would soon be an end of order, regularity, union, and concord, if every member

of the church might refuse to submit to its regulations, because he knew not, or could not understand, the reasons why they were made.

J. S.—That is right, certainly, James; and I begin to think that my scruples about sponsors are, like some other scruples which I had against the church of England, weak and unreasonable. It is wrong, no doubt, to reject a thing merely because it may happen to be abused. But one cause of my strong prejudice against the office of sponsors was, that it was introduced by the popish church.

J. D.—If this had really been the case, Jacob, and it had been found to be a wise and useful regulation, we should not have been justified in neglecting or despising it, especially after our reformed church had thought proper to adopt it. We may sometimes derive lessons of wisdom from our enemies. But the office of sponsor was appointed in the Christian church many centuries before popery was invented. One ancient writer, who lived within a hundred years of the times of the apostles, speaks of godfathers and the promises made by them for the infants which were to be baptized*. Augustine, who lived within two hundred years of the period when Tertullian wrote, says that "infants do profess repentance by the words of those that bring them, when they do by them renounce the devil and this world†".

J. S.—Why, James, where can you have obtained this information? I see that you have got a good many books together, and I know that you read a great deal; but I thought these old writers were above your learning.

J. D.—And so they are, Jacob. The books which treat of these matters are written in the Greek and Latin languages, of which I know nothing. It was by consulting our kind rector that I obtained the knowledge which I have communicated to you. I had some difficulty in answering the objections of an anabaptist, respecting the baptism of infants; and therefore I requested our good minister to instruct me on this point. He brought me several books to read, and he translated from a large work written in Latin by a number of learned men, called the Magdeburgh Centuriators, some passages on the subject.

J. S.—If you have the paper by you, James, I should like to hear the passages.

J. D.—Here it is: "As Christ commanded infants to come to him, so the apostles would not have them kept back from baptism; and, indeed, while Paul in Col. ii. compares baptism to circumcision, he plainly indicates that even infants should be grafted into the church of God by baptism, as in the Old Testament it was necessary for infants to be circumcised, that they might be in covenant with God; and that infants were baptized in the time of the apostles, Origen and Cyprian testify." The other passage, which the rector was so kind as to write out for me in English, is as follows; and you will be surprised to hear that my anabaptist opponent had boasted to me that this very passage proved that infants were not baptized during the first century! "That adults, both Jews and Gentiles were baptized is proved by example from Acts ii., viii., x., xvi.,

* Tertullian. See Wall on Infant Baptism, vol. i., p. 30; ii., p. 326.

† Austin, l. 1, De Pecc. mer. c. 19.

xix, &c. As to the baptism of infants, indeed, no mention is made; but Origen and Cyprian, and other fathers, testify that infants were baptised even in the time of the apostles. It is plain, from the writings of the apostles themselves, that they did not exclude infants from baptism."

J. S.—Those learned men speak of Origen, a very ancient Christian writer, as I have been informed. I should like to know what he wrote about infant baptism; for, although I have never doubted that the infants of Christian parents are quite as fit to enter into covenant with God by baptism as Jewish infants were to do so by circumcision, it is satisfactory to learn from early writers that such a custom prevailed in their time.

J. D.—Origen states that "the church had from the apostles a tradition (or order) to give baptism even to infants. For they, to whom the divine mysteries were committed, knew that there is in all persons the natural pollution of sin which must be done away by water and the Spirit; by reason of which the body itself is also called the body of sin."

J. S.—I thank you, James, for this information respecting both infant baptism and the use of sponsors. On the first point, indeed, I felt no scruple; but I had no idea that sponsors had been required by the early Christian church at the baptism of infants. I had been repeatedly told that it was a popish custom, brought into the church when it was under the authority of the pope. Since it appears, however, that the office of sponsor has been used almost from the very foundation of the Christian church, and has been sanctioned by all the learned and holy men of old, and by that noble army of martyrs, who gladly died for the sake of the gospel, and, as scarcely an objection was raised against this appointment until the time of the Reformation, I feel that I have exposed my own ignorance and presumption by calling it a foolish and anti-scriptural ordinance. To say nothing of the many thousands of good men of later times who approved of sponsors, I might have been sure that the pious and venerable reformers, such as Cranmer, Ridley, Bradford, Jewel, &c., would never have given their sanction to this regulation, if it could have been proved to be contrary to the word of God.

Poetry.

ON PSALM LXXXIV. 11.

"Thy shining grace can cheer
The prison where we dwell;
Th' heaven itself if thou appear;
If thou depart, 'tis hell."

WATTS.

Our state, how dark it seems,
And gloomy, Lord, as night,
Till, like the sun, thy radiant beams
Diffuse their cheering light!

Defenceless are our souls:
Nothing can safety yield,
Unless thy powerful aid controls,
Who art our cov'ring Shield.

* Cant. i, lib. ii, esp. i, De Doctrina, pp. 496, 514, 515.

† Orig. comm. in ep. ad Rom., lib. v. Wall, vol. i. p. 84.

Our sins and fears displace:

For pardon, Lord, we pray;
And, from the fountain of thy grace,
Our darkness turn to-day.

For pard'ning grace alone,
As sinners, Lord, we sue;
Yet thou, who did'st for sin atone,
Wilt give us glory too.

All blessings, thou hast told,
To give is thy delight;
And "no good thing wilt thou withhold
From them that walk upright."

Then let us seek a place
Among thy chosen sheep;
Living, receive supporting grace;
Dying, in Jesus sleep.

And, when our waking eyes
Behold our Lord above,
To heavenly light shall we arise,
And everlasting love.

S. S.

Chelms, Oct. 24, 1848.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

No. XLIII.

"We all do fade as a leaf"—ISA. LIII. 6.

THE leaf, in early spring-time wears
Its vernal hue of tender green,
Surcharg'd with dew, as when in tears
Youth's transient sorrows gleam.

So soft, so fair life's opening bloom,
So full of trust, of hope, and joy,
The heart unknowing of its doom,
Who would those fairy dreams destroy?

The leaf, through summer's fervid hours,
Still flourishes in sun and shade,
And bends not to the passing showers,
That brighter still its hues have made.

So lightly do our noontide sorrows
Beneath life's energies decay;
Hope only from their shadow burrows
A gleam to charm the clouds away.

Pale-autumn comes: the leaf is sere,
Trembling beneath a humid sky;
For darkness gathers; wild and drear,
The chilly blast is hurrying by.

And buoyant hope withdraws her light
From earth, and gazes from afar
To that bright beacon on the height
Which points beyond the billows' war.

But winter comes: though dark the day,
Though all the flowers lie faded round,
The leaf still trembles on the spray,
Then falls neglected on the ground.

For us, for us, eternal spring
Shall flourish o'er the waste of years;
And time and death no more can bring
Their shadows, when that morn appears.

Miscellaneous.

A ROMISH SOVEREIGN DEFEATED.—When James II. turned the determination to put down the protestant church of England, and to establish that of Rome in its place, he saw around him circumstances which might dispose him to consider failure as not at all to be apprehended. He himself, though an avowed Roman-catholic, had been admitted to the sovereignty, an attempt to exclude him from the succession by an act of parliament having been defeated; and the discomfiture of the two simultaneous invasions of Scotland and England by Argyle and Monmouth, in the commencement of his reign, had invested him with all that augmentation of power which is always the result of unsuccessful rebellion. In Scotland the parliament had been reduced to utter subjection; and in England the protestant clergy, in their extreme opposition to the puritans, professed the doctrine of passive obedience as a tenet of their church. This prince was, notwithstanding, successfully resisted by the simple refusal of seven bishops to become his instruments, by directing their clergy to publish in their churches a declaration of general indulgence issued by the king. Their defence was, that such a suspension of existing laws was contrary to the law of the land, and that therefore they could not require of their clergy to assist in promulgating it; but they saw very plainly the tendency of the suspension, and were sensible that to require of their clergy that they should promulgate it would be to demand of them that they should become agents in effecting the degradation of their own church. These pious and venerable men did not shelter themselves under the pretence that they were bound to obey the order of their sovereign, referring to his ministers the responsibility of issuing the order: they did not yield themselves up to any apprehension that the king might be provoked to remove the church at once from its pre-eminence by that arbitrary authority which he appeared to possess, and submit themselves to his will in obedience to any suggestion of expediency: they did not endeavour to palliate to themselves such an act of submission by any consideration of the willingness professed by them to show every favourable disposition towards dissenters, which would have been sanctioned by the law and the convocation. They simply and resolutely declined to issue the order, as an act which they ought not to perform, and left the event of the apparently most unequal struggle to the providence of God.—*Rev. Dr. Miller.*

GAMBLING.—What scenes I have witnessed in watering-places abroad as to this destructive vice, and the thousands that have, besides squandering money, brought families and a rising generation to beggary and wretchedness! Of gamblers, both black-legs and their prey, one particular town has its full complement; indeed, more than is altogether complimentary to it. Of well-dressed, well-fed, well-ticketed sharpers, and their dupes, of both sexes, there is no lack; very "respectable" people, both classes, as the world goes; the one, swindlers perfectly *comme il faut*, the other complete ninnies, yet both admirably well matched, and doubtless having reason to be perfectly satisfied with each other, if there be any truth in the proverbial distich, that

"Doubtless the pleasure is as great
In being cheated, as to cheat."

The misfortune is, not that the silly pigeons themselves are plucked—that the egregious dupes who allow themselves to be pillaged are stripped bare, and afterwards sent adrift penniless and characterless—but that their families are involved in utter ruin. Neither are their own families and immediate connec-

tions the only sufferers. Society suffers too, indirectly; and not the least, in that encouragement is given to a class of knaves, who, if they cannot be rendered amenable to law, ought to be outlawed by the community, proscribed, hunted down, declared infamous, hooted at, pilloried, and gibbeted by public opinion. Whereas, instead of being so served, according to their deserts, many of them are not only tolerated, but actually courted and received into the houses of those who would stand aghast at the bare suspicion of associating with the wretch who could steal a pocket-handkerchief or a loaf of bread, even though that loaf was to save himself or children from starvation; yet the greater wretch, who plunders and robs by wholesale—especially should he happen to be a titled one, or have a fine house, dashing equipage, and keep an excellent cook—will be taken by the hand, visited, and received by persons pretending to be respectable themselves, and who might seem to compromise their own character by associating with such flagitious reprobates, many of them of the lowest origin, as well as of the most knavish lives, though their infamously-acquired wealth enables them to cut a figure in the world, as it is termed, they themselves being all the while literally nothing better than cut-purses. And this leads me to think that one of the most efficacious means of putting down gaming of all kinds would be just to pass a law making it imperative on those, who would play at games of chance, to qualify by taking out a certificate, or diploma, of folly; such certificate to be furnished by a board appointed for that purpose, and for duly registering the names of the applicants. Without the taking of such honourable degree—they are all "honourable men"—no one should be allowed to practise. Either, therefore, the practice itself would greatly decline, and the professional ranks be very much thinned, or the gambling watering-places would have to boast of a prodigious number of diploma-ed gentry every season. In one town I found 12,000 visitors, of which number perhaps by far the greater proportion were lured there by the destructive spirit of gambling; for it may be regarded as the very Mecca of that order of modern chivalry who march under the standard of the ace of spades. What a swarm of locusts, or leeches, to be congregated in so small and innocent-looking a place, seated among charming walks, rural prospects, diversified by valleys and umbrageous glades, all most delightful to the eye, although to the imagination they appear overhung by a pestilential moral atmosphere, loaded with most noxious miasmata!—*Dr. Rae Wilson on Continental Gambling.*

ON A PECULIAR PROPERTY OF COKE.—The following interesting fact (says Mr. J. Nasmyth) was discovered sometime ago; and it appears to furnish additional evidence as to the identity of the diamond with carbon, namely, that coke is possessed of one of the most remarkable properties of the diamond, in so far as it has the property of cutting glass. The word cutting is used with all due consideration in contradiction to the property of scratching, which is possessed by all bodies that are harder than glass. The cut produced by coke is a perfect clean diamond cut, so clean and perfect as to exhibit the most beautiful prismatic colours, owing to the perfection of the incision. This discovery of the extreme diamond-like hardness of coke will no doubt prove of value in many processes of the art, as well as interesting in a purely scientific sense.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 745.—JANUARY 27, 1849.



(The Mariner's Compass.)

THE MARINER'S COMPASS.

THE inestimable value of the compass to the voyager cannot be sufficiently described, or indeed appreciated, unless we could place ourselves in the condition of those who, destitute of its help, had to find their way almost at random across the waters by the uncertain guidance of the heavenly bodies. The small assistance which these would afford when most needed we may find noticed in the scripture account of St. Paul's disastrous voyage (Acts xxvii. 20).

The directive power of the magnet was known in India and China in periods of very remote an-

tiquity. Records which appear to be authentic mention the use of the magnet by land, in China, some centuries before the Christian era; and, according to the great dictionary, "Poi-wen-yen-fou," it was employed in navigation during the dynasty of Ts'in, which lasted from A.D. 265 to A.D. 419. "There were then ships," it is stated, "directed to the south by the needle." In later times, but before its general adoption in Europe, a method is given in an eastern book of magnetizing the needle. In a M.S., written in 1242, we read that "a needle is driven into a wooden peg or a corn-stalk, so as to form the shape of a cross, and is thus made to float on water in a basin shel-

tered from the wind. A small loadstone is then brought to the surface of the water; and, a rotatory motion being given to the hands towards the right, so that the needle turns round, in quickly withdrawing the hands it is found that the ends of the needle point towards the north and south."

It has been generally said that Flavio Gioja, a native of Amalfi, near Naples, invented the compass as a nautical instrument, between 1300 and 1320; but Guyot de Provins describes it before 1200; and there can be little doubt that it had come into partial use half a century later. That Gioja made some improvement in it is highly probable; and hence his name has been mistakenly associated with it as the inventor.

"The mariner's compass is a cylindrical box, generally of brass, in the centre of which is fixed vertically a steel pin, terminating in a fine conical point; and on this is accurately balanced a magnetized needle, or a circular card, to the under side of which such a needle is attached in the direction of a diameter. In the centre of the needle is usually inserted a piece of agate, in the lower part of which is sunk a conical hole to receive the point of the pin; and the needle with the card is supported on that point, so as to traverse freely in a horizontal position. The rim of the compass-box, or the circumference of the card is divided into thirty-two equal parts, called 'points,' which have symmetrical designations on opposite sides of each of the four cardinal points as they are called, viz., the north, the east, the south, and the west. When the needle is attached to a card, the north point on the card is directly over the northern extremity or pole of the needle. A vertical line is drawn within the compass-box, in a fixed position with respect to the ship; and this line indicates the point on the edge of the card, which is in a vertical plane passing through the keel (the ship floating upright): the bearing of the ship's head is therefore shown by the point on the card which is in coincidence with the fixed line in the box" (National Cyclopædia).

An apparatus is also provided to ensure the compass-card's being kept in a horizontal position; and then the mariner is able in the centre of the mighty ocean to discover in the cloudiest day or the darkest night the direction of his course, and to guide his vessel to the desired port.

The Christian needs such a guide in his passage over the dark sea of life, where the sun and stars of earthly judgment afford but uncertain help. And he has it in the unerring word of God. This points always to the steady purpose of the eternal mind. This is "a light to the feet and a lantern to the path". It reveals that which natural intellect could never have discovered. With what diligent care, then, should it be watched! with what obedient attention should its monitions be followed!

Biography.

SKETCH OF THE LIFE OF THE REV. GEORGE MILLER,
D.D., VICAR-GENERAL OF ARMAGH.

No. II.

It was at this period of Mr. Miller's life that an incident occurred by which his integrity was severely tried. But let us first give the circumstances in his own words:

"A few weeks before this last trial I received a visit in an evening, from a Mr. Adair, then living in the family of provost Hutchinson, I think as a private tutor of one of his sons, to me an utter stranger. His object was to communicate some very corrupt offers, by which I was to be seduced to the party of the provost, in his schemes for gaining for his son the representation of the university in the House of Commons. To account for this very extraordinary proceeding, I must remark that I had some years before, when I obtained a scholarship, been induced to promise my vote to the family; which, however, was of no value, as I was then only eighteen years old. I have also to remark that I had openly expressed my resentment for my failure at the preceding election, and shunned all intercourse with the senior fellows, as persons who had done me wrong. It was, therefore, not unreasonable that the provost should consider me as a person fit for his purposes, and venture to send his agent to secure me. Adair began with representing how probable it was that the senior fellows would follow up the wrong which they had already done me by again excluding me at the approaching trial, as they could not but consider me as a person who, if elected, would manifest resentment by thwarting them in all their plans. He then told me that the provost was anxious to prevent this repetition of wrong, and was determined, if necessary, to exercise in my favour the power of nominating; and that, to make it more sure that I should come within the reach of such an exercise of power, he was willing to communicate to me the list of questions which he intended to ask in examining in the course of moral philosophy. I had, I think, three interviews with Adair, all in the dusk of the evening; and in one of these he reinforced his original offers by assuring me that the provost would, by his influence with the government, procure a professorship of morality to be founded, with a salary of £100, and that I should be named the first professor. I had no difficulty in resolving not to accept the corrupt offers which were thus presented to me; nor for this can I claim much credit. I had twice measured myself with others, and knew my own strength; and I did not much apprehend a repetition of wrong from the electors, who, I thought, would even be inclined to compensate me for my disappointment in any favourable circumstances. But the difficulty was, to decline them without provoking an exercise of the very same power of nomination to my prejudice. My expedient, when I was pressed for an explicit declaration, was to break out into a paroxysm of violent resentment against the senior fellows, for their conduct at the preceding election. Whether this was taken for a favourable answer I do not know, but it had the effect of freeing me from the necessity

of committing myself by any explicit declaration. On the Saturday before the examination I received an invitation to dine the next day with lord Donoughmore; it may be supposed, that I might be induced to speak out. I declined the invitation, on the plea of business. After the morning examination of the first day, I received a note of congratulation on the distinction which I had so far obtained. This was the last effort of Adair. It so happened that I gained advantage in every part of the trial, and my success was undisputed. The power, however, of which I had been offered the favourable, and apprehended the unfavourable exercise, was actually exerted in the following year to the exclusion of a candidate named Allen, who had disappointed the Hutchinsons at an election. It was then exposed, as having no sufficient foundation in the statutes of the college, by my tutor, Dr. Young [afterwards bishop of Clonfert], in a very able dissertation, and was from that time abandoned.

"In these earlier years of my collegiate life, I had twice an opportunity of coming forward to expose the corrupt practices of provost Hutchinson. One of his sons having been returned by him to represent the university, I think in the year 1790, a petition was lodged by lord Roese, then sir Lawrence Parsons, the defeated candidate; and, in the committee formed to try it, I was produced as a witness, and swore to the conversations which Adair had held with me. My testimony was unavailing, because the offers which he had made were not accepted; but it served to discredit the provost—an object which, with very good reason, we all had at heart. It was afterwards said that I had taken advantage of the absence of Adair, to make statements which I would not dare to make in his presence. But I had soon an opportunity of repelling the insinuation. The measure of the iniquity of Hutchinson was full; and the fellows, senior and junior, with only two or three exceptions, called a visitation for the purpose of proving his entire unworthiness. At that Visitation I saw Adair present, though in a backward position; and I immediately interrupted the proceedings, stating that I had in an election-committee sworn to certain charges against Mr. Adair; that it had been said that, in doing so, I had taken advantage of his absence; that I saw him then present; and that, in my own vindication, I was ready to repeat them. Adair was called forward, and I repeated my statements of the two offers of a nomination, and of a list of questions, and added that of a professorship, which I had before forgotten and omitted. Old Hutchinson then, driven fairly to the wall, turned upon his unfortunate agent, utterly denied that he had commissioned him to make any offers to me, and reproached him in the severest language for having abused the confidence reposed in him, in allowing him that access to his papers by which he had the opportunity of purloining his questions. This little episode ended in an order of the visitors, excluding Adair from the precincts of the university. I do not remember whether his name was then on the books, so that he might be liable to a formal expulsion. The agent being thus sacrificed, Hutchinson affected to consider himself as exonerated from all imputation; but Adair was long after, notwithstanding the alleged perfidy,

domesticated at Knocklofty, the country-seat of the family, who, however, it must be said, never made any provision for him."

We have given the account of this strange transaction in full, because, in whatever light it is viewed, it places the character of the person tempted in a highly honourable position. We are aware, indeed, that it has been said by many that the provost could not have been cognizant of the offers made in his name, and that Adair, like almost every electioneering agent, exceeded his instructions; but, even supposing this to have been the case (which supposition we are compelled, upon good grounds, to set aside), we can easily imagine the agitating influence which the offers of Adair, believed, as they were, to have been authorized at the time, and so believed by Dr. Miller to the day of his death, must necessarily have had upon the anxious candidate.

The only further observations we shall make upon this topic of our sketch, are these: that, as we have seen, Dr. Miller, with his manly simplicity of character, took little or no credit to himself for rejecting the proposals; and that he was ready to yield praise to provost Hutchinson, wherever praise was due.

The great object of his ambition had been gained with considerable credit; and he was henceforth in an assured position, and independent. He was now admitted to holy orders, and became desirous of acquiring some further knowledge of his profession; but we will not say that, in doing so, he felt that deep sense of Christian responsibility by which he was afterwards influenced, in the course he pursued. The young student of theology was not then, as now, guided by books framed expressly for his use.

"I was accordingly," as he informs us, "under a necessity of seeking direction from two persons whom I most respected. These happened to be Arians. By one [Y], I was strongly advised to read the letters [by Taylor] published under the name of 'Ben Mordecai,' a regular and very able defence of the Arian doctrine; by the other [B] I was taught to consider the Athanasian creed as a monstrous contradiction of revealed truth. Yet I do not know that this beginning was unfortunate. Though strongly impressed at the time with Arian opinions, I have long since renounced every tendency of that kind; and, having then been much influenced in their favour, I have now the satisfaction of feeling that my present opinions have been formed by myself in the course of careful inquiry, instead of having been traditionally received in the progress of education."

To furnish a complete narrative of all the stirring incidents in the life of such a man, would be no less than to fill a large-sized folio; we must, therefore, be satisfied with a small selection. But our chief object is, of course, to delineate his character as correctly as possible; and, happily, we have the aid of his own "Reminiscences," which must prove far more interesting than any account which we could supply. The following paragraph illustrates his firmness and decision at an early age:

"That visitation [of which mention has been made] it had been found very difficult to obtain; the visitors being reluctant, especially lord Clare, at that time lord chancellor and vice-chancellor

of the university. Of him we were all more or less afraid, as he was very haughty in his general deportment, and was believed to be well disposed to gratify his resentment against the fellows for his failure at an election for the university, of which he had been a representative. As it had been found impracticable to induce him to name a time for the visitation, I was selected, as the sturdiest of the junior members, to bring him to the point. Knowing the sort of man with whom I had to deal, I observed all caution. I went to his house in my academic dress; and, having been announced, I informed him quietly of the purpose of my visit. He received me with courtesy, probably hoping to parry an application sent by so young a messenger. He asked me to be seated, and addressed me in a speech of some length, the object of which was to dissuade me and the other fellows from proceeding. I do not remember his topics, nor did I at the time much attend to them, being fully determined to persist. I accordingly sat, waiting patiently until he had concluded, and then, as quietly as before, said merely that my commission extended no further than to ask him to name a day for the visitation. Offended that his courtesy and eloquence had been so thrown away, he started up from his seat, and, thumping the table with his fist, said: 'Well, then, let it be next Wednesday.' My object was attained, so I bowed and retired. The visitation was accordingly held; but it was understood to be limited to three days, as in the statutes the visitors are earnestly exhorted not to prolong it beyond that time. Each day the court was opened about eleven o'clock, and closed at four. The three days thus comprehended about fourteen hours and a half. Of this time Hutchinson, being eminently qualified to speak against time, engrossed nine hours. When, therefore, the clock struck four on the third day, we had not gone through our charges: the visitors, however, rose, as at the close of the time permitted to such an investigation, and we all walked away like fools, having had no opportunity of pressing for any result. In the management of this great prosecution, ten or twelve charges had been distinctly prepared, one of which, I remember, went so far as to state the utter absence of all qualification for the office of provost. These were all subscribed by the prosecuting fellows, old Murray, the vice-provost, being at their head, and were then committed to the advocacy of different fellows. One was assigned to me, the subject of which I have forgotten. I prepared myself as well as I could for my statement, which I began in my turn. I was, however, soon stopped by lord Clare, who objected to my topic. I yielded, and proceeded to some other, but took care to come round soon to that which I had been forced to abandon. I was again stopped, and had recourse to a like manoeuvre. He then suffered me to proceed, and I finished my statement."

Those who are acquainted with the history of our Irish university must know that, in the appointment to the responsible office of provost, political considerations too frequently outweighed the interests of religion and learning; and that the incumbency of provost Hutchinson, whose conduct ill became his station, though "he was acknowledged to have been distinguished by

professional eminence"*, gives too current a picture of ministerial jobbing in Ireland towards the close of the last century. It is true that the appointment of a layman was in direct opposition to the statutes; but a king's letter could be obtained, and difficulties vanished before the influence of party. Thus, Dr. Andrews, who preceded Hutchinson, though a layman, was appointed to the provostship, and owed his elevation to political motives; and yet, notwithstanding the fact of his having been a senior fellow, much animadversion was naturally excited†. How much more strongly, then, would public opinion be expressed against Hutchinson, who had not the qualifications possessed by his predecessor! His appointment gave occasion to the most serious disturbances, which agitated the university during twenty years; and, therefore, the efforts made by the fellows to prevent a repetition of such calamities ought not to pass unnoticed. We are the more inclined to enter into particulars, Mr. Miller having had the principal share in all these proceedings, which terminated in a manner so satisfactory to that body, of which he had already become a very distinguished member. The following is his own account of this affair, which, though long, we cannot omit:

"I do not at this distance of time remember the order of the occurrences of this period of my life, though I have a distinct memory of the occurrences themselves, having taken in them all a very forward and active part. In some part of it, I think towards the end of the summer in 1798, the same party of the fellows, almost the whole body, judged it expedient to petition the ministers against an appointment of another provost to succeed Hutchinson upon his [expected] resignation. The person apprehended was Wolfe, the attorney-general, and afterwards lord Kilwarden. It was well known that he was not satisfied with the office of attorney-general, but anxious to quit it for any other.

A petition was accordingly prepared, I think by myself, and signed by all the opposition party except Dr. [John] Kearney, afterwards himself provost [and bishop of Ossory]. He had so much cultivated the friendship of lord Clare, that it was thought very improbable that he would affix his name, and those who were intimate with him were unwilling to ask him; I was, therefore, deputed to wait upon him with the petition. It was, I think, the month of September, and he was residing at a lodging-house beyond Blackrock. On my arrival, I was informed that he was walking in the garden. I went and told him my business. He made no reply, nor did I urge my argument; but we walked together for about half an hour in perfect silence. At the end of this time, during which I suppose he had been weighing the consequences in his own mind, he

* The satirical remark of lord North is well known, that "if Hutchinson had England and Ireland given to him, he would still solicit the Isle of Man for a potato-garden." There was too much truth in what his lordship said. Dr. Duignan, in his "*Lachrymæ Academicæ*," did not spare him; but that work is too highly tinged with the party-spirit of the day. On the other hand, the provost has not been without his admirers: see Hardy's "*Memoirs of the Earl of Charlemont*," vol. i., p. 144, and Willis' "*Lives of Irishmen*," vol. v., p. 233.

† For a memoir of provost Andrews, see "*The Ordnance Survey of the County of Londonderry*," vol. i., p. 93.

told me that he would affix his name to the petition. He was an honourable man; and, though we did not always agree, a warm friendship subsisted between us from that time. He made me a very satisfactory return for the trouble which I had taken in going to ask him; perhaps, too, for my confidence in his honourable conduct, and even for my reserve in not attempting to influence his mind; for, at a meeting of the fellows, which he attended in consequence, he proposed and carried that I should be one of the deputies sent to England with the petition. It was determined to send two senior and two junior fellows. The former were Drs. Young and Hall [afterwards bishop of Dromore]; the latter, Hodgkinson [the late vice-provost] and myself.

"It had been previously arranged with the marquis of Abercorn, by others of the body, that he should interest himself in the business with Mr. Pitt; in consideration of which it was proposed that we should bring into the representation of the university the late [hon.] George Knox, who looked to the marquis as his political leader. In this arrangement I had no personal concern; but I concurred in it, and afterwards acted upon it. The marquis accordingly sent a letter of introduction for the two seniors, who were in consequence admitted to the minister, but without receiving any present satisfaction.

"The whole business was one of much delicacy, and required great caution and secrecy; for it was, in fact, to petition the government against an apprehended misdeed of the lord-lieutenant, and against the probable concurrence of lord Clare, the vice-chancellor. We, however, made good our departure from Ireland undiscovered, and proceeded on our way to London. Having received from lord Charlemont a letter recommending us to Edmund Burke, we inquired for him when we had arrived at Beaconsfield [his seat in Buckinghamshire]; and, being informed that he was then dining with a party in the village, we sent him the letter. He came to us at eight o'clock, and we had an extraordinary conversation on the subject of our mission. He asked what was the appointment of which we were apprehensive; and when we mentioned Mr. Wolfe, he said, to our great dismay, that he did not know why he should be required to interfere with the views of that gentleman. He then told us that we might feel assured that the whole matter was already settled; that we should certainly fail if we proceeded, and be laughed at when we returned; and that our best plan was to turn about at once, and go home immediately. From Mr. Burke we had expected only that he would prevent any opposition on the part of our chancellor, the duke of Gloucester, with whom he was believed to have much influence. Our two senior members were so much discouraged by the reception which our plan had experienced, where we expected support, that, when our visitor had retired, they began to confer in one corner of the little parlour, on the expediency of following the counsel which had just been given. When I perceived this, I went over to Hodgkinson, who was at the opposite side, perhaps musing on the same subject, and told him in a whisper that I had the petition in my possession, and that, if he would stand by me, I would let the two seniors

go home, and manage the matter without them. We both forgot that Dr. Hall held the purse, and that we had not sufficient money for a separate operation.

"But our perplexity was soon removed; for at the hour of ten Burke returned to us from his party, that he might hold a second conversation on the subject. In this he still said that we should fail; but he no longer represented the effort as ridiculous. On the contrary, he told us that he was then of opinion that it would be respectable to do all in our power, and advised us to persevere. Our little council recovered its spirits, and determined to proceed to London at six o'clock the next morning. At that hour, when we were starting, we were agreeably surprised to see Burke, who had walked in from his villa to visit us once more, and to cheer us on our way. He told us that he had been thinking of our business the whole night; that he thought it possible we might be successful; that the effort was in any event respectable; and that he wished us success with all his heart. He added, however, that the duke of Gloucester was a mere cypher, and that no good could be done for us with him. This exhibition of the struggle in the mind of such a man, between political jobbing, and native integrity, combined with the love of learning, seemed to me very curious and interesting.

"We departed from Beaconsfield much elevated from our late depression. In the published account of the next levee we read the name of Burke, who had probably come to countenance the deputation; but we were not then ready for our public presentation, as it was deemed necessary to hold previous communication with Mr. Pitt and Mr. Dundas, and we neither saw nor heard any more of Burke.

"We had soon afterwards an interview, by appointment, with Mr. Dundas, though not indeed until some days had elapsed, so as to allow time for communication between him and the provost, who was then at Buxton. On our way to his office we left our names at the duke of Gloucester's house, which proved useful in our interview. It was manifest in our conversation that he spoke from instructions received from Buxton, particularly towards the conclusion, when he reproached us with having come away without having had any communication with the chancellor. My colleagues were embarrassed by this charge, it being perfectly true that we had been guilty of this disrespect towards the chancellor of Ireland; so I took upon me to answer, by puzzling Mr. Dundas, in which I was successful. I knew very well that he spoke of lord Clare; for it was in this manner that the provost would have spoken of him, and I saw that he was speaking from instructions; but I replied as if he had meant the chancellor of the university, and I said that we had waited upon him on our way*. This perplexed him, and he put an end to a conversation, the object of which, on his part, had been to dissuade us from persisting. We then inquired whether we could be admitted to an audience of the king. This was denied; and we were directed to attend at the next levee.

"The levee was held agreeably to the ancient

* We are compelled to say that this was not Christian sincerity."—Ed.

fashion, which has been exploded by George IV. In the upper part of the room was an ancient bed, covered with an old quilt of crimson velvet, and the king went round his visitors. Of Dr. Young he inquired when he had left Ireland, and of Dr. Hall when he would return, while for Hodgkinson and myself he had not any questions. We delivered our petition to an attendant nobleman; and, though we received no answer, our purpose was accomplished. Mr. Pitt was present, but did not speak to any of us, and looked very surly.

"In the following year [4th September] the provostship became vacant, by the death of Hutchinson. On this occasion it was not thought proper to send another petition; but Hodgkinson was sent singly to make a representation to the duke of Portland, of the necessity of appointing a clergyman, not a layman, to fill the vacant situation. He had accordingly an interview with his grace, and I believe received an assurance that this rule should be observed. He also saw Mr. Burke; and I remember that he reported these words as used by him: 'If you separate learning from religion, learning will destroy religion;' words most applicable to certain discussions of the present day! But we were soon alarmed by the apprehension of an appointment falling within the rule, yet very distasteful to us all. For it was said that the provostship was to be given to Dr. Bennet, then bishop of Cloyne, and private secretary to the lord-lieutenant. He had been a collegiate man, respected for his attainments in literature. Our objection to him was that he was not one of our own body. The matter had proceeded so far, that the bishop's house-keeper had gone to the provost's house to examine the premises. We were in despair; for, though we had succeeded in averting the repetition of the gross and scandalous job which had intruded a lawyer and statesman amongst us, we saw that we had no prospect of recovering the office to the body. In this state of mind we held a very gloomy consultation in the chambers of Dr. Hall. At this meeting the mildest man of the whole number prepared a most ferocious resolution, which was at once unanimously adopted. This was no less than to send to the bishop a deputation of two of the body, to remonstrate with him on the intrusion, and to give him to understand, in very explicit terms, that if he should persist he might bid adieu to peace for the remainder of his days! The proposer of this atrocious denunciation was the late Dr. Joseph Stopford*, who, probably, at no other time of his life, had ever done or said any thing violent. We all agreed to try it as a last measure of desperation. The menace, however, was not an empty one; for Hutchinson had been held up to public scorn, and made miserable amidst all his success. The address was prepared in the full spirit of the proposer by Dr. Hall; and it was the best thing he ever wrote. He and Dr. [Thomas] Elrington [afterwards bishop of Ferns] went formally to the bishop and read it. The bishop, who was a timorous man, became alarmed for his future comfort, and withdrew his preten-

sions; and Murray, the vice-provost, whom we all desired, was appointed in his place.

"It was, however, decidedly contrary to his own wish that Murray was appointed. He was then sixty-eight years old, of a warm, though controlled temper, and sincerely desirous of passing the remainder of his days in that quiet seclusion in which he had so long lived. His object had been to procure the provostship for an old friend, dean Hamilton*, of Armagh, who had been a respected fellow and professor in the university. I remember that on one occasion, while this matter was in agitation, I was in his chamber with him, but in a different part of the room, conversing privately with another of the fellows. When our conversation had ended, I went over to Dr. Murray, who, much to my surprise, asked me of what we had been talking. I made no reply; for we had actually been talking of his chance of the provostship, to which we knew him to be adverse. 'I protest,' said he, 'if I thought there was any design of making me provost, I would write to the duke of Portland, desiring that it might not be done.' This he said with the vehemence natural to him when he was excited. The appointment, however, being made, he submitted to the general wish, saying, at the same time, that he was sure it would shorten his days. Perhaps it did so; for it was seen that he no longer had his temper under the same control as before. He lived about four years, and served just to commence what may be called the home-succession."†.

THE PAPACY—PREDICTION OF ITS DECLINE: FRUITS OF THE SYSTEM.

ROBERT Fleming, a Presbyterian minister, who enjoyed the favour of William III., and was some time preacher at a place of worship in Lothbury, was celebrated in his day for earnest piety, no less than for his erudition, both theological and scholastic, and an untiring spirit of research. In his "Discourses concerning the Rise and Fall of the Papacy," published in 1701, he gives a species of mystical history of the church of Rome, which he deduces wholly from the prophetic oracles of the "book of the Revelation of St. John;" affirming that this book contains a picture of the gradual development of the church of Christ to the end of the world, in its leading events and tribulations and triumphs; that the mystical "Babylon" is a type of Rome, as an anti-christian establishment; that the seven heads of "the beast" are beyond dispute the seven forms of government which prevailed in succession among the Romans; and that, consequently, "the grand apocalyptic question answers the great antichrist," which he maintains to be the Roman papacy.

In commenting upon "the fourth vial" of the Revelation, which he mentions as likely to be

* See WILK's "Lives of Irishmen," vol. vi. p. 162.

* He was elder brother to the present bishop of Meath, and died while rector of Conwall, in the diocese of Raphoe, 30th March, 1833.

† The principal facts above stated have been likewise given by Dr. Miller, in his "Examination of the Charters and Statutes of Trinity college, Dublin," p. 52. Dublin: 1804. This is a very able pamphlet, and one to which the author of the "Historical Introduction" ("Dublin University Calendar," 1833) acknowledges his deep obligations.

emptied out about the year 1794, he says: "The pouring out of this vial on the sun must denote the humiliation of some eminent potentate, whose influence and countenance support and cherish the papal cause. And these, therefore, may be principally understood of the houses of Bourbon and Austria." In discussing the events connected with this vial, he afterwards observes: "Perhaps the French monarchy may begin to be considerably humbled about that time; for whereas the French king takes the sun for his emblem, and this for his motto, 'Nec pluribus impar,' he may at length, or rather his successors, and the monarchy itself (at least before the year 1794) be forced to acknowledge that, in respect to neighbouring potentates, he is even 'singulis impar.'" The event verified the prediction in a remarkable manner. In August, 1792, the royal authority was suspended, in France, by the national assembly; on the 24th of September the king was deposed, and the republic proclaimed; and, on the 21st of January, 1793, Louis XVI. was beheaded. All these memorable occurrences, be it noted, took place "before the year 1794!"

Again: this expositor fixes the decline or downfall of the popedom, at least the tottering of its power, in the year 1848. It was on the 15th of November, in this very year, that the troops, civic guards, and people of Rome made regular assault with fire-arms and artillery upon their sovereign pontiff in the palace of the Quirinal, and forced him to dismiss his ministry, and accept a government of their own choice. And, on the 24th of the same month, the Roman bishop, Pius IX., made his escape from Rome, under the mask of chaplain of the Bavarian ambassador, and accompanied him to Gaeta, in the Neapolitan dominions; the ruling powers in his capital issuing a proclamation to his subjects on the 25th, which begins thus: "The pope, impelled by fatal counsels, quitted Rome last night."

Upon this occasion, a leading journal of the day, which has no leaning towards protestantism, takes upon itself to hold up the conduct of the Roman population to public odium as "the most abject and demoralized people in the world." And in this they are much of the same mind with a late well known character, who, writing from the city of the Tiber, about eight years ago, remarks: "I was adverse to the Catholic religion when I left England, because I saw the error of their doctrines; but now, when I see in their practice the fruit of their system, and the depravity of the people that are so taught, I am still more Protestant than ever, if possible". I would ask, whose subjects have this people been? Under whose rule have they become "abject and demoralized"? Is not the tree known by its fruits? And can there be a more pregnant and useful proof that their princes have not been of the "Spirit of Christ"? What though their bishop claim to be his "vicar-general" upon earth, and choose to be designated, "*La santità del nostro Signore*:" we have before us the foulness and corrupting ingredients of which the fountain is redolent; no wonder, then, that it should send forth streams which engender a moral pestilence in the regions in which

are located the two hundred millions of human beings, who worship at the three hundred and sixty-five shrines they irrigate. Can that religion be of God, or lead to God, whose effects on the intellectual and moral nature of man are thus exhibited at the fountain-head of its influence? Can that church be a graft of the true "Vine," which has made her own children "strangers and foreigners," not "citizens with the saints, and of the household of God"? Has not her chief pastor and his priests realized the divine denunciation: "They have broken down my vine, and destroyed my wine-press"?

As it was in the days of St. Bernard, so it is in our own: "they are not good pastors and feeders of God's flock, but they are impostors: they are not doctors, but seducers": they are not prelates, but very Pilates." If, by their teaching and example, they have trained the Romans to be "the most abject and demoralized people in the world," "how can they call themselves pastors when they feed not God's sheep? how can they call themselves watchmen when they show no regard to God's flock? How can they call themselves pillars of the church, yea, and the "head of the church," when they show themselves rather destroyers of the church of Christ, and not members of the same? Alas! if they be not God's servants, whose servants are they? If they be not dispensers and stewards of God's secrets, of whose secrets are they stewards? If they be not so much as members, how are they then the pillars and heads of Christ's church?" †

O Rome! may it be vouchsafed thee to "know thy time, and the day of thy visitation!" "Awake, thou that sleepest, and stand up from the dead!" It was even of thee that archbishop Laud was compelled to aver: "A church may hold the fundamental point literally, and, as long as it stays there, be without control, and yet err grossly, dangerously, damnably. And this is the church of Rome's case. . . . All Protestants unanimously agree in this, that there is a great peril of damnation for any man to live and die in the Roman persuasion." ‡ S * * * *

* Their "inventions" are the standard of saving practice: their ceremonials the death-warrant of personal holiness. Sir T. F. Buxton, after a visit to the wretched bandit, Gasparoni, in his dungeon at Civita Vecchia, says: "It is odd enough that Gasparoni is a religious man: he fasts not only on Friday, but adds a supererogatory Saturday. He told me that he repented of his former life; but what it was he regretted, I could not make out." This wretch confessed to sixty murders. According to his own account, he was always a religious man. I asked him whether he had fasted when he was a bandit. He said, "Yes." Why did you fast? said I. "Perche sono della religione della Madonna" (because I am of the religion of the mother of God). "Which did you think was worst, eating meat on a Friday, or killing a man?" He answered, without hesitation, "In my case, it was a crime not to fast: it was no crime to kill those who came to destroy me" (Memoirs, p. 488).

† Bishop Jewel, sermon on 1 Cor. iv. 1, 2.

‡ Archbishop Laud, "History of the Troubles," &c., p. 308.

* Memoirs of sir T. F. Buxton; letter of Feb. 6, 1840, p. 479.

CONSCIENCE:

A Sermon,

BY THE REV. R. H. DAVIES,

Curate of Lavenham, Suffolk.

ACTS. xxiv. 16.

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

WHEN we refer to the part of scripture whence this verse is selected, we find the apostle Paul placed in one of the many great difficulties which beset him in his endeavours to do his Master's work. He had been to Jerusalem. When the Jews of Asia saw him in the temple they "stirred up all the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all men everywhere against the people and the law and this place." "And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple." They endeavoured to kill him; but he was rescued by the military. He then made a defence, which only angered the people more. The next day he spoke again before the authorities. After this, because it was discovered that a plot was laid for taking away his life, he was sent to a place called Cæsarea, by night, well guarded with soldiers. There he had to wait in custody for five days. When Ananias the high priest came down, bringing with him a man named Tertullus, who was employed to publicly charge St. Paul with grievous misdemeanours, and who had also brought some false witnesses to swear to what he said, Felix the governor, having heard these lying accusations, "beckoned Paul to speak;" when the apostle commenced the reply from which our text is chosen. He indignantly and truthfully denies the things charged against him, boldly saying, "They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me." So much for the denial. But he does not stop there. With all honesty he tells what he really has done: "This I confess unto thee, that after the way which they call heresy so worship I the God of my fathers."

We see the brave and anxious apostle, thus placed, though in a difficult yet an honourable position, preaching to his own enemies and the enemies of Jesus his Master the truth of God. He preached, what many of them denied and many others doubted, that "there shall be a resurrection of the dead, both of the

just and unjust." He there stood to proclaim the truth of heaven, before men and before God; and his satisfaction arose from the testimony of his conscience that he was doing right then, and whenever he was publicly engaged in fulfilling his gospel mission. He was, as at all times, earnest; because he was sincere; because he knew he had the truth on his side; because his conduct was governed by the guidance of his conscience. He has thus left us a noble example, brethren. Like him, all professing Christians should be able to feel that they have a good conscience, and at all times to act consistently with what their conscience tells them is right, and to avoid in thought, word, and deed what their conscience tells them is wrong. It should be the motto of every one, "Herein do I exercise myself, to have a conscience void of offence toward God and toward men."

Now this short verse of holy writ brings before us much that is important for us to consider. May it please the Father of lights to bestow upon us abundantly that wisdom which shall enable us to meditate upon it with great advantage to our immortal souls! May his word, now and at all times, be read and preached to his honour and glory, for Christ's sake!

I. We will first make a few remarks on the meaning of the word conscience. It means, properly, the knowledge with one's own self. It is that power of the human mind which discerns between right and wrong, and decides for itself, independently of the opinion of others. You will observe its existence, and in full play too, amongst the most ignorant and careless; and it is long before man becomes so completely abandoned, so utterly lost to every moral sense, so irretrievably ruined, as to be totally unguided by his conscience. You therefore perceive the use of this faculty: it makes man his own judge. When he does wrong, his conscience at once pronounces sentence upon him, and he knows and feels, more or less acutely, according to the state of his mind, that he has committed sin, and deserves punishment. Thus you perceive this peculiar power of the mind is exceedingly useful in guiding and directing us through the crooked paths of this wicked world. It is by the means of this that God as it were speaks directly to us. His Holy Spirit works upon our consciences, convicting us of sin, by setting it to accuse us; to charge our ourselves with crimes and iniquities which our fellow-men could not do, either because they might be ignorant of them, or because we might resent as insult and injury from

them what our own conscience declares to be the truth, and from which conviction we can by no means escape, except we do as the devil makes most wicked people do, that is, soothe and flatter their guilty consciences with lies and decoits.

And, when we have learned to perceive the use of conscience, we shall see also its power. If it is the agent or instrument used to accuse and convict us of what is wrong, it is indeed a powerful one. It is intended to be the engine for completely crushing a man; and, if it does not always exercise its full sway while the sinner is upon earth, he will not have to wait long in his iniquity before he finds its awful tyranny, when it becomes the gnawing, never-dying worm of conscious guilt, as he wears away a weary and tormented eternity. But behold the man under a deep conviction of sin. Look at the murderer, for example; the thief who has not been long accustomed to the trade, and whose heart has not yet got much hardened. Look at the man who has hitherto been honest and truthful, see him after the first breach of his principles, when his tongue has uttered almost his first lie, then you will outwardly witness the effects of the accuser within; but, if with the eye of Deity you could look into that man's bosom, and see him in his secret moments, when none are near to observe his inward agitation, then you would understand the use and power of conscience. But we will point you to another character—not the man who is burning beneath the consciousness of open guilt, or that he has in any way wronged his neighbour, but the man who has for the first time discovered the truth that he is a sinner. Thank God for the powers of conscience, then; for, though they may cause the sufferer hours of untold misery, and make him wretched, and awaken the wondering sympathy of his friends and the ridicule of the world, yet they are so bending him before the force of truth, and so convincing him of the terrors of sin, that they are bringing his once proud mind to become like that of a little child, and forcing him on his knees into the dust, and compelling him to cry out in real earnest, as a relief to his mental agony, "God be merciful to me a sinner." Witness the scripture case of the jailer at Philippi, as he rushed before Paul and Silas, saying, "Sirs, what must I do to be saved?" Yes; none can properly tell, save those who have experienced, the great, I may say the mighty power of conscience when the Holy Spirit's influence has awakened it to a deep sense of hell-deserving guilt. When the sinner clearly sees and

understands, not from books, not from men, but from his own mind, that he must be ever lost in the direst destruction, except he flee to that great provision held out for him at the cross of Jesus Christ—O, when he thus is bowing before its sway, and renouncing at its dictation the bondage of Satan and the slavery of sin, he full well perceives the power and the mercy of this agency; and, though he quails before its effects, he will presently be thankful for all the grief and pain it has occasioned him, because he will see the use which the mercy of God has made of it for his temporal but especially his eternal welfare.

Let us go on to observe the property of conscience. It is immortal: it will never be extinguished. It is not a member of your body, which will return to dust: it is a faculty of your soul, which is never to die. If, therefore, it is at the present time the judge and the accuser within, so it will continue to be; so will it be for ever and ever. Although the scriptures do not reveal very much of the nature of eternal punishment, yet I think no doubt can exist on this point, that one of the chiefest parts of that punishment will be mental—springing from the mind. Despair is mental suffering; and must not despair be indeed the agony of a soul which will find itself for ever banished from the presence of God—for ever doomed to live amid the dreary darkness of such a region as hell? And O, will not another of the chiefest parts of that punishment be the ever-continuing accusations of conscience, convicting the sinner of his guilt, and teaching him more and more clearly that he has brought on himself the terrors he will then be enduring? Yes, if despair be one of the fiends ever to madden him in his grief, conscience will be the first one—the arch-demon—to remind him again and again, with increasing clearness, that, through his folly in refusing to hear the voice of conscience while he was on earth, he is now the victim of eternal punishment; and that, surely, without the worm literally to gnaw his flesh, or the flame literally to scorch his bones, the worm of his own mind and the burnings of his own conscience will be sufficient to form the severest punishment which it is possible to conceive.

Thus, then, we are led on to notice the quality of conscience. When viewed in its full extent (i. e., as the judge of a man's whole life, not confining its use and power to any particular sin), it must be either what is commonly called good or bad. This, too, is a scriptural mode of expression. St. Peter speaks of "having a good conscience," and also "of the answer of a good conscience before God." Wherefore,

brethren, look within, and let your conscience judge itself, whether it be good or bad; for it is quite clear that if, when you honestly view your own heart, you pronounce yourselves worthy of, and liable to, condemnation, I say, then, it is quite clear that, unless an alteration takes place before you leave this world, you must undergo that condemnation in all its full and eternal extent.

II. And now, passing on to another branch of our subject, we are led to inquire the nature of a good conscience: what is it? Does it mean, simply, that we are free from any great crimes or open wickedness? Does it mean that we are not murderers or drunkards or liars? It does mean this; but this is only a very small part of its meaning. If this were all, there would be but comparatively few who would be liable to the evils of a bad conscience. Let us look at the text; and there we shall find that a far greater requirement is made before we can have a good conscience. It must be "void of offence" both "toward God and toward men." How often is this quite overlooked! People say, "O, I have a good conscience; I am happy; I am safe; for I never do those great sins which I see others commit. I do not lie, nor swear, nor injure my neighbour in any way. In fact, I am anxious to do all the good I can towards my neighbour." And there they stop: that is what they call having a good conscience. They never care first to inquire how their conscience is towards God. They seem to think that conscience only relates to this world, and those in it. They do not begin to examine the state of their conscience by closely inspecting the condition of their inmost hearts. They do not remember all the great sins they have committed within towards God. They forget the corrupt state of their natural hearts. They forget, or shut their eyes to the evil thoughts (the unbelief, the careless indifference) they have always shown "toward God." They forget that, whatever their human virtues, and whatever their human kindness, and whatever their human application of their talents entrusted to them, still, while they are living away from the gospel of Christ, they are guilty, before God, of the greatest of crimes; for they are wilfully despising his love and his mercy: they are treading under foot his covenant, and holding in light esteem the blood of his sacrificed Son. Of what use, then, their flattery to themselves that their consciences are good? Are they not thus deceived by the devil, and, while they fancy that their human goodness is worthy of reward, forgetting that they are still in the state of condemnation?

A good conscience "toward God" must be without offence. The word offence properly means stumbling-block—whatever causes sin; when it is used therefore, as in this place, with reference to God, it simply means sin—a conscience clear of wilful transgression. It cannot mean that it is necessary, in order to have a good conscience towards God, never to commit sin, because this is impossible in our present state; and we all know how St. Paul, after he had made the declaration of the text, mourned his inability to be as righteous as he wished. It must relate, therefore, to wilful transgression. If St. Paul, for instance, had been guilty of the charges which his enemies laid against him, he would have been a great, wilful transgressor against God; he would have been committing great sin. But his conscience told him, whatever might be the evil of his own heart, and however unable he might have been to perform all that was right, still that his conscience acquitted him of the guilt then laid at his door. It is evident, then, that to have a "conscience void of offence toward God," we must first of all be true penitents—true believers in Jesus Christ; and then, in our "life and conversation," avoiding the wilful committal of any sin, and striving, with an earnest and faithful reliance on his grace, to live in strict obedience to his will and commandments. For example: if, though we be particular in our general conduct, and so gain the approbation of others, we yet allow ourselves to indulge in any known sin, whether it be secret or open, great or little, we cannot have a "conscience void of offence toward God." Such a conscience must be ever on the watch, ever sitting in judgment on our souls, ever warning us against what we know and believe to be wrong.

But, when we come to notice the conscience void of offence also "toward man," we see the full force of the word "offence." We must not put the stumbling-block in our neighbour's way. We must not injure him by word or deed, if it can be avoided, in accordance with St. Paul's injunction: "If it be possible, as much as lieth in you, live peaceably with all men." We must not do those things which may be hindrances to his religion. We must not lead him astray; but do all we can for his temporal, but most particularly for his eternal welfare. And the case of St. Paul, when he spoke the words of the text, shows this to be the meaning of his words. He was charged with the very crime of leading people astray by his preaching and his conduct. His accusers said: "We have found this man a pestilent fellow, and a

mover of sedition, among all the Jews throughout the world; who also hath gone about to profane the temple." If these accusations had been true, they would have proved the apostle to have been in every way indeed a great hindrance to true religion. He would have been doing all he could to ruin the souls of all the people. But he declared that the opposite was his object, and that his conscience was void of offence, quite clear of any design against man's good; that it was one of the great leading rules of his life, to avoid doing anything which might be an obstacle to the salvation of his fellow-creatures. Thus he set us an example of obedience to the warning of our blessed Lord: "Woe unto the world because of offences. It must needs be that offences will come; but woe unto the man by whom the offence cometh." Therefore, brethren, in our desire to imitate the great St. Paul, to have always a conscience void of these offences toward men, let us act upon the second grand principle of our duty—to "love thy neighbour as thyself." Then it will be our great object to take away whatever may be an hindrance to him—whatever may be an injury to him, either for this world or the next.

III. But we must hasten on to a third consideration—the method of obtaining a good conscience. And here, in the first place, we are reminded of the primary requisite, viz., that our sins be removed. We cannot possibly have a good conscience before God, while our hearts remain blackened with the sins of our nature, and the aggravated sins of our practice. Whatever, or how many might be our virtues, unless we have been cleansed from the pollution of sin by the atoning blood of Jesus Christ, we cannot be in the possession of a good conscience towards God. Hence we find the apostle speaking of this in such words as these: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!" And, again, where he exhorts us: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Thus he refers us to the blood of the holy covenant, by the sprinkling of which the sins of the penitent are washed away. The primary meaning, then, of a good conscience is that it has been cleansed by the Redeemer's blood; that through the influence of the Spirit of God it has been convinced of sin, and shown the provision made for its cleansing; and that through grace it has been led to take full

advantage of the great Fountain; has by faith washed and been made clean. Do you, then, seek to have a good conscience before God? You must first have the sins thereof removed. Do you seek to have a good conscience before men? You must ask at the throne of grace, that you may be preserved from the dominion of sin, in order that you may be able in every position, in every way, at all times, under all circumstances, so to conduct yourself, that you may be no offence to your neighbour.

And, in connexion with obtaining a good conscience, we see in our text the method of keeping it, viz., by exercise: "Herein I exercise myself," says the apostle. He thus teaches us that, when we may have come under the fulness of blessing which belongs to the gospel, and have been renewed in the spirit of our minds, it remains for us to keep in exercise the new powers and graces given to us. The health and muscular strength of the body are maintained and improved by proper exercise; so are the gifts and graces of the religion of Christ Jesus. We have difficulties to overcome: they must be subdued by exercise. We have higher attainments to reach: they must be got at by exercise. We have an enemy ever at hand, who is doing all he is permitted, in order to sully our good conscience, and to pollute it with sin, and to check its growth: we must baffle him by exercise. We must be diligent in our exercise of prayer to the Author of all help; that we may be able to resist and overcome evil; that we may be able to disregard difficulties; that we may be gifted largely with the light of the Holy Spirit, so that we may not only see what is wrong, but be enabled to avoid it, and to loathe it from a heartfelt hatred of sin's polluting touch. We must be diligent in our exercise of watchfulness; to set the strict guard on our thoughts (for evil thoughts are the first beginnings of crime); to place the bridle on our tongues, lest we profane our religion with wrong language, and speak to the injury and offence of our neighbour; to walk circumspectly in all our actions, that we may let our light shine before men to God's glory, and so in our life set the example for those around us to follow. Let the consideration of this word "exercise" stir us up, lest we get idle; too trustful in our privileges, or too little anxious about those high duties which should be the increasing fruits of our faith; and let us be honestly able to say with St. Paul, that we do daily exercise ourselves to have always a good conscience both toward God and toward men.

IV. And, now, lastly, a few words on the

value of a good conscience. Let me, brethren, exhort you all to ponder well the value of a good conscience. Look at it, first, with regard to time, to the mere short-lived existence in this world. Just consider the blessings of that peace which it engenders. When you have the good conscience which I have attempted to describe to you, you are at peace with God, through Jesus Christ: you are reconciled by his blood, and the Holy Spirit dwells in your hearts to bestow upon you light and comfort and holiness. Thus you are enabled to feel God indeed as your Father in every need, in every trial and sorrow and affliction; and, though the tenderness of this conscience thus awakened and cleansed is often stung by the lingering poison of sin, yet, the great Refuge being still open, you flee there, and again find peace. And is there not pleasure also in the exercise to keep the conscience void of offence towards those around us, by bringing into action our efforts for their present and eternal welfare, using to the best of our abilities those fruits of love which tend to shed happiness on the earthly lot of our neighbours, and, as we do so, point then to the bright and happy condition of rest which awaits them above? Truly, the unawakened sinner may envy the possession of such a treasure. Then let him bestir himself quickly, and, throwing aside the vile bondage of Satan, let him cast himself at the feet of Jesus, and seek that his precious blood may be yet further extended, even to wipe away his transgressions. My brethren, such of you as have not yet obtained the conscience good before God, purged by the blood of Christ from dead works, *i. e.*, the works of sin, whose wages is death eternal—seek to have a new conscience; for depend upon it that the hour is coming, in which, unless you repent, that bad conscience of yours will torment your ending existence in this world, will be, as it were, the evil spirit to usher you from this world to another, and remain your constant attendant for ever and ever. Now, the devil may teach you how to soothe it, to flatter it, to lull it asleep with the opium draughts of sin, administered to you either in the shape of dissipating pleasure, or time-absorbing business, or conscience-searing vice; but the few years of this life must expire; and then woe, bitter woe, to the man who appears before the judgment-seat with a conscience uncleansed, and therefore full of offence both towards God and towards men. Then make your peace with the Judge now. Do not permit the devil any longer to delude you as he has done. Seek to have a good conscience, that you may enjoy the

peace and value thereof in this world, as well as in the next.

And, if a good conscience is of value in this life, conveying even here peace and comfort and rest, of how much greater value shall it be in that eternal existence where it is to spend its blissful immortality! If conscience, or consciousness, will be the ever-continuing torment of the future punishment, will not the same faculty be the agent of happiness in the future world of joy and glory? O, yes; for then this immortal principle having been cleansed from its sinfulness while dwelling in the regions of iniquity, and having been there exercised in the works of holiness, and having been there partly illuminated by the glowing light of the Holy Spirit, shall expand more and more to comprehend the boundless extent of the peace it began to know on earth; to see the wonders of the all-sufficient sacrifice made on the cross; to learn the depth of the great mysteries which then shall continue to be unfolded. The value of the good conscience, then, will be that it will be able to know in full the great object of its creation, that is, to exist for ever in the enjoyment of untold bliss, to the honour and glory of God the Father, Son, and Holy Ghost. O, who is so blind as not to perceive the difference of value between a good and a bad conscience, both in this world and in the next? Let us, brethren, ever bear in mind the noble resolution of the apostle, and, like him, let us boldly before men, before the enemies as well as the friends to religion, honestly say: "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." This is the way for us to prosper in our religion: this is the way to cultivate and improve and cherish those graces and Christian virtues which adorn the disciple here to the glory of his Redeemer, and fit him for the appreciation and enjoyment of perfect holiness in the life to come.

CATECHIZING, AND THE CHURCH CATECHISM*.

It is evidently a mode of instruction far better adapted than preaching for the young and the uninformed. Sermons can scarcely be expected to make that impression upon youthful or ignorant hearers which may be produced by catechizing, which possesses this peculiar advantage, that the catechist can ascertain the precise defects of each individual whom he instructs, and can therefore set himself to supply their particular deficiencies,

From "A Catechism, compiled and arranged for the use of young persons." By the rev. E. B. Ramsay, M.A., &c., &c. Edinburgh: Grant and Co. London: Rivingtons. 1848.

and correct their particular errors and misapprehensions. There are other benefits also, which arise from this form of instruction: it brings the pastor into early and intimate personal acquaintance with the young members of his flock; whilst it associates him with the parents under a most interesting bond of union, by sharing with them the important office of training and instructing the youthful minds of their offspring in the most important of all knowledge. We would hope also that, under the divine blessing, a holy and solemn association may be formed between the house of God and the elements of that spiritual knowledge which is to be the guide of life, the comfort of its sorrows, the grace and ornament of its happier hours.

In regard to the effects of catechizing as a mode of instruction, the main object is to make it the means of forming precise and correct ideas. The commonest intellectual defect is indistinctness. Words are used, phrases and expressions are repeated, with hardly a definite idea attached to them: every teacher, therefore, should be strictly a catechist; he should incessantly urge this question, "What do you mean by that word?" "What idea does this expression convey to your mind?" It is thus, and only thus, that clear and correct modes of thinking can be hoped for—thus only that young minds can be brought to cultivate habits of accurate investigation, and of close and careful analysis of what they are studying. The importance of such exercises of the mind upon the knowledge which we possess may be experienced by grown persons, who will submit themselves to a searching examination. We feel quite assured that many would be surprised at the indistinctness of their own ideas, if they would thus catechize themselves—if they would frequently appropriate the question once put with such happy effect by Philip the deacon to the Ethiopian nobleman, "Understandest thou what thou readest?" The truth is, we are all too apt to use words to which we do not attach precise ideas; and on religious subjects the defect not unfrequently arises from our being so familiarized with the terms, that we rather take it for granted that we know them, than set ourselves diligently to analyze and understand them.

For the arrangement of the materials I have strictly adhered to the order and method of the church catechism; and, after some years' experience, I am convinced that no better plan can be fallen upon as the basis or outline of our instruction in doctrinal and practical theology. The scheme or system of the church catechism may be thus shortly stated. The gospel is represented as a covenant of grace and mercy; baptism, as the instrument of our admission, and the seal to confirm the reception of its blessings. The privileges thus conferred are, membership with Christ, adoption into the family of God, and inheritance of the kingdom of heaven. Obligations or conditions required on our part are, renunciation of the world, the works of the devil, and the lusts of the flesh; belief of the articles of the Christian faith; obedience to the moral law. The means of grace by which, under the Holy Spirit, God mercifully vouchsafes to strengthen and support us in our faith and obedience are, prayer to God, of which our Lord's prayer forms the true model, and a

faithful participation of the sacraments which Christ has appointed in his church. This is the scheme or groundwork of the church catechism. We have endeavoured to expand it by those additional questions which seem necessary in order to explain and illustrate it for the young, and by numerous references to holy scripture, in proof that the doctrines which it teaches, and the lessons which it enforces, are all founded on the word of God. Now this is instruction which we are bound to supply to all those who have been baptized in our communion. At the conclusion of the baptismal service, the church requires from the godfathers and godmothers that the infants for whom they answer may be thus taught "all things which a Christian ought to know and believe to his soul's health;" and that, in order to confirmation, they may "learn the creed, the ten commandments, and the Lord's prayer, and be further instructed in the church catechism, set forth for that purpose;" and this "further instruction" of the catechism must have reference, not to a mere repetition of the words by rote, but to a full explanation and scriptural illustration of the whole. In other places catechizing is strictly enjoined; and the experience of the most faithful ministers of the church, in past and present times, bears ample testimony to its efficacy and importance.

THE LAW OF PEWS IN CHURCHES*.

By THE REV. A. W. BROWN, M.A.,

Vicar of Pytchley, Northamptonshire.

MANY churches are disfigured, and occasionally even endangered, by the unsightly and awkward way in which they are pewed. The space originally intended for the whole parishioners to meet in worship is wasted by the sittings having been built, arranged, and allotted to a small number, and as if each family had studied only its own convenience, and disregarded the comfort of the congregation at large. The proprieties of public worship are frequently obstructed, and temptations offered for irreverence or sin, by the curtains, high sides, and ungainly shapes of the pews; in which half the congregation sit facing each other, and turning their backs on the officiating clergyman. The poor are crowded into remote corners, and yet cannot but see large seats in good places half empty. Probably a tenth part of the whole space in the church is often consumed by the fronts, backs, and ends of clumsy and ill-arranged pews.

Did parishioners only know that the law is far from warranting such an uncomfortable state of church accommodation, there would be more readiness in each worshipper to yield a little of their own real or fancied comfort, in order that the whole body, themselves included, might be more commodiously seated. There generally exists considerable misapprehension of the broad principles on which the law of pews is based, as well as of the more detailed application of those principles;

* We are favoured by the author with this paper, which has been printed in the form of a tract; Simpkin and Marshall, London.—Ed.

and perhaps a few simple remarks on the subject may not be unacceptable to many readers. They must be understood as referring only to parish churches; for in churches built or made district churches, under acts of parliament, the law of pews is dependent upon the terms of their own particular acts.

The freehold of a church and churchyard belongs to the incumbent alone; but the fee simple is in abeyance, except as to some special points. The incumbent is, by the solemn act of the bishops, instituted to the freehold, simultaneously with receiving charge of the parishioners' souls; and afterwards by certain legal forms and symbols he is inducted or put into actual possession of that freehold.

But the church is consecrated and set apart for the services of Almighty God, and is for the use of the inhabitants in worshipping according to the ritual of the church of England. The ordinary (generally the bishop) is the judge in all matters of worship, and of arranging the parishioners during worship; and the churchwardens (one usually chosen by the incumbent, and the other by the parishioners) are his officers, besides being representatives, in a certain sense, of the parishioners. The incumbent, therefore, has his freehold qualified by its being for the use of his parishioners in worship according to the church of England; and the churchwardens have their power qualified by its having been delegated from the ordinary, and remaining under his direct control in whatever concerns worship and the worshippers.

These two principles, viz., the incumbent's freehold, and the ordinary's jurisdiction in all arrangements for worship, qualify each other, and are the basis of pew questions.

In ancient times there were no fixed seats in churches, except occasionally one for the patron or some inhabitant of consideration in the place; what seats there were, being moveable, and usually the property of the incumbent.

At the present day, as soon as a pew is erected in a church it is annexed to the freehold, and becomes church goods; the builder, whether a private person or the churchwardens, cannot remove it; none can do so but the ordinary; and that also, it appears, only by the incumbent's consent; for the pew has become annexed to his freehold. The materials of a pew pulled down will belong to the incumbent, unless it were erected by the churchwardens at the expense of the parish, and under a proper licence or faculty from the ordinary (Degge, 1, 12; Prideaux, 125; Shaw, P. L. 72).

As the whole church is for the use of the whole inhabitants in worship, and as the seats or pews were made for the more convenient attending upon divine service, so the use of them is in law common to the whole inhabitants; who are to be so placed and provided with sittings as that all may be most conveniently and orderly accommodated. It is clearly the law (said lord Stowell, 1 Consist., 194, 317) that any parishioner has a right to a seat in his parish church without paying for it; and he may demand it. But persons not living in a parish have no right to seats in the church; and immediately the occupier of a pew ceases to live in the parish, his right to a seat, however ac-

quired, and however good while he was an inhabitant, instantly ceases, and is at an end (3 Phill., 11; 3 Hagg., 733; 2 Addams, 425; 1 Phill., 324; 3 B. and C., 19; 7 D. and R., 564, S. C.).

But, although parishioners have a right to a seat in church, they are not at liberty to choose what seats they like. The sole disposal and ordering of sittings rests with the ordinary, who may place and displace whomsoever and whensoever he pleases; for he has the power for the good of the whole parishioners. His power is usually left in the hands of the churchwardens, under the advice of the minister, and subject to the ordinary's own correction. The minister in himself has not power; but the ordinary would be slow to sustain, without very strong cause, his officers in opposing the advice and direction of the incumbent. The churchwardens should seat families together, and place the parishioners according to their rank and station; yet not giving the higher classes accommodation beyond their real wants, or to the prejudice of their poorer brethren (1 Phill., 316, 323; 1 Hagg., 38, 394; 2 Addams, 434, 426; 1 Term Rep., 428; 3 Phill., 316; 1 Consist., 332; 2 Rolle's Abrid., 288).

No one may presume to build, or alter, or heighten a pew, without licence or faculty of the ordinary, consent of the incumbent, and permission of the churchwardens. The ordinary, the archdeacon, and the churchwardens may, with the incumbent's consent, pull down and remove any pew built without the above full authority, or may cut down and lower it to a proper height, and the materials will belong to the incumbent (Degge, 1, 12).

If through increase of parishioners, or otherwise, more pews be needed; or if those already standing must be rebuilt, enlarged, divided, or essentially altered, the churchwardens have not power to do it, without a licence, deed, or faculty from the ordinary. If, however, the incumbent, the churchwardens, and the parishioners at large, are agreed in respect of the proposed proceedings, probably nothing more formal would be needed than the explicit sanction of the archdeacon, who is the ordinary's officer (Johns, 163; Ayllo's Paragon, 484).

But, while each parishioner is entitled to claim a seat somewhere, the right to sit in any specific place can only result from the ordinary's authorizing him, in one of three ways, viz., by his customary officers, the churchwardens; by his own faculty, or deed of licence; by such a prescription as presumes a faculty to have been once granted.

1. A parishioner obtains a right to sit in a particular pew by the churchwardens placing him there; and his right (so long as he resides in the parish, and no longer) is good against all but the ordinary and his officers; nor must the same or future churchwardens arbitrarily, and without equitable and valid reasons, remove a parishioner from a pew where he has been used to sit. But there seems no reason to question their power to introduce others also of equal rank into the same pew, if by any means the occupier's family do not fill it (1 Phill., 324, and 3, 516; 2 Adams, 425, and 3, 7).

2. By a written warrant, licence, deed, or faculty from the ordinary, a parishioner is autho-

rized to occupy a particular space in a church, either for a time or indefinitely. A faculty is usually good against the ordinary and his successors; but there are cases in which it may be revoked (2 Hagg., 417); and, as an infringement upon the general uses of the parishioners, it is always interpreted in the most unfavourable view against the holders. A faculty cannot grant a seat to a person, except as the inhabitant of a particular house in the parish. It cannot fix a seat to a family, nor to heirs, nor to assigns, nor to lands. If it attempt to do any of these things, it is so far invalid. If the person to whom a faculty is granted leave the specified house, he can no longer avail himself of it, but the new inhabitant of the house generally may. If the inhabitant of the house do not occupy the pew, he has no right to put any one else into it. If the house be pulled down, the faculty ceases to exist. When a faculty is at an end, the general common right of the parishioners revives in full force; the pew falls under the power of the churchwardens, and no private contracts can defeat it. Should the house be divided, the inhabitants of both parts have a right to use the pew; and it might, probably, under proper licence, be divided into two pews. The occupant of a faculty pew appears bound to bear all the expenses of repairing it (2 Consist., 319; 3 Hagg., 733; Gibson, 197).

3. By prescription of a particular kind a right to a pew is obtained. When the inhabitants of a house in the parish can show that they have occupied and repaired a pew time out of mind, it is presumed that there was originally a faculty, though now lost. Immemorial occupancy alone will not answer, nor immemorial repair; for the two must go together. A century will not do, nor any specified time, if a failure of continuity in either part of the prescription can be proved or presumed. Nor will mere luxurious or ornamental repairs be sufficient: it must be all repairs. The perpetual liability and the advantage must go together. In all other points a prescriptive pew follows the law of a faculty pew (1 Phill., 323, and 3, 331; 1 Consist., 322; 3 Addams, 6; 3 M. and Ry., 389).

Such are the general rules. Ancient customs (during several centuries, for instance) may alter them in particular parishes. Some parishes have an ancient custom of regulating pews by a board of twelve parishioners; some—as in London—by the churchwardens uncontrolled. Sometimes a house has an ancient indefeasible right to a seat in another parish: sometimes an estate is entitled to the seats in a side chancel, or aisle, which had probably been built by the owner of the estate. But in every case of custom the law will interpret strictly, and lean to give the parishioners at large as much of their church as possible (2 Add., 427; 1 Y. and J., 583; 1 Hagg., 294).

The chancel is usually the freehold of the rector, whether clerical or lay, and does not belong to the incumbent as such, except for divine service. It is, however, solely under the ordinary's jurisdiction, nor can the rector grant out seats in it. The rector and the vicar also have right to seats in the chancel for themselves, but no other parishioners; though probably the rector's family, and frequently also the vicar's, may

be entitled to sit there (Johns, 244; 1 B. and Add., 498).

It is evident that the right to a seat in church is merely permissive. There can be no property in a pew: the law knows of no such thing, for pews were erected for the use of the parishioners at large (3 Phill., 16; Degge, 1, 12). Even a faculty, when it authorizes a man to inherit, to sell, or to assign a pew, is so far powerless; and all assignments of pews, and all money dealings in pews, and all lettings of pews are illegal. The late sir J. Nicholls' judgment on the point was: "Pews in a church belong to the parish for the use of the inhabitants, and cannot be sold or let without a special act of parliament" (1 Hagg., 28, 29). The act of selling or of letting even a faculty pew (apart from the house to which it belongs) conveys no right to the purchaser or renter; and therefore to sell or let any other pew is a still more useless attempt. But, if the owner of a house to which a faculty pew is annexed, and with which it must go as a matter of course (2 Consist., 319), sells or lets the house, asking a higher price or a larger rent on account of the annexed pew, the law could probably not interfere; if, however, the new inhabitant, whether purchaser or tenant, do not occupy the pew himself, he cannot authorize any one else to do so; it probably falls back to the churchwardens until some inhabitant of the house demands to sit in it.

The result of all the principles on the subject is that the church is *bona fide* for the use of the whole inhabitants as far as the space will allow, and that it is free for them without rent or purchase. None can sell or buy, none can let or hire a pew, for it is illegal to do so. It is taking out of the hands of the ordinary's officers for private gain a part of that which was entrusted to them for the purpose of placing and arranging the whole parishioners, in the way best and most convenient for all.

The subject will be found fully discussed and explained in Dr. Phillimore's edition of Burns' Ecclesiastical Law (especially under the article Church), to which this slight sketch is mainly indebted.

THE STATE OF THE WORLD DURING THE LAST HALF CENTURY*.

GLANCING over the last fifty years, with an eye enlightened by the oracles of God, what a scene does memory exhibit! Mark the series of political events; the wars and desolations which have deluged the earth with blood; the convulsions of states, the dissolutions of empires; the setting up and pulling down of dynasties; the schemes, the policies, which have characterized this memorable era. Look, on the other hand, at the features of a peace mercifully protracted to an almost unparalleled duration, and connect with it the astonishing development of the natural faculties of man; the advancement of science, of

* From "The Church Missionary Society in relation to the extension of religion at home and abroad:" a sermon, by the rev. J. Garbett, M.A., rector of St. George, Birmingham. London. Fellowes. 1848.

knowledge, of civilization. In the distractions of war and in the enterprizes of peace the religion of Christ has exercised an effective and conserving power, but a power whose operation was hardly perceptible in the absorbing interest of worldly passions, in the conflicts of ambition and cupidity, in the whirl of political frenzy, in the progress of commercial intercourse, in the gigantic results of scientific energy and skill. Scarcely observed, or observed only to be scorned, were the calm and silent efforts of a few, who practically acknowledged that there is a God in the world; who beheld the invisible hand of infinite power and wisdom curbing and directing all things; who saw by faith the unseen chain that connected the unchangeable cause with the ever-varying effects. Whilst multitudes met and debated and conspired and planned about earthly things, the humble assemblies of those who "feared the Lord, and talked often one with another," and took sweet counsel and prayed together, were least of all noticed, at least deserving notice; yet they moved the engine by which the vast mass was held together, and sowed the salt that kept it from corruption.

The revolutions of the universe and the triumphs of science became instruments in furthering those objects which the people of God sought and strove for. Events echoed the voice of prophecy. "Many ran to and fro, and knowledge was increased." The vessel that bore the mercantile adventurer to the seat of enterprize bore the missionary to the field of faith. The convoy that carried the merchandize carried the bible also. The skill that brought the distant parts of the globe in contact brought thereby the divided family of Adam, for the first time, into a peaceful intercourse of common interests and wants, of affections and sympathies.

We must remember that, if the prevalence of evil be deep, it glares on the surface also. It meets the eye at every turn, as obtrusive as it is depraved; but the power of good is comparatively hidden and obscure. This is the case, of necessity. If the earth be deluged with sin, with selfishness, with guilt, this is but natural. It is human nature in its genuine attributes. It is the issue of the heart of man, depraved, unregenerate, untaught of God, it is the mere ebb and flow of the deadly tide of universal corruption. But every thing in the world that is spiritually good among men; every step that is taken for the real improvement of our race; every instance that we meet with of humble, self-denying, and laborious piety, of "suffering for righteousness' sake," of "patient continuance in well-doing," this is the work of the Holy Spirit; this is the finger of God; this is the evidence that his temple is still with men; that he has not forsaken the church which he purchased with his own blood, but that he is carrying on, slowly, but determinately, his own predestined purposes, in the establishment of of the kingdom of his Son, and in "gathering together in one all things in Christ."

Hereby let us learn a twofold lesson—that we be firm and unvarying in principle, as in that which can never change; but that we unite with this the utmost clarity, allowance, and compassion to individuals, yea to communities. If human nature be sinful and corrupt, are we not

identified with it? are we not part and parcel of that disobedience, for which God's wrath worketh against its children? If conscience testifies that we be more enlightened or holier than others, who made us so? It is not of ourselves. It is of a mercy unmerited and unbought. Grossly does the Christian err, who, knowing his own innate wickedness and weakness, sympathizes not and bears not with the guilt and misery, the prejudice and folly, of his fallen and unenlightened brethren. No! let us not compromise one jot or one tittle of that entrusted word wherewith Christ makes his "people free;" but let us view, with every forbearance which the tenderness of faith admits, the ignorance and failings of those with whom we have to do; being thankful for the good we find, and patient as well of the evil that surrounds us as of the reproach or insult with which our walk in Christ may be assailed; remembering that the truth is of God, holy, and pure, and good; but that discipleship is of man, frail, feeble, and polluted.

Poetry.

HYMN.

TRANSLATED FROM THE WELSH OF WILLIAMS, PANTY-CELYN.

(For the Church of England Magazine).

JESU, thou my only pleasure,
Nought like thee this world contains:
In thy name is greater treasure
Than in India's golden plains;
And this treasure
Jesu's love for me obtains.

O how lovely is the aspect,
Of thy gracious face divine!
Eye hath seen no fairer object
On this beautiful world of thine:
Rose of Sharon,
Heaven's glories in thee shine.

Jesus! shield from sin's dark errors—
Name which every foe overcomes!
Death, the dreaded king of terrors—
Death itself to thee succumbs—
Thou hast conquered,
Joyful praise my soul becomes.

M. C. L.

Llangynydd Vicarage.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 746.—JANUARY 31, 1849.



(Indian Idols.)

BUDDHISM AND ROMANISM*.

THE Chinese have three native systems of religion—Yu, Fo, and Taou. Yu is the moral doctrine of Confucius, and may be called the "established or state religion" of China. But "Fo" is

* Part of an unpublished lecture on the religion of the Chinese.

the principal religious system of the continent of China, and of the surrounding islands and countries. It is one of the various forms of the name Buddh, or Buddha; whence the system itself is called Foism, or Buddhism. Confucius, in his dying moments, encouraged his disciples by predicting that "in the west the Holy One would appear"†. Mingte, emperor of China about A.D.

† Maurice's "Indian Antiquities."

66, observing this saying of Confucius, and considering it to be prophetic of some saint in the west, sent messengers to seek him. On reaching India, these messengers discovered the sect of Buddhists, and succeeded, unhappily, in inducing some of them, supposing Buddha to be the "Holy One" of Confucius, to return with them into China, bringing with them their idols and books. Hence, although persecuted in the sixth century by the Brahmins of India, and almost extirpated in North India, Buddhism prevails in China, Thibet, Siam, Cochinchina, Ava, Burmah, Tartary, and Japan.

The Sanscrit is the religious language of the priests of Fo, and betrays the eastern origin of the superstition. Fo is regarded as a human being of infinite merit, exalted to divine honours. He is said to have been born in India 1,027 years before Christ, to have been worshipped at the age of thirty, and to have died in his seventy-ninth year. When expiring, he is reported to have stated himself thus to his credulous and deluded disciples: "Know, then, that there is no principle of all things but nothing: from nothing all things have sprung, and to nothing all must return: thus all our hopes end." Hence the prevailing idea of absorption of the soul into the Deity as the perfection of human attainment. And we know that the Buddha scripture of Nepal affirms that "the end of worshipping Buddha is to obtain absorption into the God, or Mahti*.

The religion of Buddha or Fo may be considered as contemplative and moral. The priests associate in monasteries, and beg for food from door to door. The closest resemblance exists between them and the Romanist priests: they shave the head, and wear a cap similar to theirs; indeed, their robes are alike. In "China Opened," Gutzlaff represents one of them. They have degrees of rank also: "Tae-horhang" is their abbot: the officiating priest is subordinate to him, and the servitor last in order. In Mongolia, the Buddhist lama of Thibet stands to the nation in the character of a pope. The priests of Fo never marry: they live apart from society, fast frequently, lead a life of supineness, and encourage women to live in societies, which are called "Nykoo." In their religious services they use a dead language (the Sanscrit), burn incense, employ holy water, use rosaries of 18 or 108 beads, venerate relics, pray for the dead, chant prayers, regulate their services by a bell, and make use of images in public worship. The constitution of the sacred monosyllable regarded as highly meritorious. This is derived from the Brahmin "Auh", which is to the trinity of Brahma, Vishnoo, and The Chinese Buddhists affirm, "Fo is one, and has three forms. The Buddhists of Nepal own all Buddha, "Dhanna," "Sanga;" and sing, of "Namo Buddhaya, namo Dharmaya, namo to Jangaya-Auh;" that is, adoration to Buddhism, adoration to Dharmat, &c. The Chinese exhibit three persons, in gilded figures, about the size of men, and call them the "three precious brothers." The first, placed on the right side, they style "Me-le-Fuh," the past fuh; the second, placed

in the middle, they call "Keen-tsue-fuh," the present, or reigning fuh; and the third, on the left, is named "We-lae-Fuh, the future fuh," who is to reign hereafter. Thus they symbolize the present, the past, and the future in their worship. A woodcut of these fuh's has been given by the Church Missionary Society in one of their quarterly papers (with which we have been obliged, and place at the head of this paper), and the images themselves may be seen in the Chinese exhibition, now shown at Liverpool, and lately in London. The Buddhist, or Foist of China, worships also the "queen of heaven", or "the holy mother"†.

In their ideas of sin and righteousness they surpass the Romanist. They keep a book, entitled, "Merits and Demerits examined;" which directs a man to make a debtor and creditor account of the actions of each day, and to wind it up at the end of the year. Should the balance prove in his favour, it serves as a stock of merit for the ensuing year; but, if not, the deficiency must be liquidated by good deeds during the next twelvemonths, or by penances and inflictions. To such as build a temple to Fo, and richly endow it, the priests promise a rapid elevation in honour and pleasures after death. This leads to the consideration of their ideas of the state of the soul in the world of spirits. The doctrine of Fo upon that subject involves a very copious system of suffering, and eventual transmigration. In seven days the soul is brought into the first of the "halls of judgment;" having, on the third day after death, been taken to a high terrace, from whence a prospect was given of the birth-places of the deceased: by the sight of that prospect the soul is said to become conscious of death. Passing through nine halls, and being examined by judicial inquiry, and subjected to every horrible punishment which can be imagined, in the "teeth hall," which is entered at the close of three years after death, the soul undergoes a change. First, the "wicked" are tormented or transformed into animals, according to their dispositions; secondly, the "middling characters" are sent back into the world of man; but, thirdly, the "virtuous" enter paradise, a kingdom of gold, gems, peacocks, and tolo flowers, falling like rain. Here women turn into men, and inherit happiness. These halls they call "Sheming-wang," i. e., the courts of the "ten kings of darkness;" and a festival is held annually about the month of August, when ten large paintings are exhibited in the courts of the temple of Fo, displaying those halls, with the judges, and souls under trial; together with all the horrors of suffering by the most tormenting or loathsome processes. The object of this display is to draw money and offerings from the relatives of the dead, that the priests may procure a remission of pain, or an advance in blessedness for their kindred and friends in the world of spirits. This hope they hold out to the living also, and the faithful devotee of Fo, who pays

* Tien-how.

† Shingmoo.

‡ The material part of man is to be purged away, and, after transmigration through certain stages of animal life, more or less numerous in proportion to the guilt or merit of the individual, the soul is at last taken into the Deity, and becomes a part of Buddh himself.—"China;" by the rev. G. Smith; first edition, p. 185.

* "Royal Asiatic Transactions," vol. ii. p. 232.

† "Royal Asiatic Transactions," vol. ii. p. 232.

well, receives a passport, signed by his priest before his death, and, after that event, has the promise of the help of his prayers. In one of these paintings, a soul is represented undergoing the punishment of crushing in a mortar; but the priests and attendants are shown offering prayers and gifts to heaven; and the benevolent goddess Kwanyin is shown seated on a cloud, and casting down lotus flowers* upon the suffering soul; by which the punishment is averted and remitted. In the sixth hall the disgusting spectacle is shown of women swimming in a sea of blood. The idea embodied in that punishment is disgraceful to the Chinese. They affirm that a woman, who, with her infant, dies in childbirth, has been guilty of some exceedingly great crime, and, as a penalty, is condemned, after death, to the "sea of blood." On this account it is, very probably, that so many virgins are said to drown themselves before marriage, rather than incur the many privations of that state, and the hazard of perdition in the sea of blood. Some women, however, are to be found among the Chinese as anxious for marriage as in other lands; for among the pictures of the religious rites of that people may be seen unmarried women worshipping "Chick-nu," or the star α in Lyra, and making offerings to it in the seventh moon, while they strive to thread a needle behind their heads. If they succeed in doing this, they take it for an omen of a husband that year.

To return to the dead. The soul is supposed to stand in need of clothing and money as in this life; and, to ensure a supply of such necessities, the Chinese cut out, in paper, the form of the clothes they wish to send, and, in gilt paper, the money; then, burning them, assure themselves of the safe transport of the articles to their expecting friends. The whole of this system is indeed very absurd, and full of foolishness. A friend, who was lately at Ningpo, relates: "I visited the temples, and saw the theatrical exhibitions therein for the amusement, as they said, of their gods; but the mortals seemed equally to enjoy it, the buildings being at such times fully occupied. At others, only a few old women might be seen at their prayers."

Mr. Gutzlaff says that he saw a marble bust of Napoleon in a temple, and incense burning before it. The temples are employed as taverns also; and gambling is allowed within buildings ostensibly dedicated to the worship of Fo.

If the "dragon festivals" and processions are associated with this worship, they furnish another evidence of the folly and expense of the Chinese Buddhist. The same friend, who witnessed the theatricals in a temple, writes: "I saw processions with lanterns and illuminated serpents, some forty yards long, winding through the narrow, crowded streets; and the most serious conflicts for precedence are said to arise between the conductors and attendants, should two such

processions unfortunately meet in the same street. The temples of Fo are often crowded with idols of all nations; and it is said by a Chinese writer that the gods of his country are as numerous as the sands of the Hwang river. The troop of Demetriuses must be in proportion to the millions of these pitiable idolaters; and, if Buddhism be so near akin, as we have seen, to Romanism in so many a feature, each is equally akin in another, as being "a religion of money." It is enough to know that Mr. Gutzlaff, sailing one day up the Pei-ho river, saw inscribed in large letters over a shop, "Idols and Buddhas of all descriptions newly made, and repaired." The Lord, of his great mercy, grant that, in respect of either system, their craft be more and more "in danger of being set at nought."

G. E. S.

PREACHING THE WORD.

"We will give ourselves to the ministry of the word."

Whilst this includes the treating of individual cases in pastoral visitation and the training of the young in our schools, it has special reference to preaching—"Preach the word." The rightly dividing the word of truth, so as to give to each his portion in due season, how difficult is it! When we consider that in almost every congregation there are all grades of hearers—the wicked to be warned from the error of his way, the careless and unconcerned to be awakened, the nominal professor to be alarmed, the hypocrite unmasked, the self-righteous stripped, the inquirer directed, the bruised reed strengthened, the heavy-laden comforted, the people of God built up in their holy faith—and that every case may be met, every difficulty removed, every false hope exposed by the ministry of the word, we can well understand why our ordination service exhorts us to the studious reading and learning the scriptures, and that for this cause we ought to forsake and set aside as much as may be all worldly cares and studies, that so as much as lieth in us we may give ourselves wholly to this one thing, and draw all our cares and studies this way, continually praying for the heavenly assistance of the Holy Ghost, that by daily reading and weighing the scriptures, we may wax ripen and stronger in our ministry.

Thus alone can we make full proof of our ministry or aim at the apostolic model, viz., so to preach Christ, "warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." In order to this, how necessary is a complete ministration of the gospel; that there should be doctrine for the head, experience for the heart, practice for the life; that the whole counsel of God be clearly and distinctly unfolded; that there should be no favouritism of scripture, no one truth or set of truths brought forward to the exclusion of others!

* The lotus flower, which is considered by the Chinese the emblem of life, suggests the derivation of their views on the future state from the ancient Egyptians. Indeed the spirit employed in the tenth hall, in recording the sentences on the dead, is represented in a picture (brought to England by Dr. Morrison, and at present in the London Missionary Society's Museum), in the form of an "ape."

* From "A Sermon preached before the Bishop and Clergy at the Convocation," Isle of Man, by the rev. E. Forbes, B.A., incumbent of St. George's, Douglas. Douglas: Johnson. London: Wertheim. 1848.

What is the source of antinomian licentiousness, legal blindness, or extravagant enthusiasm, but an incomplete ministration of the word, a not keeping the balance of truth, the straining some truths until they cease to be truth? How are we to meet unscriptural excesses and extravagancies alleged to be the work of God's Spirit but by reducing Christian experience to a scripture standard? What has been the work of the Holy Spirit at one time will be the work of the Holy Spirit at another. How are we to meet the perversions of truth on the part of those whose endeavour has been to engraft on our beloved church a modified system of popery, and who with a marvellous and prophetic fitness have thus been described by bishop Jewel: "We may not look that he should say I am antichrist. He shall not so speak of himself. He is subtle and cunning. He shall deceive the learned and the wise. He shall cast himself into a colour of holiness. He shall fast. He shall pray. He shall give alms and show mercy. He shall walk as if he were a disciple of Christ. He shall counterfeit an angel of light. He shall walk in craftiness, and handle the word of God deceitfully: he shall mingle his lies with the truth of God: he shall mingle his poison with the wholesome food of our souls so closely and subtilly, that it shall hardly be copied: he shall go forward by a little and a little, and so will credit and convey himself into the hearts of the people." How, I say, is such error to be detected? how is the precious to be separated from the vile but by a clear, earnest, full enunciation of those great truths of the gospel, which, brought to light at the Reformation and embodied in the standards of our church, are the glory and defence of it? As birds of the night flee before the rising sun, so error cannot abide the light of the sure word of prophecy. These are times in which sound scriptural teaching is of unspeakable moment. There is so much false principle abroad, such an energy of evil at work in the spirit and publications of the day, that nothing can counteract it but a clear, faithful statement of antagonist truth.

The great object, however, for which the ministry of the word was appointed, the one never to be lost sight of, is the saving them that hear us. The convincing men of their guilty, lost condition; the setting forth the free and complete salvation provided in the death and intercession of Christ for the chief of sinners; the explaining the nature of godly sorrow and spiritual regeneration; the making manifest the character and agency of that living faith, by which alone the penitent sinner embraces the atonement, puts on the righteousness of Christ, and is justified fully and freely—these are the truths which, spoken not in the words which man's wisdom teaches, but which the Holy Ghost teaches, will be made effectual to the salvation of our people, and on which the seal of God will rest broad and clear. And O how important that we be satisfied with nothing less than the things which accompany salvation; that our standard be up to God's requirement; that our testimony be plainly and solemnly this: "He that hath the Son hath life; and he that hath not the Son of God hath not life;" that Christ must be formed in them as the hope of glory! It is well, in these days of error, to fortify

them in the true principles of our church, and to foster, not a superstitious, but an enlightened attachment to her formularies; still we should let them see that everything is subordinate to those great truths on which their heaven or hell depends. In short, in our pastoral ministrations, we should remember (as the bishop of Oxford has said) "we have a real work to do." "Go out," he adds, "to visit in your parish, not because you ought to spend so much time in visiting your people, but because they have souls, and you have committed to you, feeble as you are, the task of saving them in Christ's strength from everlasting burnings. When you talk with them, beware of a dreamy listlessness which would decently fill up some ten minutes with kindness, good words, an inquiry as to their family, work, or health, ending possibly with a formal prayer; but say to yourself, 'How must I get into this heart some truth from God?' And, if we would be real in our visiting, so likewise in the pulpit. "We must preach to them, realizing that that man in yonder pew, now sitting listlessly and sleepily under my sermon, may in a few hours be on a bed of sickness, if he drop not (as men do drop) in an instant into eternity;" that God has sent me with a message to him, and that my ministry, as a savour of life unto life, has failed as regards him, unless it has been made effectual "to open his eyes, and to turn him from darkness to light, and from the power of Satan unto God;" or, that in that other pew is an anxious inquirer, or tried Christian, who needs to be directed, fed ("Feed my sheep, feed my lambs"), watched, and guided in all the trials and temptations incident to the Christian life, and that this is to be done by means of the truth deeply searched, carefully expounded, and aptly applied. When these facts are realized, we shall find that we have no time nor inclination to indulge in subjects of curious speculation or doubtful interpretation, by which our hearers may be diverted from those solemn verities on the rejection or reception of which depends their everlasting states; we shall feel, I say, that the day of their grace and our ministry is too short to be occupied by other truths than those of vital consequence, but, with the anxiety, the intense anxiety of "those who watch for souls as they that must give an account, we will give ourselves to the ministry of the word."

OUR SEPARATION FROM ROME.

By REV. DR. MILLER.

'CAN we not trace back,' says an anonymous writer, 'our own present crimes and miseries, as a nation, to the hour when first we abandoned the only true standard of external truth, by losing sight of a catholic church, as the external witness of an external revelation?' Do these words, then, indeed mean that we should never in any degree have separated ourselves from the church of Rome, because it was the external witness of an external revelation? Were we so bound, as Christians, to continue to participate in a worship which, in our hearts, we abjured as corrupted? Could we possibly have done less than was then done, and yet preserve the purity of our Christian principles?

Extreme reformers have heretofore deemed themselves justified in separating from our church, because we had not effected an entire separation from that of Rome; and now it is asserted that the more zealous members of it look back with sorrow and regret to even our moderate separation, as detaching us from a church with which it was still our duty to continue a full and entire connexion. This opinion must be founded on a belief that the existing church might have been purified from its corruptions, if the reformers had remained in its communion, however repugnant to their own conception of genuine Christianity. But, how can such a belief be reasonably entertained at this day? The assumed infallibility of the church of Rome must for ever forbid any essential amelioration in its own character, because in the very act of improvement that pretension must be renounced. It has arrogated the attribute of God; and it cannot be amended in any ordinary process of human improvement. In the century preceding the Reformation, the necessity of reforming the church had been very generally felt by men not at all disposed to be concerned in a separation, and various efforts were exerted for attaining this desirable object; but the result served only to demonstrate that the improvement could not be effected within the church, as it was then constituted. In that century a council was held, first at Pisa, afterwards at Constance, and another subsequently at Basle, for the express purpose of reforming the church from its manifold and gross abuses. Their exertions terminated in utter failure; and the council of Constance has even rendered itself for ever infamous by ratifying the papal ordinance, that faith should not be observed to the prejudice of the church. A church arrogating infallibility may transmit faithfully the creeds and orders of our religion, but must leave its own abuses unamended, so long as it retains its form and character.

ORIGINAL SIN.*

ALL true religion is grounded in a right knowledge of ourselves. Now every one is ready to own that he is a sinner; but few, it is to be feared, consider what it is to be a sinner; and very few seem to think themselves altogether sinners, having nothing but sin in them by nature. Hence many think that people are only wicked through bad examples and bad company which they fall into. How often is it said, "To be sure such a one is wild and wayward; but he has a good heart at the bottom"! Of another it is said, "He cares indeed little about religion; but he means no ill." Thus many seem to think that there is naturally a good heart in man, and that he becomes good or bad just as things fall out to him in life. But not so saith the bible. It teaches us that, though God made Adam upright, he fell from his uprightness; and that all his children are born in sin, with hearts inclined to evil, and that continually (see Ps. li. 5; Gen. vi. 5). The heart is altogether depraved and bad (Jer. xvii. 9). It is only God's restraining grace which keeps any of us from those dreadful sins into which some fall;

* From "The Friendly Visitor."

for there are the seeds of sin in every heart, which show themselves as opportunity offers. And this is what is called "original, or birth sin." Actual sin is the sin which we actually commit when we come to years of discretion. Original sin is the evil nature with which we were born. It leads to the other, and is of itself deserving of God's wrath and damnation, even if there were no actual sin committed. Dear reader, you will never be truly humbled before God as a sinner, you will never fully embrace the gospel, or indeed understand it, till you feel the evil of your heart. All the doctrines of the gospel are built upon this doctrine of original sin. Pardon is held out to us through the blood of Christ, and acceptance through his righteousness, because we are altogether guilty, and altogether unrighteous. "We must be born again," because by nature we are born in sin; and we can neither be holy nor happy in this world or the next, until we have got a new heart. The Holy Spirit is promised, because "we have no power of ourselves to help ourselves," and cannot so much as think a good thought. By the fall of Adam we have not only become guilty sinners, but helpless sinners. It is God therefore that "worketh in us both to will and to do." Seeing then that this doctrine of original sin is of so much importance to your salvation, it is my design to tell you what some of our most learned and pious bishops say about it. Truth stands upon its own footing; but still it is a satisfaction to hear it well and gainly stated by good and wise men.

Archbishop Cranmer (1548): "These be the roots of original sin, out of the which all other sins do spring and grow. So Adam and Eve had a very great fall, that fell from original justice into original sin, by the which fall all the strength and powers both of their bodies and souls were sore decayed and corrupted. And, as our first parents were infected and corrupted, even so be we, that be their children. . . . All their posterity on earth be sinners, even in their mother's womb; for they have not their trust in God: they love not God: they have not a fatherly fear unto him; they be full of ill lusts, appetites, and desires."

Bishop Hooper (1550): "I believe that this disorder and corruption of nature was not only in Adam because of his sin, but is also in all men generally which come of him, and that in such sort that all men after their own nature are corrupt, unjust, liars, ignorant, unkind, and imperfect in all things, and have no power of their own nature to do, think, speak, or will any thing that may please God, until that they be regenerated and renewed by the Spirit of the Lord."

Archbishop Usher (1620) says: "It is a sin wherewith all that naturally descend from Adam are defiled, even from their first conception, infecting all the powers of their souls and bodies, and thereby making them drudges and slaves of sin; for it is the immediate effect of Adam's first sin, and the principal cause of all other sins."

Dr. Wilkins, bishop of Chester (1668) says that original sin "is the root and fountain of all other sin, from whence every actual abomination does proceed. Atheism, and pride, and baseness, and cruelty, and profaneness, and every other vice, which the most wicked wretch in the world

is guilty of, doth proceed from hence. Hell itself, which is the proper place of sin, is not more full of sin for the kinds of it than our natures are. If there be any particular sin which we have not fallen into in our lives, 'tis not for the want of corrupt principles and dispositions in our natures, which do incline us to all, but by reason of God's restraining or renewing grace, which hath as yet withheld us from them; without which we should break out into as great abominations as were ever committed by the vilest sons of men. All that pravity and baseness, which fills up every part and power about us, are but diffusions of our original corruption. What a world of mischief is there in our several parts!—our wills, affections, our tongues, eyes! And yet all these are but as little rivulets; the fountain, or rather the sea that feeds them, is our corrupted nature. 'Tis this that fills us with enmity against all spiritual truth and ordinance; makes us (what we should tremble to think of) haters of God, though he be the God of our life and of our happiness, in whom we live, and move, and have our beings. This contains in it not only an utter deficiency of all good, but also a loathing and disliking of it; not only a liableness to evil, but also an inherent propensity and desire to it. All which is as natural to us as blackness to an Ethiopian, and, like the fretting leprosy, adheres to our nature with so much pertinacity that it cannot be utterly removed while we are on this side the grave, till these our earthly tabernacles shall be dissolved. No soap or nitre can purge it. The general deluge could not wash it away: that swept away sinners indeed, but not one sin. Neither shall the fire of the last day cleanse it. All which will yet appear more deformed and loathsome if we look upon our own natures in the rage, blasphemies, baseness, madness of other men's lives; there being not any kind of evil, which either man or devil hath committed, but there are in our natures the principles and inclinations to it; the best of us being by nature as bad as the worst of sinners. To which may be added our aptness to slight and undervalue the thought of this original corruption, though it has already brought so much mischief upon all mankind, wholly depraved us in our faculties and principles, and spread a curse and deformity upon the whole creation".

Bishop Beveridge (1704): "We are not only deprived of grace, but defiled by sin. The image of God is not only rased out; but the image of the devil is engraven upon our souls; all men, and all of men, being now quite out of order."

I conclude with one or two passages from the "Homily on the Misery of Man." "He (David) weigheth rightly his sins from the original root and spring-head; perceiving inclinations, provocations, stirrings, stings, buds, branches, dregs, infections, tastes, feelings, and scents of them to continue in him still. Wherefore he saith, 'Mark, and behold, I was conceived in sins.' Of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth as can bring forth but weeds, nettles, brambles, briars, cockle and darnel. Our fruits be declared in Gal. v. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is,

but of God; and therefore these virtues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy."

Lastly, I recommend my readers to turn to the 9th article of the church of England, which is to be found at the end of our prayer-books; and above all to pray for the teaching of God's Holy Spirit, which can alone guide us into the saving knowledge of divine truth.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Bulley, Suffolk.

No. VII.

JACOB SMITH.—I am quite satisfied, James, as to the benefit of sponsors at the baptism of infants, where the parents themselves choose proper persons for that office; but I do not understand the meaning of some expressions which godfathers and godmothers are required to use at the baptismal font. They may be all very correct, and it may be—very likely it is—entirely owing to my ignorance that they seem to me improper; and therefore I shall be glad to have some explanation on this point.

J. D.—Now, Jacob, you speak sensibly, because you speak with humility. To object to expressions which seem to you improper, but which you are willing and desirous to have explained, is a very different thing from railing against them and asserting that they are unscriptural, and refusing to listen to the reasons which may be brought in favour of them. It is our duty to learn the meaning of all the services and offices of our church, in order that we may answer objections; and also that we may engage in those services not only with a devout, but with an understanding heart. With respect to the words used by godfathers and godmothers at the baptism of infants, I do not see any thing in them which a Christian may not conscientiously utter. What are the expressions to which you object?

J. S.—Why, James, it appears to me that they promise things which they cannot perform. They promise that the infants shall "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh;" that they will believe all the articles of the Christian faith; that it is their desire to be baptized; and that they will "obediently keep God's holy will and commandments, and walk in the same all the days of their lives." Now, how can they tell that the infant will desire and endeavour to fulfil these promises?

J. D.—When adults make similar professions, do you think that baptism ought to be refused because you cannot be sure that they either

* The above passage is taken from "Extracts from a work on the Gift of Prayer; by bishop Wilkins."

heartily desire to be baptized, or will endeavour to do the things which they promise?

J. S.—No: I ought charitably to hope that they are sincere, and will endeavour, by God's help, to fulfil their engagements.

J. D.—Charity should also lead us to hope that what infants promise by their sureties at baptism they will afterwards desire and endeavour to perform. Baptism, like other covenants, cannot be entered into unless both parties bind themselves to do certain things. How, then, are infants to enter into covenant with God, except it be by their sureties or sponsors? We know that God does admit them into covenant with him (Gen. xvii. 9, 13; Dent. xxix. 10-12); and, as they are unable to speak for themselves, we need not doubt that God "favourably alloweth that charitable work" of bringing them to his holy covenant of baptism.

J. S.—But, James, is not some guilt incurred by the sponsors, if the children afterwards refuse to fulfil their engagements?

J. D.—Not if the sponsors have endeavoured to do their duty towards the children, and instructed and warned them according to their opportunities. The sponsors make no promise which every Christian is not bound to perform. And, if the children despise and neglect the instruction which is provided for them (and provision, you know, is made by our church in every parish throughout the land, that young as well as old may "hear sermons," and learn "all other things which a Christian ought to know and believe"), the guilt falls upon those who refuse to fulfil their baptismal obligations, not upon the persons who kindly and charitably answered, or were sureties for them "until they came of age." It is somewhat the same in temporal things. A child is to have an estate, on performing certain conditions. A deed is drawn up, in which it is stated that the child accepts those conditions, and will perform his engagements when he arrives at a proper age. Though he is too young to make any promise himself, his sureties promise in his name, because they know that it will be for his advantage to fulfil what is promised. The writing is signed and sealed; and the child, in consequence of the promise made by his sureties, receives many advantages. The rents and profits of the estate are from that moment appropriated to his benefit. Well: he arrives at years of discretion, when he is to confirm all that his sureties promised in his stead. If he does confirm their promises, and fulfil the conditions, all is right: he is put in possession of the estate. On the other hand, if he does not perform the engagements entered into in his name, he loses the estate, with all the profits and privileges arising from it. But in this latter case, would you blame the sureties? Could they have reasonably supposed that the child, on arriving at manhood, would be guilty of such egregious folly as to throw away his possessions?

J. S.—I think I understand you, James. Sponsors promise no more than that which God requires of every person before he is baptized and received into Christ's holy church. We are charitably to hope that, when the infants are of proper age, they will ratify and confirm the solemn engagement made in their behalf; and,

should they refuse to do this, the sin and the loss fall upon themselves, not upon the sureties.

J. D.—Exactly so. You know that, when the Jews were permitted to enter into covenant with God, they and their little ones all promised—the little ones through their parents or other sureties—"All that thou commandest, that we will do." In consequence of this promise, they were admitted to many privileges. They were God's people, and he promised to be their Guide and Protector. You may say of them as you say of infants at baptism, that that was promised for them which they might never perform. We know that the greatest part of the Israelites proved unfaithful; and we know also that multitudes, baptized in their infancy, live entirely forgetful of their solemn obligations; but what then? Was not the covenant into which the Israelites entered a good one? Was it to be neglected and despised, because many had failed to perform their part, and, consequently, had forfeited the privileges of the covenant? And is baptism to be neglected because so many thousands live in forgetfulness of the duties which are required of them?

J. S.—But does it not seem rather presumptuous to call a child "regenerate," as is done in the baptismal service, when perhaps that child may grow up a worthless and irreligious character?

J. D.—When adults are baptized, after making a profession of faith and repentance, we receive them without hesitation as faithful members of Christ's church. Yet their profession may be insincere; and we have no certain means of ascertaining their real state, because we cannot read the heart. We therefore take their own word, with such evidences of their sincerity as we can obtain; and then we do not scruple to call them "members of Christ, children of God, and inheritors of the kingdom of heaven;" in other words, we account them "regenerate." If such persons are afterwards found to be even like Simon Magus, "in the gall of bitterness and bond of iniquity," we do not accuse ourselves of presumption, because we had charitably hoped that they were really the children of God. Why, then, should it be deemed presumptuous to call infants "regenerate" after they have made a profession of faith and repentance by their sureties, and been admitted into the church by baptism?

J. S.—But does not the language of the baptismal service speak positively on this point, and declare that every infant which is baptized is absolutely regenerate—dead unto sin, and born again unto righteousness?

J. D.—As man can judge only according to outward appearance, it is obviously impossible for our church to decide infallibly as to the spiritual condition of any one; and, consequently, she cannot declare any persons to be undoubtedly in a state of grace. She uses the language of charity when she assumes that the baptized has received the inward spiritual grace as well as the outward visible sign. Our church always employs this language, unless outward appearances are such that even the charity which hopeth all things is constrained either to speak unfavourably or to be silent.

Hence you find that in her offices for baptism, confirmation, marriage, sickness, &c., she speaks of the subjects of those offices as God's servants, although many of those persons may be very far from God. In this she follows the example of the apostles, who call the members of the churches to whom they wrote saints and servants of God, notwithstanding the hypocrites and unbelievers that were amongst them, like tares amidst the wheat. This charitable language was also used by the Old Testament church. When a child was circumcised, it was accounted and called one of God's peculiar people; but, as all were not circumcised in heart who received the sign of circumcision, so are not all who receive the sign of regeneration really born again unto righteousness. The adult, although at his baptism his profession of faith is received as sincere, and he is charitably declared to be a child of God, may be in reality a child of perdition; and so may be the infant who is baptized. Its profession of faith and repentance (made by its sponsors) is received as charity requires, and it is accordingly declared to be regenerate; but God, with whom, properly speaking, there is no past or future, but all things from eternity to eternity are ever present before his eyes, sees that unconscious infant not only as it is now, but as it will be in future years, and beholds it perhaps running, even to the end of its life, in the broad way to destruction. The expression "regenerate," therefore, must in this case be understood as the words "God's servants" are in other places—as not absolutely determining their permanent spiritual condition in the sight of God, but as the judgment of charity. The only case in which our church speaks absolutely is that of infants dying before they commit actual sin, when she does not hesitate to declare that they "are undoubtedly saved."

J. S.—Why really, James, the very same language is used frequently by the persons who most object to these expressions in the baptismal service; so that it is necessary to reform their own phraseology before they complain of the language of the prayer-book. I know that when any man has been baptized at the meeting-house at T—, it is quite a common thing to say that he is regenerate, and, therefore, one of God's people; and yet, as you observe, none can tell how he may be regarded by him who searcheth the heart, notwithstanding his profession of faith and repentance. And I certainly do not see why the charity which "hopeth all things" should not lead us to receive into the church, as one of the lambs of Christ's flock, a helpless infant, who has made the requisite profession by the mouth of his sponsors. But it is painful to see how few, comparatively, endeavour to fulfil their baptismal engagements.

J. D.—It is, indeed, a lamentable consideration; but this is no valid reason for preventing children from entering into the Christian covenant. Of the vast multitude of the adult Israelites who left the land of Egypt, and who entered into covenant with God, and solemnly promised to do whatsoever he commanded, only two were allowed to enter into the promised inheritance. Their unbelief, and its natural fruit, disobedience to the divine commands, caused them to be ex-

cluded from the covenanted blessing—the land of Canaan. Let us not then say, Because our children may not perform the promises to be made in their name at their baptism, I will not have them baptized; but rather let us say, I will seek for pious and consistent Christians, as sponsors, who will in faith and prayer promise for them at the baptismal font; and I will charitably hope, and earnestly pray, that God will give them grace and strength to fulfil their solemn engagements. Thus shall they be numbered, as early as possible, in the congregation of Christ's flock, be instructed, as soon as they are able to learn, in the things belonging to their eternal welfare, and afterwards be admitted, by the rite of confirmation, to the full privileges of the church of Christ. After my Saviour's example, I will endeavour to "fulfil all righteousness" by submitting to any ordinance and appointment which his holy church has instituted for the benefit and edification of her members; and I will humbly pray, and diligently endeavour, so to bring up my children, that "they may lead the rest of their lives according to this beginning."

Miscellaneous.

THE ROMISH CHURCH.—Much has it to answer for in strenuously encouraging the vile delusion that the prayers of priests—not only sinners, but often men of immoral and profligate lives—should possess such omnipotent efficacy as to be able to extort unconditional pardon from heaven by certain forms and formularies, of which the person to be pardoned is only the passive object. Such a creed is no less abhorrent to reason than it is subversive of all moral principle, derogatory from religion, and opposed to the doctrine of repentance so expressly laid down in the word of God. It changes repentance, in fact, into a mere external ceremony and form, with which the affections and the heart are in no wise concerned. Corresponding with this is the doctrine which insists upon the efficacy of masses for the dead; as if there could be repentance in the grave, or as if prayers uttered by the living could at all influence the state of those who have already passed from this mortal life into another state of existence. At that rate, why should not the intercession of priests be equally powerful were it exerted for pagans and heathens who have died thousands of years ago? because he who died yesterday is equally beyond the reach of all human prayer as he who died ere our Lord had appeared upon this earth.—*Dr. Rae Wilson's Journey through Italy.*

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ST. MARGARET'S. LYNN, NORFOLK.

THE
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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 747.—FEBRUARY 3, 1849.

ST. MARGARET, LYNN.

THE town of Lynn, situated in the county of Norfolk, is 44 miles W. by N. of Norwich, and 97 N. by E. from London. It stands on the eastern bank of the great Ouse, about 10 miles from the sea. This river is here of a considerable size, and the spring tides rise in it to the height of 20 feet. The town is also intersected by four rivulets called fleets, over which there are many bridges. The houses are many of them ancient and inconveniently built; and the environs are not inviting, being flat and marshy.

Lynn has been supposed to be a British town; and its name is said to be derived from Llyn, which signifies an expanse of water. A Saxon derivation has, however, been also found, viz., *Lean*, tenure in fee or farm. If, therefore, the only argument of its antiquity be the name, that it must be admitted, is not conclusive. Camden's account is as follows: "Where the river Ouse striveth forcibly against the ocean standeth Linne, peradventure so named of the waters, broad spreading; for that doth Llyn import in the British tongue. A large town this is, encompassed with a deep trench and walls for the most part thereof, divided by two small rivers that have fifteen bridges or thereabout over them; and, although it be of no great antiquity, and not long since called *Linnum Episcopi*, that is Bishop's Linne, because it appertained to the bishops of Norwich, until king Henry the Eighth his days; for it had beginning out of the ruins of an elder town, which stood over against it in Marshland, and is at this day called Old Linne and *Linnum Regis*, that is King's Linne; yet, by reason of the safe haven which yieldeth most easy access, for the number also of merchants there dwelling and thither resorting, for the fair and the goodly houses, the wealth also of the townsmen, it is doubtless the principal town of this shire except Norwich only. It hath likewise most large franchises and immunities, which the inhabitants bought with their own blood of king John, whiles they took part

with him and defended his quarrel, who ordained there a mayor, and delivered unto them his own sword to be carried before him, yea, and gave unto them a silver cup, which they still do keep. These their liberties being afterwards lost they redeemed, not without blood also, of king Henry the Third, when, aiding with him and serving under his banner, they fought an unfortunate battle against the outlawed lords in the Isle of Ely; as the book of Ely and Matthew Paris do both jointly witness."

Lynn comprises two parishes, South Lynn or All Saints, and St. Margaret's. It was in this last that a priory was founded A.D. 1100, by Herbert Losinga, bishop of Norwich. He dedicated it to St. Mary Magdalene, St. Margaret, and all the virgin saints. It was a cell subordinate to Norwich, and ruled by the monastery in that city, one of the monks of which was always prior, removable at pleasure. After the dissolution the priory church was made parochial, and is that which still exists.

This church is a spacious edifice, combining the early, the decorated, and the later styles of English architecture. It has two western towers, which render that front of imposing character. They do not, however, correspond; one being of earlier date than the other. Between them is a large window in the perpendicular style, over a small porch. The east front also may well command admiration, being of singularly beautiful design, with two octagonal turrets rising from the flanking buttresses.

The chapel of St. Nicholas is an appendage to St. Margaret's.

Among the other buildings of the town may be reckoned the town-house, called Trinity Hall, an ancient structure; also the market cross, which is a modern erection, upon four steps, adorned with statues and other ornaments.

Among the historical events which might be mentioned in connexion with Lynn, the visit and subsequent misfortune of king John is pre-eminent. That unprincipled and unfortunate monarch had seen his dominions distracted with civil war and

ravaged by a foreign invader. His prospects, however, were assuming a somewhat brighter aspect; the English barons had begun to distrust the French prince whom they had invited over, and John had been enabled to reduce or secure some important places. It was after the reduction of Lincoln that he passed southward to Spalding, and thence to Lynn, a town strongly attached to his interests, and the general depôt for his supplies and treasures. He left it, to return into Lincolnshire, being ignorant, it seems, of the treacherous nature of the sands over which he proposed to prosecute his march. Several rivers flow into a large estuary, usually called the Wash, which is fordable only at particular times of the tide. John with his army had safely passed to Fossedike, Oct. 14, 1216; but disaster was behind him. The tide was flowing in, and meeting the turbid current of the Welland; and the unhappy king saw the long train of his waggons and sumpter horses, loaded with his crown jewels, ammunition, and money, swept off by the waters. Utterly broken in mind, he proceeded to the Cistercian abbey of Swineshead, where fatigue, or, as some say, poison, brought on a dangerous fever. He reached, however, the castle of Sleaford, and thence was conveyed to Newark, where, Oct. 19, he expired.

In the civil wars Lynn seems to have been attached to the royal side.

Its population, it may be added, at the census of 1841, was 16,039.

THE PURIFICATION (Feb. 6).

BY THE REV. J. T. BELL, B.A.,

Caistor, Lincolnshire.

It may be shown from scripture that these two points were parts of the Mosaic law, which it was incumbent upon every Jewish woman under certain circumstances to observe—that she was to present her first-born son unto the Lord, and to offer sacrifice for her own purification after childbirth. And we may conclude that the practice obtained with all of them, as the nature of their case had respect unto the rule. With the requisition the virgin Mary also, as we read, complied on the birth of our blessed Lord. Now, if an exception to obey the law could have had ground of admission, it would have been found in the peculiar nature and circumstances of her case; but not even the purity of conception and birth of the child Jesus could find any apology against obedience to the law; and the mother of our Saviour equally regarded the appointment. She pleaded no excuse; she sought for none. Her knowledge of duty led her at once to its fulfilment. She had been taught the laws which God had given unto her nation, his peculiar people; and, as no qualified honouring of his commandments had been made known for her especial case, she strictly regarded the word of the Most High. In the presence of the aged Simeon she presented the child Jesus in the temple, and there offered for herself the appointed sacrifice.

It is on this ordinance in the Jewish church that our service for the churching of women may

be considered to rest. The dispensation under which the Jews lived was but a type of our own. Almost every religious ordinance which existed with them has found a corresponding one with ourselves. Thus, the rite of circumcision with the Jews has been answered by the sacrament of baptism with Christians; and the passover has been reflected in the sacred ordinance of the Lord's supper. And our church has wisely appointed that the subject of this day's festival should be set forth in the service for the churching of women after childbirth. But, whilst a great similarity may be found between various rites and ceremonies in the Jewish and Christian dispensations, there is one especial mark of difference between them: the ordinances of the one under which we live are as spiritual in their character as those of the Jewish were material. It is a characteristic feature of the Christian religion that its sacrifices are more in the spirit than in the letter of the law; and thus, while we find, as an instance, the law of purification requiring certain material oblations, such as a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, the service which our church has appointed for the churching of women after childbirth refers more especially to the spiritual sacrifice of praise and thanksgiving.

Now, when we consider that the service for the churching of women has thus a scriptural warrant for its existence with us, and that it has been appointed for the purpose of manifesting a sense of gratitude and praise for signal mercies vouchsafed by God, how lamentable is the fact that so little honour is paid to this pious ordinance! Thousands are the instances where Christian women, after giving birth to a child, are as totally regardless of this service as if it had itself no scriptural authority on its side, and as if no thanksgivings were due to our heavenly Father for his bestowal of unmerited blessings.

In the case, therefore, of the safe deliverance of women in and after childbirth, it seems to be the admonition of the divine word that they should "offer up their praises and thanksgivings for the late mercies of God vouchsafed unto them"; and not only so, but I may add that they should offer them "not in any place which they may see, but in the place which he has chosen to fix his name there," even his church.

I would now proceed to make some observations which may be turned to a more generally practical purpose.

The moral of the lesson, if I may so term it, which we may draw from the history of the virgin Mary in the instance of her complying with the law of purification, or from the law itself, seems to be, that mercies and blessings vouchsafed unto us by God demand our gratitude, praise, and love.

Considering the matter in this light, what a field for relative exercise is presented to us! for I shall not be advancing too much when I assert that the life of man ought to be one constant unintermitting exhibition of these graces. Every moment is bringing with it goodness to us from the hands of God. Every hour of our past existence has been marked by his benevolence towards us. "Our creation, preservation, and all the blessings of this life," speak to us very forcibly for the expression of our heart-

felt love; and, were it not for the chill which sin has cast over the soul, it would in seraphic strains "continually cry, Holy, holy, holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory; glory be to thee, O Lord Most High." But, while the whole earth should respond in gratitude to God, few, very few utter the language of praise and thanksgiving with the accompaniment of the heart's affection towards "the Author and Giver of all good things." It is only here and there some solitary voice is heard in the song of holy love; the great majority feeling their souls either silent altogether, or attuned only unto the praises of the world. But is there no cause that we can assign why, under the manifold blessings which God has given and is continually bestowing, man should be so silent in gratitude? The records of divine truth will exhibit to us the reason; and that reason, as I have already intimated, is sin. Sin is the fetter that hinders the exhibition of love to God. But let the guilt of sin be removed from the soul by the pardon of it, and it will sing the Lord's song in joy and gladness. And pardon cannot be received without, as we would rather conclude, a sense of the blessing. The forgiveness of sin, as instanced in various cases in scripture, was requited by gratitude, praise, and love. "I will praise thee; for thou hast heard me, and art become my salvation." And, while these things have been written for our admonition, we look upon it as a truth that the possession of love to God and his Son Jesus Christ is an evidence of an individual being in a pardoned, justified state, and, consequently, that, where love to God is not found, there man is still in his sins and under condemnation. The soul convinced of sin sees God with fear: it beholds itself an accursed thing, and a perishing; the denunciations of utter woe against it for ever now strike it with the most painful concern: eternity has a sense and meaning which before were not entertained: this world, which once seemed a sufficient empire of delight, is now viewed as nothing, compared with the heaven of joy beyond it, which the unrighteous can never taste. "Woe is me, for I am utterly undone," is the language of the soul in this its stage of acceptance. And, when this sense of sin has led to its pardon, then the ashes of penitential sorrow are exchanged for the garments of gladness: the individual, enjoying the gift of forgiveness, no longer entertains the full dread of almighty vengeance that formerly possessed him; but he looks up with hope, that fires his breast with love. And this affection towards the God of its consolation the soul will not hold passively. Love, resulting from a sense of pardon, will be manifested in outward action: the worship of God, his honour, his cause, will each receive its due regard. And, in short, as none but the redeemed can rejoice in heaven around the throne of God, so none but the pardoned here will ever delight to do his will on earth.

We have, then, according to this, a most important point for our individual consideration. Are we loving God? Are we delighting to do his will? Are we rejoicing in "giving him the honour due unto his name"? Have we an inward sense that prompts us to do these things? Have we a principle within us that leads us to

perform them without the agency of any outward constraint? or are we induced by some extraneous influence to show forth what we do exhibit as religious duty? Is our attendance at the house of God, our service of prayer and praise, our reception of the holy communion, our regard for the Lord's day, our "ceasing to do evil and learning to do well," such that we are actuated in them by right motives? Are we led to them by a persuasion that has nothing worldly in its nature? Does a holy and spiritual principle alone direct us to them? If any thing short of this prompts our observance of them, then we may conclude that we have not yet a vital and saving interest in "the Lamb of God that taketh away the sins of the world." And what must we, then, do in such a case? Are we to relax and wait passively for some extraordinary way of blessing from heaven? No: we must rather strive more earnestly, labour more diligently, watch more carefully, pray more fervently, act more sincerely, and pursue more perseveringly the path which the gospel marks out. In such well-doing, not suffering ourselves to faint, we shall in the end reap the blessing. And, although to individuals doing these things there may not be at the time all that they desire vouchsafed, yet we must consider them, in such their practice, as aspiring after salvation in God's appointed way, and as those of whom hope may be entertained that he will sooner or later grant unto them forgiveness of their sins. When such gracious gift has been imparted, the irksomeness which may have attended the performance of their religious duties will change itself into an easy yoke and a light burden: the service of God then will be to them "perfect freedom:" their heart being set at liberty, they will run the way of God's commandments with delight. The soul then arrives at the state described above, as the one where a sense of pardon leads to an expression of voluntary gratitude, and love, and praise; and which state alone is the only one wherein we have a right to take hope to ourselves that we shall be the redeemed of the Lord.

And if the expression of love, evidenced in outward acts of devotion and piety, be a test of our saving state; and if some who are waiting upon God in public and private worship, and seeking to do "what is lawful and right," may not have yet attained unto his blessing, what, alas! are we to conclude of those who are neither manifesting love to God, nor aspiring after it, but that they are deep in their sins, and under the heavy displeasure of the Almighty? "To whom little is forgiven, the same loveth but little;" and, where no love is shown, there forgiveness does not dwell. O that they, who despise the commandments of God, who neglect his public worship, who are strangers to prayer and religious exercises, who are living unto themselves, or they who are mere formalists in the religion of Christ—O that all such would consider that the absence with them of a due love to God is an evidence of their unpardoned, unjustified, unsanctified state! But may he, by his Spirit of love, "raise these from the death of sin unto the life of righteousness, that when they shall depart this life they may rest in Christ Jesus, and that at the general resurrection at the last day they may be found acceptable in the sight of God, and receive that

blessing which his well-beloved Son shall then pronounce to all that love and fear him." And may the instance which we this day celebrate in the history of the virgin Mary, of her complying unreservedly with the law of her religion, lead us to a closer persuasion that no peculiar circumstances, which we may be led to deem ground of exemption, will ever, if we be able to duly honour them, justify our neglect in a just regard to the precepts of the gospel of Christ, or the ordinances of his holy church.

THE REVERENCE DUE TO THE BIBLE*.

BLESSED be God that we are not hurried through the days of this short life without the knowledge of the judgment of the great day!

But how, I ask, do we know of these things? Whence have we this knowledge of what shall be hereafter, this light in so dark and dim a world? How has God talked with us, and told us things for to come? How has the church received the message which she faithfully delivers in our ears? We have heard no "voice from heaven:" we have never been wakened up from sleep, like Samuel, by the sound of the voice of God; neither have any angels come to our door, to hasten us, like Lot, from the wrath ready to be revealed. When we bless God for our knowledge of the first and of the second coming of our Lord, do we not bless him for his gift of holy scripture? Look to the collect and epistle of the day (second Sunday in Advent); these bid us think of the gift of God's written word: these turn our minds at this time towards that inspired and blessed book, the book of books. What God hath done that you might live, what you must do to gain his grace, all the articles of the Christian faith, all the duties of the Christian life, are revealed to the church in the bible, or book of God. There in lasting and living words the mystery of Christ is contained for the benefit of all trustful souls.

God, of course, might have taught us without the bible. He might have handed down the truth by word of mouth: he might have forced men as he forced Balaam, to deliver the gospel, as Balaam delivered his unwritten message. Indeed we owe much of our right understanding of scripture to the teaching of faithful men from age to age, who have been enlightened by the Spirit; and in the first days of the gospel the mystery of Christ was not written down, and yet all the while the truth was taught. But still it is a great mercy to have the written word: it seems to give us a surer hold of the truth, it also seems to bring it more constantly before our minds: it is a sort of heavenly schoolmaster at home, which is always teaching us, on winter nights, or when we are alone, when teachers are not likely or able to come.

With what reverend thankfulness then, with what awe and honour, should the written word of God be received! If all heavenly knowledge necessary for salvation is contained therein, should we not touch the very leaves of this book with reverent hand? It should have outward as well as inward honour. Gently and seriously should

we take it up: gently and seriously should we lay it down: never should we touch it carelessly as a common book, nor hastily put it aside, nor let the dust gather upon it, nor thoughtless children handle it. Whether we are at home or in church, we should always treat it as a holy and awful book. We should by all means raise and retain the feeling, both in our own and our children's minds that it is a gift of God, the most holy thing we have, the choicest of our treasures, our best possession.

Even the very look of the bible should do us good: we should accustom ourselves even to gaze at it with awe. For consider what that bible is, as it lies there upon your shelf. Is it not the voice of God abiding in your house? God is talking with you there: open those leaves, and you will hear his voice. It speaks to you as you pass: even while it lies unread, it is a visible witness of divine truth staying in the midst of you. As your parish church has a sort of visible language, and by its very stones cries out to you as you go by concerning God and his truth, so is it with the book of God: it is never dumb: closed or unclosed, read or unread, shut or open, it pleads with you and with your house: by being possessed it speaks.

Alas! how often do we see this most holy book snatched up, or thrown aside amid other things, with rude irreverent hands, or played with, or torn, or tossed about. It is a dangerous thing in this way to loosen reverential feeling; and we may be sure that reverence for the spirit will be lowered and lessened by disrespect or careless treatment of the letter of God's law. Greater regard to the bible outwardly will often help to make you regard the truths contained in it with a more thoughtful mind: a general feeling of wholesome awe will be diffused throughout the house in which it is the custom to treat the bible as something ever to be handled with careful hands, as something quite apart from all other things. It will be read more solemnly in such a house.

But, while I beg you to honour even the leaves and pages of the word of God, I beg you above all to reverence the blessed truths revealed therein with all your soul. "Take heed how ye hear:" take heed how ye read: listen with the spirit, with the quick ears of an attentive heart: be very careful not to let the pearls of heavenly truth drop on the ground, nor tread them, through blindness of heart, beneath your feet: be very covetous of those golden words: let them not be wasted on your ears: feed on them with your hearts.

If indeed you would hear to your profit, I would advise you to prepare your soul before you begin so great an act: pause before you read: think what you are about to do—even to hear the Lord speak: collect and concentrate all your thoughts that they may not wander away to other things. Tune your mind to this divine instrument, that there may not be discord between you and it. Whether you are at home or at church, it is good for you to offer up a prayer that you may find a blessing from the word, that your spirit may be teachable and grave. You may not be always able to kneel down; but you can at least offer us an inward prayer, a holy ejaculation: there can always be a secret lifting up of the soul: your soul can be praying, though your lips move not.

* From "Tracts for the Christian Seasons." London: Parker. 1848.

Thus, when you are in church you might offer up some short devotion: while the clergyman is turning over the leaves for the lesson of the day there is time to think a prayer; and while he is closing the book, and the people are rising from their seats, you could find time secretly to give thanks. So also might you do with those other portions of scripture which are read in the service of the church, such as the psalms, the commandments, the epistle and gospel of the day: there is time if it be but for a moment's prayer.

Holy scripture often fails to profit us because we read with spirits unprepared: we miss grace by not preparing ourselves to receive grace: we are in the midst of a celestial shower, but our ground is not ready for the rain; and we must not always expect to find grace in the midst of the work, unless we have sought it beforehand in earnest prayer. Prayer, believe me, is the best preparation, the best forerunner of any fruitful hearing of God's holy word.

And the truth is, we all want more care in hearing or reading this gracious book: it has become in our day so much like a common thing that we have fallen into carelessness. The bible is now in every man's house. Never was it so widely spread: never was it so easily to be had. It fills the land: it is within reach of the poorest of the poor. Now, while it is doubtless a blessing so generally to enjoy this blessed gift of God, the very plentifulness of the treasure brings great perils: there is a temptation not to make much of that which is easily obtained, which is before us every day, which is ever before our eyes: the very abundance of the scripture has, it is to be feared, lessened godly awe: though it is a gift of comfort unspeakable to many humble and faithful souls, we have not altogether escaped the perils which this abundance brings. Men do slight the bible: they practically underrate it: they use it without due awe.

THE SOUP-KITCHEN.

It is evening. Three ladies are seated in a spacious drawing-room, engaged in conversation, reading, or fancy-work. Suddenly "rat-tat-tat-tat" is heard at the front door: the three ladies simultaneously look up. Who can it be? Perhaps it is the new curate. No, it is the pastor himself, the esteemed incumbent of the parish. The ladies are surprised; for they had supposed him still far away on a visit to his relatives, enjoying for a few days the recreation he so seldom consents to allow himself. But they were mistaken in their conjectures: he is returned, and now enters, radiant with smiles and kind looks, hoping they will excuse the intrusion of a friend at this somewhat unseasonable hour. As soon as the first cordial greetings have been exchanged, he announces the object of his visit: the frosty coldness of the last few days has reminded him that it is time to provide for the relief of some of the necessities of the poorer portion of his flock, by re-opening the soup-kitchen, established the previous winter; but, in proposing this, he requires assistance—assistance, too, from ladies. His parish is, at the present moment, particularly

destitute of ladies; at least, of those who have time and inclination to be useful. The soup-kitchen will require inspection: it cannot be properly conducted without a lady's penetrating eye to superintend the proceedings. But he has no need to conclude the narration of his perplexities; for the fair auditors anticipate his meaning, by offering to become his deputies in the management of this work of charity. And so he bids them a cheerful "good evening," and departs well pleased with the amiability of his assiduous district-visitors.

The remainder of the evening passes pleasantly away in discussing the various arrangements, and making preparations for duly carrying out the proposed plan. The following morning the most active district-visitor of the party is busily engaged in announcing the intelligence from house to house, amongst the poor in the neighbouring districts, in order that those who desire to partake of the distribution of soup on the morrow may be provided with tickets. O, it is good news for the stinted and shivering poor! the very anticipation warms them, as they crouch over the smouldering remnants of a scanty fire. Cold, hungry little ones, to-morrow you will enjoy a hot and plentiful repast! Cheer up, old men and women! to-morrow your penny will procure you a jug of nice soup to moisten your dry bread, and quicken the languid circulation in your withered veins. Yes, all of you, old and young, parents and children, rejoice! There will be soup twice a week—a quart of good nourishing soup for one penny; and this will last, not for a little while only, but until the glad beams of the warm spring sun shall have quite driven away the cold winds and nipping frosts of winter. The really needy—the humble in heart and mind—will welcome this seasonable thoughtfulness in their behalf, not merely because it offers them suitable relief, but also because it is a speaking proof that their pastors and more wealthy neighbours care for them, remember their wants and distresses, as suffering sympathizingly with them, and are doing the utmost to help them, not simply from the impulse of a momentary compassion, but from a sincere desire to promote their best welfare, by bestowing alms in a way which will render the recipients co-operators in the work; thus calling into action the poor man's industrial energies and feelings of self-respect, instead of making him a mere pensioner on the bounty of the rich. And, as for the idle, who will not lend a helping hand to better their own condition; the dainty, who reject plain and wholesome fare; the discontented, who grumble at every thing; these, and such as these, scarcely deserve our pity, because many of the evils they endure are (so to speak) voluntary, being the necessary consequences, in a great measure, of their own sin and folly. And yet the Christian cannot but pity and pray for them, yea, pity them the more, because with them it is not the body only which suffers, and is in misery; but the soul—the priceless and immortal soul—is in such utter darkness and destitution, that it obstinately rejects every means of ameliorating its condition, and spurns the hand that comes to heal it.

The wished-for morrow arrives. Do you see that small outhouse near the school. That is the

scene of operations. Come inside. There is a large copper in one corner (or rather, to speak more accurately, the copper is so large, and the building containing it so small, that the former occupies almost one quarter of the space); and there, beside the copper, stands the cook, mounted on a kind of stool, and stirring away vigorously at the soup with which the copper is filled. Already several poor persons are waiting; and the commencement of the distribution is only delayed until the arrival of a clergyman or superintending lady to give directions as to the mode of proceeding, and to take the tickets and pence. Two ladies are seen approaching: we easily recognize them as belonging to the circle we discovered in the drawing-room. The taller of the two has been for many years a most energetic district-visitor: the other, though simply a guest sojourning for a few weeks in the parish, is pleased with this opportunity of being useful, and therefore makes the best use of her time, by attending the soup-distribution as long as she stays. A curate next appears; lastly, and most welcome, the incumbent of the parish, accompanied by a friend. Every thing proceeds with the utmost order and regularity. There are two doors; so that the recipients enter at one side, and depart in rotation through the opposite door, thus causing neither confusion nor crowding. Those provided with tickets are, generally speaking, first served; afterwards those who bring their pence in their hands, instead of having purchased a ticket the preceding day. But this occasions no irregularity, since one lady receives the tickets, whilst the other acts as a temporary treasurer, by holding the bag in which all the pennies and halfpennies are deposited; and these specimens of copper coin are not received from the poor alone: sometimes a kind clergyman or benevolent lady has promised a free supply of soup to a particularly indigent family; or the chief pastor generously directs that an extra pint or quart shall be poured into the large jug or tin can coming from a house where there are many little mouths to be supplied; but the treasurer's bag does not therefore suffer. No; the donor must pay the required amount of pence in the poor person's stead; thus allowing charity to confer a larger benefit on the truly necessitous, without the funds of the institution being diminished in consequence.

And now the crowd has almost dispersed, and the nearly exhausted copper testifies that all the applicants have been duly supplied; save here and there a tardy straggler, who has delayed approaching till the last available minute. I should like just now to be an unseen observer of the interior of some of the humble abodes of deserving poverty, and mark the enjoyment of parents and children while thankfully partaking of a warm and comfortable meal. And, when I talk of thankfulness, I hope it is not mere earthly gratitude to the kind friends who are thus relieving their pressing wants; though that is imperative; for they would be most ungrateful if they failed in acknowledging, from their inmost hearts, the advantages bestowed on them. Be grateful to your benefactors, my poor friends, to the utmost extent of your power; but do not pause there. You have a higher Friend, to whom you owe gratitude, ay, the most exalted grati-

tude of which our fallen nature is capable: it is that higher Friend, it is your all-merciful God, who has inclined the hearts of your earthly benefactors to pity you, and taught them how to console your distresses; yea, more than this, who himself so pitied you and all mankind, that he spared not his beloved and only-begotten Son for your salvation, and now by his Spirit daily pleads with your souls, beseeching you to abide in this most precious Saviour, as obedient children of your reconciled Father and God. And are there any who refuse to listen to the gracious voice of mercy and of love? backsliders, who heed not their beneficent Father's call? Once again, ere it be too late, I warn you, stop. Destruction and misery are before you; amid the darkness of sin that enshrouds you, and the demon vices that enslave you, stop; for one short instant hearken. A still, small voice is whispering to your souls: it is the voice of your heavenly Father, saying, by the Spirit of his Son, to the reckless prodigals who are straying far from home and happiness, "Return, ye backsliding children; and I will heal your backslidings." And O may the gentle strivings of that loving Spirit lead you back to Christ, your all-sufficient Saviour, in whom alone is reconciliation with the Father you have offended and forgotten; so shall you answer, with the abashed contrition of returning penitents, "Behold, we come unto thee; for thou art the Lord our God."

Another soup day succeeds, and yet another. There he stands—the good pastor—beaming with smiles and happiness: yes, happiness of the highest kind—the happiness of doing good. Now he takes the long wooden handle, and stirs the soup, while the cook is busy meting out the savoury liquid: now he speaks a kindly word of encouragement to some timid child, or pronounces a warm and friendly greeting to an aged parishioner, and playfully claims acquaintance with a mutilated jug or antique pitcher as it is handed in to receive the customary supply. The assistant ladies are there, as usual: at the conclusion, ere they depart, he requests the pleasure of their company at a dinner-party. Now perhaps some of my readers may imagine this to mean (in the common acceptance of the term) an invitation to dinner. Not at all: this is no dinner-party for the entertainment of kinsmen and rich neighbours; but it is for the poor—for poor indigent children, who cannot recompense the donor, except by the grateful affection of childhood; but he shall be blessed, yes, blessed through the simple prayers of these little ones: he shall "be recompensed at the resurrection of the just."

With this explanation it will be obvious to my readers that the ladies are invited to be spectators of the ceremony. With the permission of the fair maidens we will accompany them to the school-room. In sooth it may be denominated a "ragged dinner-party." I do not mean that the guests are attired in rags; on the contrary, the motley group appear as neat and tidy as can be reasonably expected; besides, it is an indispensable rule that the children appear at these feasts (this is no solitary occasion, a dinner-party succeeds every soup-day) with clean faces, clean hands, and closely-trimmed hair; but what I mean by a "ragged dinner-party" is that it is composed

chiefly of children selected from a class similar to those who attend ragged-schools; the object of these dinner-parties being to assist the poorest and most numerous families by selecting in rotation one or two children from each, to partake of an abundant meal of nourishing soup, accompanied with a plentiful supply of good bread.

The children being seated in due order behind the tables ranged around three sides of the room, a bucket of hot smoking soup makes its appearance. Loaves of bread are also placed on the table in the centre of the apartment: these the good pastor soon divides into numerous pieces of moderate size, which one or two of the singing-boys (attending as waiters) hasten to distribute amongst the youthful company. He next provides himself and the ladies with jugs, from which to fill with soup the basons ranged before the hungry expectants. When all are served silence is proclaimed, and the assembled children stand up, while grace is reverently pronounced. Then succeeds a clatter of spoons, and the eager tribe commence operations in good earnest. Yet, mark this, little boys and girls, these poor little children are quite still, and well-behaved: they do not cry out for more, but wait patiently till it is offered them, and meekly answer, "No, thank you," when they have had enough. But before dinner is over, their kind entertainer has a fresh pleasure in store for them: he good-humouredly recounts an interesting and instructive tale for the amusement and edification of his juvenile visitors: to-day the tale happens to be the history of the slave and the generous lion: all the little eyes and ears are fixed in eager attention, and an occasional exclamation of surprise escapes one or two of the auditors, whilst listening to the recital of the incident which taught the intelligent lion to approach the poor runaway slave, in search of relief for his inflamed and swollen foot; and, when the history proceeds to describe how in return for this service the noble animal many months after refused to injure his benefactor, who (as a punishment for his desertion) had been cast by his inhuman master into the arena to be devoured by wild-beasts, the thrilling anxiety so strongly depicted in the countenances of the youthful audience is simultaneously succeeded by a general smile of admiration and joyful enthusiasm at the ultimate rescue. And, now, the appetites of the little visitors having been fully satisfied, solemn silence again prevails, while the pastor pronounces thanksgiving after dinner: then the children all file out of the room, each making a bow or curtsy in departing, except three of the eldest girls, who stay to assist the cook in clearing away the remains of the feast.

Fair ladies, have you ever assisted at a soup-kitchen? I fancy I see some of your pretty heads toss proudly at the mere supposition. You assist a soup-kitchen, indeed! You demean yourselves by bestowing a thought on culinary concerns! The very idea is ludicrous. But, softly, if you please, bright daughters of fashion, would you demean yourselves, think you, by being useful to your fellow-creatures? Is it degrading to follow the example of the Son of God, whose whole life on earth was spent in going about doing good? Hear his own blessed declaration: "Whoever of you will be chiefest, let him be

servant of you all; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." It has been well observed that "times and circumstances point out duty." Now, it may possibly be that it is not your duty to attend personally: you may have other vocations: you may be so circumstanced that home duties require all your time and energies; but, if it be so, do not refuse one thing: when your clergyman calls to plead the cause of his soup-kitchen, now that the wintry season has again set in, let him see that you sympathize in his efforts by unclashing your purse-strings, and giving freely according to your ability. And, if it should so happen that you dwell in a parish where there are few ladies to superintend, and the clergyman solicits your attendance, do not allow any feelings of false pride or imaginary refinement to tempt you to say nay. I will venture to declare that the performers in the scenes above described sometimes felt more real pleasure whilst engaged within that humble tenement in ministering to the wants of the poor and needy than you find in your balls and gay assemblies, where amusement is the only object; for, though such scenes of excitement may cause exhilaration for the moment, yet, if they are made the sole pursuit of life (a life given us for how different a purpose!) they cannot fail ultimately to produce the unsatisfying impression that "all is vanity and vexation of spirit."

In conclusion, I would address a few words to heads of families and possessors of property throughout the land. How many are the country villages, with none to assist the peasant population, save the squire and the clergyman? But it may be the clergyman possesses only a very limited income, and has not the means to execute his good desires: on the squire, then, devolves the duty, not only of furnishing the alms-money, but (always with the sanction and co-operation of the clergyman) also of providing for the due accomplishment of all charitable designs; and in numberless instances well and nobly is this duty fulfilled. But perhaps there are some who have seldom bestowed a thought on the subject, some who have satisfied their consciences by occasional donations of money for the poor, without considering it necessary personally to inspect the administration of their kindly intentions. Now, if our landed proprietors, our aristocracy and gentry, would be persuaded to go beyond this—to engage in closer personal intercourse with the poor—visiting their cottages, and becoming eye-witnesses of their numerous privations, a kindlier feeling would be engendered between high and low: we should hear less of murmuring and discontent among the labouring classes, while the superior ranks would thus be often moved to give freely of their abundance for the relief of distresses till then unthought of by them. Wherefore let those who have hitherto erected no charitable machinery in their own parish turn the subject in their mind. When the snow-drifts deepen amongst the hills, and frosty feathers figure the windows, causing the rich to don their warm garments, let not a clothing-club for the poor be forgotten. When the family circle assemble in the ruddy light around the social hearth, let the gloomy blaze exert its genial influence in suggesting the propriety, nay,

more, the imperative necessity of providing a coal fund for those who have little fuel and less heat. When the savoury viands smoke upon the hospitable board, let the merry group enjoy right heartily the Christmas cheer; but let them, at the same time, think of contriving a soup establishment for the needy, and sending of portions to those who rarely know the luxury of a full meal. Those occupying a less exalted station soon learn to offer their meed of praise and imitation, when they see the lady of the manor and the baron from the hall prospering benevolent institutions by their presence, and warming the hearts of the peasantry with kind words and sympathizing inquiries after their welfare; for, when those who have much give plentifully, those who have little are the more encouraged to give gladly of that little; in humble assurance that even the plate of palatable food to the sick neighbour, and the bason of warm soup to the aged pensioner, will be remembered in that day when a cup of cold water given in the name of a disciple shall in no-wise lose its reward.

ROSA.

THE TRUE EVIDENCE OF THE GOSPEL:

A Sermon,

BY THE REV. W. ALEXANDER,

Curate of the Cathedral, Londonderry.

JOHN IV. 48.

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."

SUPPOSING man to be in such a position that some information as to his relation to God would be highly desirable—which no one, as far as I know, ever denied—and supposing that information to have been given, which no Christian denies, it is hard to say how it could have been afforded otherwise than by a revelation founded upon miracles; and for this reason—the first teacher of a special revelation must show credentials that he comes from God. The laws and operations of what we call nature form the only world-wide revelation of a God who works through and by them. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." These form a great unwritten code, which all nations will understand when they are referred to it. Now, a faith in the constancy and invariableness of these laws of nature, if not innate, if not one of those truths in respect to which a light is in us from our birth, is at least early formed and strongly rooted. The child who has once hurt itself by going too near the flame dreads it for the future, because it instinctively (or nearly so) believes

that what once happens in consequence of any law of nature, will, under similar circumstances, happen again. All men believe that God acts through these laws; and, therefore, when they see their operations varied or suspended, they will at once conclude that the great Lawgiver is at work, and that he approves the doctrine or revelation preached by one who has such influence in his counsels.

These two things then, miracles—and (because if miracles were worked continually they would cease to be what they are), the historical evidence of miracles—these two things are the great foundation-stones of the intellectual proof of Christianity. And a gracious economy it is, which even in the stormy regions over which man's intellect expatiates has not written the evidences of religion on Sibyl leaves that might be strewed hither and thither by the winds, but graven them as on a rock of adamant.

But, great and high as the evidence from miracles and from historical confirmation may be, momentous as is this proof addressed to the intellect, it is neither the greatest, nor the highest, nor the most momentous. There is a moral internal evidence: there is an evidence which you cannot wire-draw into syllogism, nor harden into definitions: there is an evidence which does not strike a spark here and there from the collisions of controversy: there is a spirit which does not ask for proof that "signs and wonders have been wrought," but which tears away impatiently all the intellectual wrappings between itself and the glory of God, as manifested in the face of Jesus Christ our Lord; a spirit which believes before it has demonstration, and loves before it understands; an evidence, in short, which commends itself to a trembling, sin-burdened, adoring spirit, not to a sharp and captious intellect. We admit that, if you turn over the pages of the New Testament, and on its story bring to bear the highest criticism, the keenest logic, the most enlarged historical knowledge, you will be adding evidence to evidence from every quarter, and gathering many scattered rays to one piercing demonstration. But we say there is something far beyond this. Turn not your gaze outward, sinner, but turn it inward: look over the pages of your own corrupt heart; make shift to read that old writing, which writes down the one word "sin," and the other "misery," over and over again in various characters; listen to that voice of a holy and offended God, which echoes through your soul; and then, when you have done this, look out from yourself to the revelation presented to you. If you have but truly looked inward in the first in-

stance, the felt correspondence between your want and what revelation supplies, and the opening of the chamber of your heart by the only key which will fit its wards, will supply the moral internal evidence of which I spoke: you will no longer ask "for signs and wonders," or for proofs that they have occurred, but you will cry out: "Lord, I believe: help thou my unbelief. To whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God."

I observe, then, that the evidences of Christianity are, on the one hand, intellectual, external, and controversial; on the other, moral, internal, contemplative. The one depends on the acuteness of the understanding; the other on the lovingness of the heart: the one ransacks history; the other calmly fixes its gaze on the Light of the word: the one decides whether such and such a fact has taken place, and whether, supposing it to have taken place, it is a miracle; the other flings itself at the feet of Jesus: the one is logical, the other religious: the one disputes, the other enjoys.

In this fourth chapter of St. John's gospel we have a perfect type of each class of minds. In some of the Samaritans we find a type of that class of mind which believes on internal evidence, on the suitableness of the gospel to our wants. Some of the Samaritans indeed believed, for the saying of the woman, which testified, "He told me all that I ever did;" and they may be thought to have been moved by external evidence. But then we read in the 41st and 42nd verses, "And many more believed because of his own word, and said unto the woman, Now we believe, not because of thy saying." And do they proceed to enumerate miracles, and to argue from them? No; but they conclude, "for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." What would the man of intellect say to this? How much is wanting to bring the conclusion under the moods and figures of strict reasoning! How shadowy and impalpable, how childish, how heated, how enthusiastic, must this have seemed to many! We read of no miracles; yet the internal evidence is so strong that many believe that the wanderer who had sat down, after his dusty journey, by Jacob's well, all travel-stained and weary, is no other than the Saviour of the world. O how it all comes crowding on them! Nature's vague yearnings and desires; the restlessness and morbid anxiety of the natural heart, it knows not why; the dark consciousness of God's displeasure—all have found a mean-

ing; all melt at that divine touch; all flee away before the gentle voice of the Man of sorrows.

In Galilee again we find a type of a different class of minds—minds who believe upon external evidence. "When he was come into Galilee the Galileans received him," not having, like the Samaritans, heard him, and therefore at once concluding that he was the Christ; but "having seen all the things that he did at Jerusalem at the feast."

In the text, our Lord seems not so much to allude to the nobleman, although he addressed him, to sharpen his faith, as to draw out the Galilean in strong contrast with the Samaritan character, and to answer the thoughts of the bystanders. Our Lord's divine knowledge of the heart often caused him to answer unspoken thoughts in the minds of those about him; and this produces difficulty sometimes. Unless we adopt this solution I know not how we can explain this verse; for it is the plural "ye," and the context shews that it does not apply to this nobleman's character; for, when Jesus said unto him, "Thy son liveth," he believed, without any sign or wonder, the word that Jesus had spoken unto him. So far as he was concerned, the reproach took effect, and belief preceded the sign; so that we may reckon him among those who have not seen, and yet believed.

But, it may be asked, are we not to appeal to evidences? are we not to use weapons out of the magazine which God hath so largely filled? Certainly we may. But be it remarked, that the evidence that signs and wonders have been wrought (which is to us what the signs and wonders *themselves* were to those who saw them) is useful for the confirmation of faith, "to perfect that which is lacking in it;" while the foundation must plainly be built on that evidence which we have, not by argument, but by drawing near and tasting that the Lord is gracious. Thus Abraham "believed in the Lord; and he counted it to him for righteousness. The foundation was laid: yet, when God promised that he should inherit the land, he said, "Lord God, whereby shall I know that I shall inherit it?" Thus Gideon (whom St. Paul quotes as an instance of faith) asked for one sign, and afterwards for another. Thus Hezekiah demanded, "What is the sign that I shall go up to the house of the Lord?" Nay, when the Lord spake to Ahaz, saying, "Ask thee a sign of the Lord thy God," and he replied, "I will not ask, neither will I tempt the Lord," he refused from indifference and self-will, and displeased the Almighty. Of Abraham, Gideon, and Hezekiah, then, it might in some sense

have been said: "Except ye see signs and wonders ye will not believe."

I observe, then, that not to believe without seeing signs and wonders, or what is equivalent to seeing them, though far inferior to the blessedness of those who have not seen and yet believe, is yet not a state of utter reprobation. But when God gives sufficient evidence, and man refuses to obey, or asks for more, bribing his judgment to withhold its assent, or to explain away what is given, this is the very spirit of the coldest infidelity. It is the spirit which prompted the blasphemer Paine to say that when revelation was written on the sun he would believe it. It is the spirit that drew forth some of the sternest words that ever came from the lips of the meek and gentle Jesus, when, in reply to those who said "we would see a sign from thee," after his casting out the blind and dumb devil, he answered: "An evil and adulterous generation seeketh after a sign." It is the spirit that in some mysterious way brooded heavily and darkly on our Lord's human nature; more heavily and more darkly than all the other sins and infirmities which were around him: for, when "the Pharisees came forth, and sought of him a sign from heaven, tempting him, he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation." It is the spirit which, if we may dare to say it, not physically but morally, put a bar in the way of God's omnipotent grace; for in a certain city he *could* not work as he was wont because of their unbelief. It is the spirit which, had it possessed Abraham, or Gideon, or Hezekiah, would have led them to resolve the signs given to them into natural causes, or ocular deception, or a juggling of fiends with the operations of nature; which, like the infidel above mentioned, would have said: "Write your message on the sun, or I will not heed it." It is the spirit which, with Thomas, would have said: "Except I shall see in his hands the prints of the nails, and put my fingers into the prints of the nails, and thrust my hand into his side, I will not believe;" and then, instead of, like Thomas, recognizing the holy and gracious wounds, the hands that were nailed to the cross, and the side whence had welled forth blood and water; instead of, like Thomas, bursting forth, "My Lord and my God," would have asked for some other proof of his identity, and spat on him for an impostor.

I am in hopes that, with God's blessing, what has been said may be of use to different classes of persons among us.

I. I think it may be useful—I do not mean intellectually, but spiritually—to persons among us, who may be troubled with speculative doubts. In the last century scepticism was, alas! so prevalent that every address from the pulpit was mainly occupied with the evidences of Christianity. The fashion continued after the necessity had ceased; and religious persons, who longed to drink deeper draughts from the fountain of the love of Jesus, were often wearied and disgusted with the obtrusion of this subject; which seemed like proving to a man who asked for medicine that he was alive. A reaction ensued; and perhaps this subject has been too much lost sight of. The peculiar temptations of different men are very different. And persons much devoted to a life of study, particularly those of the exact sciences, are peculiarly liable to a craving for proof and demonstration: "They will not believe, except they see signs and wonders." Perhaps every large congregation contains some such. And I speak the language of scripture, and of great minds, who once have felt this temptation, when I bid them rather enter into the porch of our holy religion than criticize its outside. Controversy is a strong meat, not for them; for in spiritual things they are babes: historical evidence is a weak foundation whereon to build those hopes which are man's only comfort in tribulation, and in adversity, and in the hour of death. O doubter, whoever thou art, this thou must believe at least, or thou art of all men most wretched, that God "is, and that he is a rewarder of those that diligently seek him," and that "if any man do his will he shall know of the doctrine whether it be of God". Prostrate thyself before him: pray for light: add devotion to thy studies: shake off the serpent before it sting thee. Presently he will appear to thee in perfect beauty: he will pour light on thy darkness: he will fill thine understanding with the knowledge, and thy heart with the love of him: he will cause the gift of wisdom to flood on thee as if setting in from one changeless point, still, deep, exhaustless: he will take what before was a riddle to thee—thyself, sin, sorrow, the world—and lift up the cross of the Lamb of God, and show thee on it thy bleeding Saviour. What need, then, of historical evidences? what need of signs and wonders, when you know, with a demonstration beyond the most certain conclusions of the intellect, that you need a Saviour, and that you have one?

II. It may be a most wholesome chastisement to pride of intellect and education, to reflect that the highest proof of our holy reli-

gion, which can be attained, is that of the humble, obedient, childlike heart, not of the cultivated intellect. The one hath not seen, yet hath believed: the other will not believe, except it see signs and wonders, except it can trace out historical proofs, except it can find an accordance with human sciences and philosophies. The one walks by faith, not by sight, in communion with the blessed Jesus; whom having not seen, it loveth; in whom, though now it see him not, yet believing, it rejoiceth with joy unspeakable and full of glory: the other contents itself with ascertaining that such a person lived, and worked miracles, and thinks no more of him practically than of Plato or of Socrates. And the faculty of contemplation, whereby the mind consciously and of its own will dwells on believed truth, is as much higher than intellect as things eternal are higher than things temporal. Take the philosopher and the illiterate peasant. Suppose them both to die in the faith of Jesus Christ. The acquisition of knowledge, in some respects delightful, is on the whole full of toil and restlessness: our very intellectual faculties are the badge of our fall; their exercise implies doubt, and a painful search after something we have not; but the angels and the blessed know by intuition, without these toilsome processes. The philosopher, then, shall have spent much time in maturing that intellect and those powers which shall be of no avail in heaven; and the contemplative faculty, which constitutes the happiness of eternity to him, he will have in common with one whose highest lore was to read his bible. Before the Eternal One the gigantic powers of a Newton or of a Butler are dwarfed into utter insignificance. To know him; to love him; to worship him, the Eternal Three—Love, Wisdom, Power, Creator, Redeemer, Sanctifier; to raise pure hands unto him, and pray with humble heart, through our Mediator—this is more than if we could unriddle the mysteries of nature, and call the stars by their name.

III. What has been said may lead us to form some estimate of what constitutes the stupendous guilt of rejecting the revelation which God has proposed to us, or any part of it. Take, for instance, the adorable mystery of the Trinity. Many persons speak slightly of error on this point as of a mere error of opinion. And the unhappy victims of Arian or Socinian heresy often say they would believe, if there were clearer proofs in scripture. The fault is not in the evidence, but in their own hearts. There is proof enough in scripture, yea, there are signs and wonders to confirm it; but they want more evidence than God has given: they ask for

a sign from heaven, and no sign shall be given them: their hearts are not right with God; and their intellects grow warped and join in the conspiracy.

We may also see, from what has been said, the folly and moral absurdity of worldly men of sharpened intellectual powers criticizing the church, or deep Christian doctrines, such as justification, the sacraments, election. These things may have profound internal evidence: they may be the very spiritual life of those who love before they prove, and believe before they see. They may be as the pillar of the cloud between the camp of the Egyptians and the camp of Israel: to the one a light by night, a broad glory, streaming over the wilderness; to the other a cloud and a horror of great darkness, a darkness sounding with fearful voices, a darkness that can be felt. Our Lord says, "Except ye see signs and wonders, ye will not believe." There is even a worse frame of mind, we have seen—that of the Pharisees and Sadducees, who asked for a further sign, after God had given them sufficient evidence. We have sufficient evidence: woe to us if we believe not.

Let us cultivate that part of us which is immortal and imperishable; that spiritual part of our nature, which when it believes rises above the mists of earth, and finds its way to the court of heaven. The belief of the intellect is not that of which it is written: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" No; for it is blown away before temptation, "when the blast of the terrible ones is as a storm against the wall." If you would know what this internal, spiritual belief is, I cannot tell you; but go and see a Christian child in the pangs of some excruciating disease, and with death at hand, speaking of a scene opening on its eyes, all fair and radiant, and of a Saviour coming to it in his beauty. Go and see a Christian parent in the presence of her just-expired first-born, enabled to say, "Thy will be done." For ought we know, the child who slept in Jesus, before its intellect had shot forth from the bud, shall be higher in the kingdom of God than he whose controversial writings have remained for ages, or whose eloquence thrilled through the very heart of enraptured multitudes. Go and see a Christian old man in sorrow, loneliness, and sickness, hastening to his end; yet, on the whole, possessed of a joy unspeakable. To say of these you would feel ashamed to speak of intellectual evidence, of signs and wonders. Is your belief such as theirs? like theirs, can it pierce into the very life of truth? like theirs, can it rend asunder

the veil of earthly circumstances, and showt you the sanctities of "the tabernacle, which is called the holiest of all?" like theirs, can it throw an illumination over the visible church, sufficient to guide you in the darkest time? If not, make haste, "while the evil days come not." Dread the approach of disappointment, or sorrow, or death, before you have that belief. Seek it in a stricter life; in more frequent as well as more fervent prayers; in the blessed and strengthening food of the eucharist. Yet a little, and man's busy intellect will be no more. All that will remain in the eternal church will be the love of seraphs, and the intuitive knowledge of cherubim, and the bursting eloquence of angelic hymns, and the overflowing words of the everlasting contemplation of all saints. There will be no more evidence; for we shall know, even as we are known: there shall be no more signs and wonders; for signs are where there is not certainty, and wonder is often associated with terror, always with ignorance; and how can we be ignorant, when we know God? how terrified, when we are ever with Christ? "Let us labour to enter into that rest" from doubt as well as from toil: let us fear lest any of us should seem to come short of it.

THE WORLD WITHOUT LIGHT*.

LIGHT diminishes rapidly in passing through water. At a certain depth the sun itself would be invisible, as if a plate of iron had been interposed. Experiments have been made to ascertain what thickness of water excludes all light, but as yet without success. But while these estimates refer to the full light of the sun; and, as the light of a cloudy day, of twilight, and of night, are successively far inferior, there must be many and long periods in which darkness reigns at very small depths, since the quantity transmitted is proportioned to the intensity.

It is also familiar that many fishes reside in the deeper parts of the sea, as is true of the ling among others, and on the bottom, as occurs in the flat fishes; while, moreover, many are nocturnal, sleeping in the day, and seeking their food in the night. On the land, absolute darkness is a very rare occurrence; while the nocturnal animals have a peculiar provision for discovering their prey, in a large pupil and highly sensible nerve. But under the entire want of light, that must often exist in the sea, no such power could be a compensation; while in minor cases the great velocity of these tribes, and the frequent consequent distances between the pursuer and the pursued, must also be an obstacle to distinct vision. Under any view, it must have been impossible to prey at night, since our own least visible light must be pure darkness, even near the surface.

Here, then, is a world without light, the habi-

tion of myriads of the most active and rapacious animals of creation: often social, performing various functions, moving over great distances with the rapidity of birds; and, above all, provided with organs of vision. Did naturalists never reflect on such a world, or ask themselves how such pursuits were carried on in utter darkness? They had not thought on the darkness alone of that world; and when they knew it, and did not inquire how the inconvenience to its inhabitants was remedied, is it not because they too often forget to view creation as they ought, to inquire of intentions and final causes, to look higher, and think more deeply of him who has neglected nothing essential to the good of his creatures? He who sees God, wise, beneficent, and governing, will find a clue to his studies, and the solution of his difficulties.

A remedy for the interception of the sun and the absence of light was wanted: day could not be brought into the depths of the ocean; for the laws of light forbade it; yet, to at least the mutual pursuit of its inhabitants, that was indispensable. It remained for him who created the difficulty to invent the remedy. I do not say that man might not have suggested it, though he seldom recollects that he knows nothing but what creation and its Creator have taught him; often also apparently teaching him as specially as the insect, on whose instinct he looks down with contempt, while priding himself on his superiority of reason. But, even if he could have imagined the remedy, it was boundless power alone that could have furnished it. And the Creator has done this by means, the nature of which we cannot comprehend; yet not more ignorant here than in all other cases of that local production of light, independently of the sun and of combustion, to which the vague term phosphorescence is applied.

The never-failing wisdom and power of the Creator have established an independent source of light beneath the ocean; and it has been disposed in the precise manner required to answer the intended purposes. The animal itself was to be seen amid utter darkness; and it is rendered luminous, or becomes itself a source of light. Nor can we doubt the design and the purpose here, when we find the provision universal and the purpose necessary, and when we also can conjecture of no other mode in which it could have been attained. The great pursuit of all animals is food; and the food has here been rendered luminous, that it might be discovered. But for this provision, the deep-residing fishes could not have found the means of existing at the bottom of the sea, and the night-preying ones would have been for ever helpless; while my own investigations have shown that there are predatory kinds immoveably fixed to the bottom, at depths of 6,000 feet, where darkness is eternal.

The truth of this view is confirmed by the effect of luminous bodies on fishes. Even in ordinary day-fishing, it is a brilliant object, not a definite form, or a fish, which is the subject of pursuit; and it is so especially, as might be expected, among the swift fishes. It is the bright silvery akin of the bait which is the attraction, and familiarly so in the mackerel, equally ready to seize a shining piece of metal or a brilliant feather. Thence also the use and effect of nocturnal lights in fishing.

* From Macculloch's "Proofs and Illustrations of the Attributes of God."

In all the living marine animals the light is brilliant, often of different colours, commonly confined to a certain portion or organ, or, at farthest, to the surface, under the command of the will, and dependent on life, since it disappears at the death or capture of the subject, as the interior parts also show no signs of it. But shortly after death, the whole body becomes luminous, displaying a pale uniform light; and the luminous matter can be detached and diffused through water, while the living light cannot. This fact is familiar in our larders; and, though commonly attributed to putrefaction, it commences long before this process, and even ceases as that is established. And if the purpose of this second contrivance is plain, so ought it always to have been. The dead animal in this condition is still food: by putrefaction it would be wasted, and might be injurious, as such matters are, in the atmosphere: it becomes an object of attraction under this new expedient, as it had ceased to be, in losing its former powers of producing light with the loss of its life.

Of the living lights we are even more ignorant than of the dead; since we cannot detach the luminous substance, if there be one, nor discover the organs by which it is produced. In the larger fishes it seems to exist over the entire surface, as it is evidently the temporary produce of an act of volition; though it is not easy to judge correctly of the facts, as it is possible that the light around them may, partly at least, be produced by the disturbance of minute animals in contact with them. This, however, will not of itself explain the appearances; since in that case it should attend every movement, whereas it is but occasional, and is excited, among other things, by a noise or an alarm. And that the luminous property does not belong to the water itself we are assured, by finding that it never exists unless animals are present; while, if the crowds of the nearly microscopic ones are the cause of that general light which seems to have given rise to this error, so does it require an equally minute investigation to detect those hitherto almost unsuspected myriads. Seamen, knowing the difference between blue and green water, know also that the former very rarely contains such animals, and is as rarely luminous. With some noted exceptions in the ocean, it is on the shores chiefly that we find highly luminous water prevailing.

I believe the power of producing light be an universal property in the marine tribes; and that belief is confirmed by the fact that I have never found a species, however microscopic, in which it did not exist. I except the shell-fishes, however; and if there are obvious reasons why the display should there be difficult, so must I plead ignorance of what is of no easy investigation. Yet the pholades are known to be luminous; and the places of others are generally marked out by luminous parasites. But in all others of the marine animals which are not fishes, from the largest medusa or holothuria, down to the most minute beroe, cyclops, vorticella, or vibrio, there seems a particular point, or organ, adapted for this purpose, which, however, we cannot discover, as the light which is our only guide for it disappears in that which is necessary for its examination; as also we cannot find any organs in many of these

beyond the stomach and ovaria, and the tentacula or other appendages. And the reason for this conclusion is that in medusæ of a foot in diameter the light will sometimes not exceed a pea in size, though in others, as in the cyclops very often, its brilliancy causes it to appear larger than the whole body. The colour of the light varies: it is sometimes snow white, or else of the electric blue, or of a greenish tinge, or reddish, or yellow, or even scarlet.

Such, then, is the true source of those often brilliant, sometimes terrific appearances, so frequently observed at sea. Above a shoal of fish, an alarm will often excite a sheet of fire resembling submarine lightning. In the tropical regions the surface of the sea sometimes resembles a plain of snow, from the same cause. The flashes occasionally seen under the water are produced by the larger fishes; and the line of light which attends the descent of a rope is caused by the disturbance of the minuter animals. The twinkling stars so common on our own coasts are generally the produce of medusæ; and, whenever a light is lifted on an oar, it is easy to secure and examine the animal, so as to satisfy ourselves of the cause; while, if that is as easily done on sea weeds, or shells, it is the more surprising that any mystery should ever have existed on this subject. The fearfully luminous appearance of the sea in storms equally arises from the crowds of these animals thus brought to the surface, and kept in a constant state of agitation.

Inasmuch as the lights are an enticement to the pursuer, the whole effect to the pursued would be evil, were it not for that compensation which seems never wanting. The light is under the command of the animal; and the defence is to obscure it. This is easily ascertained in those which we can separate and detain. If much irritated, or alarmed by the disturbances of the water, they extinguish the light, though it had long been shining steadily; while, when again producing it, a far slighter alarm suffices to obscure it, as if they were on the watch; as, after a repetition of those, it is permanently extinguished. This is obviously an instinct of defence, arising from the knowledge that obscurity is safety. If any of those animals are excited, by a needful curiosity, to display their lights, or if those are used as a guide for their own pursuits, as seems to be the case with the larger fishes under alarm, I know not that there is sufficient experience to determine this point. But it must not be objected to the preceding views that the lights in question cannot serve the asserted purposes to the inferior marine animals, inasmuch as many are without eyes. Eyes are now known to exist in very many which were long supposed to be, in many other respects also, of a more defective organization; and even where they are assuredly wanting, as in the medusæ and beroes, there is a perfect sense of the presence of a luminous object, since they pursue a moving candle as correctly as a fish could have done, and will crowd round the single opening for the admission of light which has been left in a darkened vessel.

MISSIONARY RECORDS.

No. XLIII.

"Out of all the world, God has, by his providence, selected us (of Britain) to be the one missionary nation, marking his purpose by first giving us his pure gospel, and then bestowing upon us unheard-of means and facilities for communicating it to others."—FOX'S CHAPTERS ON MISSIONS IN SOUTH INDIA.

THE SABBATH.—The following extract of a letter from the late Mr. Wilberforce to Mr. Ashley, dated Bognor, 4th September, 1800, well deserves a place among the records of home missions: "Dear sir,—There is nothing in which I would recommend you to be more strictly resolute than in keeping the sabbath holy; and by this I mean, not only abstaining on that day from all unbecoming sports and common business, but from consuming time in frivolous conversation, paying or receiving visits, which among relations often leads to a sad waste of this precious day. These are practices which have their source in an inadequate sense of the value of a season in which we may lawfully neglect our ordinary occupations, and consequently addict ourselves, without restriction, to religious offices. Self-examination, and much private prayer, should never be omitted on this day; and I have found it very useful to walk out and admire the beauties of nature, and raise my mind to a consideration of the wisdom and power and goodness of God. I can truly declare to you that to me the institution of the sabbath has been valuable. I need not suggest, therefore, the duty of searching into our hearts on this day, examining ourselves into our love of God and of Christ, and purging out all malice and ill-will towards any one who may have offended us; trying, likewise, where opportunity offers, to make peace. In all we should associate the idea of our blessed Master, and endeavour to render him as much as possible present to our minds. I have learned by experience, that, if our acquaintance see that we are resolute in our determination to keep the Lord's-day holy, they will, after a while at least, leave us to ourselves, and even respect us more for adhering to the dictates of our own principles." Truly, as says the rev. J. Hamilton, "The sabbath is God's special present to the working man; and one chief object is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensating power: it replenishes the spirits, the elasticity and vigour which the last six days have drained away, and applies the force which is to fill the six days succeeding. And, in the economy of existence, it answers the same purpose as, in the economy of finance, is answered by a savings'-bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week—who, instead of allowing his sabbath to be trampled on and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the sabbath keeps it for him, and in length of days and a hale old age gives it back

with usury. The savings'-bank of human existence is the weekly sabbath-day" (Occasional paper—Lord's-day Society).

THAMES-CHURCH MISSION.—During the half year, from the 1st of January to the 1st of July last, the number of

Public services held on board the "Swan"	was	105
Ships visited	.	2,438
Tracts distributed	.	4,566
Scriptures sold	.	1,056
Prayer-books sold	.	252
Aggregate of congregations	.	6,558

Of the 13,000 persons who annually attend, there is too much reason to conclude that at least 8,000 would not have gone to any place of worship had no such agency existed as the Thames-church Mission. Four years ago it was asserted that sailors would not attend divine service: the above result proves the incorrectness of this assertion; for they not only attend, but gladly attend, and will sometimes persuade others to come with them. And what is far better than merely commercial prosperity, spiritual success has been vouchsafed to this attempt to benefit the souls of our hitherto neglected mariners. The seamen themselves are beginning to show their appreciation of these means of grace by voluntarily contributing to the support of the good work out of their hard-earned wages. It is also gratifying to remark that at times the attendance on the services on board of the "Swan" is so numerous that the church will not contain the numbers that are collected on her deck (F.).

NEW ZEALAND.—Waimoti.—"Two of our Christian natives have died, both of whom, we have reason to hope, are now in glory. One of them, whose Christian name was Ruth, evinced a faith so simple, and yet so steadfast, that in all our visits to the sick and dying we never remarked a case so full of interest. She knew little more of the doctrines of the bible save that she was a sinner, and that Christ was her Saviour; but she had that knowledge which shall destroy the wisdom of the wise, and will bring to nothing the understanding of the proudest. She had been an invalid for some time, but always made an effort to be present when the Lord's supper was administered. At our last she was led up by her friends, and became so weak while in the settlement that she was not able to return to her home. We therefore provided a place for her here, where she continued to her death. On our first interview with her after the above-mentioned period, she expressed a wish to depart and be with Christ. Anxious to know that her hopes of heaven were built upon a solid foundation, among other remarks of a similar kind, she was told that she was a sinner, both by nature and by practice; to which she replied, the tears starting into her eyes: 'True, I am the chief; but the blood of Jesus Christ cleanseeth from all sin.' Every succeeding visit seemed to strengthen the assurance that she was a sinner saved by grace. Many very interesting conversations took place during the three weeks that intervened. Two days before her departure, being in great agony, she said: 'When will the messenger of my Saviour come? I can see him in the distance; but I want him to take me now!' Being reminded that his time was the best, 'Yes,' she

said; 'I know it is, and wish to abide his time; but the pain of the body makes the spirit long to depart.' Her husband, who was with her in her last moments, says that, when she was no longer able to speak, she pointed upwards, signifying that the messenger was approaching to convey her to glory. Her end may be said to have been more than a peaceful one: it was a manifest triumph over sin, Satan, and the world" (Rev. J. Burrows to the Church Missionary Society).

LADIES' NEGRO EDUCATION SOCIETY.—This most useful society has lately addressed a "Christmas-offering to the negroes in the British West Indies." The following is an extract from it: "We grieve to hear that many of you have gone back, and walk disorderly; being idle, loving dress and finery, and not caring to send your children to school; so that some people have said you were better men and women while you were in slavery, and that it would be very unwise to emancipate negroes in other countries. Now, we are much grieved to hear this, because we love you; and also because we know that they who are 'slothful in business' can never be 'fervent in spirit,' to serve the Lord with all their heart. We therefore write you a letter of good advice, and pray that God may give his blessing upon it, for Jesus Christ's sake. We say, then, look back, and see what great things the Lord has done for you. Remember that you have a great deal more light, and many more opportunities of knowing and doing your duty, than you had twenty years ago; so much more, therefore, will the Lord require of you. And, if your children fall into bad ways, it is you, parents, as well as them, whom he will punish. We therefore intreat you to set them a good example; to keep holy the sabbath; regularly to attend divine worship, and to take your families with you; and let nothing induce you to keep your children from school. Teach them to order themselves lowly and reverently to all their betters; to be true and just in all their dealings; to keep their hands from picking and stealing, and their tongue from evil speaking, lying, and slandering. Do not grudge the trifle for their schooling. Unhappily some fathers are covetous, and would rather make their little children earn a few pence; and some mothers are idle, and glad of any excuse to keep them at home. But this is being 'penny-wise and pound-foolish;' and these idle unttaught children will grow up a trouble and a shame to their parents. You ought to think that you hear the Lord Jesus say to each one of you, 'Suffer your little children to come unto me, and forbid them not.' And now as to your work. Remember, the bible says that we must all labour; and that, 'if any will not work, neither shall he eat.' All, therefore, must work, because God has commanded it; and he has also bid us work willingly with our hands, doing it heartily, as unto the Lord, and not unto man. How beautifully, too, does the catechism teach us to learn and labour truly, to get our own living, and to do our duty in that state of life in which it has pleased God to place us! And truly no man is so happy as he who spends his time in the active duties of his calling, and then on the blessed sabbath enjoys that rest of body and mind, which the great God of heaven has given to his people by an everlasting covenant. On that day God

takes away the obligation to labour, and in our honouring his day gives us a foretaste of that rest which remaineth for his people."

IRELAND.—*Spread of the True Light.*—"When it is considered," writes the incumbent of a parish in the county of Munster, "that the parish has been for ages under the sole control and instruction of Romish priests, and the people are consequently plunged in the grossest darkness of scriptural truth, fast bound in prejudices against our church, and in all kinds of sinful habits, we cannot expect great things at once, or any remarkable change till the scriptures are more known and read; and there are more local obstructions in this parish than in any other part of the district. But the reader is holding his ground well, quietly spreading scriptural knowledge around in the midst of prejudices and opposition. I trust, many of the poor people have been led to the Saviour, whose faith is not sufficiently strong to come to our church, or openly to declare their convictions; for when a man comes to church he is hunted, booted, and slandered by a crowd of Romanists; and the system of exclusive dealing is so cruelly exercised against him that it is a marvel any should openly conform to our church. However, blessed be God, we have hundreds in the district now openly attending our church, and 540 children in our scriptural schools, almost exclusively Romanists or converts, who are daily instructed in the scriptures or catechism of our church; and the inculcation of the second commandment is now exercising a salutary influence on the minds of the people at large. May the Lord bless all our labours for his dear Son's sake, to whom, with the Father and the Holy Ghost, be all glory and praise" (From the correspondence of the Scripture Readers' Society for Ireland).

EMIGRANTS.—During the last few months the visiting secretary of the Prayer Book and Homily Society has visited specially 81 ships, either on one, two, or three occasions; and the following books have been distributed gratuitously, viz., 389 prayer-books and Sunday services to assist in divine service on the Lord's day; 1,307 books of select homilies for instruction in the gospel of Jesus Christ; 2,295 family prayers, to unite the companies of strangers to one another in the social worship of the Lord God; 850 copies of the collects and catechism for the use of schools on board the ships; 800 copies of a tract on the baptismal service, for distribution to parents and married people on their leaving the ship; and 850 homilies in tracts to be given in rewards to those who learn well in the ships' schools. The Christian public are earnestly requested to support the society in these their labours of love for the souls of men. They have exhausted the slender funds of the society at a time when, from an average, and when of the number of emigrant ships visited and supplied with spiritual food during the last six months, a sum of £500 a year at least will be required to support the society in a labour of momentous importance to the religious well-being of our fellow countrymen, and therefore calculated to engage the sympathy and hearty co-operation of all who have heard the voice of that good shepherd who gave his life for his sheep (S).

A MOTHER REDEEMED.—Mr. King, a native missionary in western Africa, writes as follows in

his journal: "4th November: Mr. Crowther told me that my mother has been attending divine service every sabbath since they found her. For this my heart glowed with gratitude the most inexpressible, considering myself under double obligation, which I shall never be able to repay to the British nation; who, after delivering me from perpetual slavery, to which I was doomed by cruel men with swords in hand, laboured hard also, and, as I have reason to believe, rescued me from the slavery of sin and Satan, by the life-giving sword of the Spirit, which is the word of God. And yet that is not all, but has sent the same message of truth to her from whom my life is derived; which I hope and pray will produce its wonted fruits in her, even inward and spiritual change. May heaven still favour the British crown with additional renown, and her church with increasing converts. As Joseph's afflictions and advancement were overruled by the all-wise Providence, and proved the means of saving alive not only his father's household, but also much people of Egypt and other neighbouring countries, so the Abbeokuta mission will prove, under God, means of saving the nation and our people, not only from bodily but from the spiritual slavery of sin, and famine of the word and bread of life" (Correspondence of the Church Missionary Society).

SUNDAY SCHOOLS.—"The tremendous convulsions, political and social, that have marked the present year (1848) are fraught with lessons of the deepest interest to all classes of society; and Sunday-school teachers will do well to gather their instruction also. A careless and superficial observer, startled by the shock of revolutions and falling kingdoms, might indeed be tempted to overlook and lightly esteem the voice of the Sunday-school, as too weak to enter into contention among such mighty elements and influences; but such an impression will not stand the test of reflection. As there is not an evil in the social system which cannot be clearly traced to the faults and crimes of individuals, so is the converse equally true, that the right training of one individual may, through God's overruling providence, prevent a large amount of national calamity; a view of the case which imparts a truly momentous importance to the labours of the teachers, both in our numerous and rapidly improving day-schools and in our Sunday-schools. Bishop Beveridge has strikingly and truly observed: 'Who knows but that the salvation of ten thousand immortal souls may depend on the education of one child?' Let us place side by side with this remark the opinion of a living dignitary of our church, that Sunday-schools have saved the manufacturing districts; and the fact mentioned by Dr. Browning, that out of 1,065 prisoners who were conveyed in five different voyages under his authority and superintendence to the penal colonies of Australia, only "fourteen" had been educated in a Sunday-school. What a powerful stimulus is here brought to bear on us! what great encouragement to persevere in a work which is thus proved to tell already upon society with a mighty influence for good! * * Through the mercy of God, the storms which are desolating other lands have left our beloved country well-nigh untouched: a breathing time is yet given us, a season in which a numerous flock of young ones may be gathered

into the Redeemer's fold" (Report of the committee of the Church of England Sunday-School Institution). H. S.

Poetry.

SCRIPTURAL LYRICS.

NO. XXV.

By Miss M. A. STODART.

CONFIRMATION.

(Acts viii. 14, 18; xix. 6; Heb. vi. 2).

A YOUNG train by the altar stands,
With timid, up-raised eye;
And holy prayer and suppliant hands
Ascend from hundreds nigh,
That he who said, "Ask and receive,"
His Spirit now would deign to give.

It is a sweet and solemn thing
From each young lip to hear
The vow to heaven's eternal King,
Of every future year
Body and spirit his to be,
For time and for eternity.

Nor should the church on earth alone
Rejoice in such a sight:
Angels may leave the heavenly throne,
And glorious saints alight,
To hear the low responses given
Which seal the heart to God and heaven
But there is One, who sees and knows
The secrets of the soul:
Hell and the grave to him disclose
What in their shadows roll.
Ye vow yourselves unto the Lord:
O doth the heart, the heart accord?

In vain ye bend the suppliant knee,
Ye move the lip in vain:
More dread will be the penalty,
More awful far the pain,
If still the path of guilt be trod:
Ye cannot trifle with your God.

My spirit pierces through the gloom;
The endless bliss of heaven,
The fearful pangs beyond the tomb
For sin when unforgiven;
All ask, with their tremendous power,
How stand ye in the present hour?
Then pause: it is a solemn thing
A vow to God to make;
And look to him, your Lord and King,
Who suffered for your sake:
Intreat him to be with you now;
And, strong in Christ, pronounce the vow.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 748.—FEBRUARY 10, 1849.



(The Sycamore Fig-Tree.)

TREES, SHRUBS, &c.

No. XXXIII.

THE SYCAMORE FIG-TREE*.

ON account of its appearing to partake of the qualities of the fig and mulberry trees, the Greeks

* From "The Pictorial Bible," London: Knight and Co. The standard edition of this valuable work is now completed, and may properly claim a place in every library.—ED.

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called it *συκόμορος*, from *συκή*, a fig-tree, and *μός*, a mulberry. The species in Palestine, Egypt, and Abyssinia is the *ficus sycamorus* of botanists. The resemblance noticed is to the leaves of the mulberry and the fruit of the fig-tree. Hasselquist affirms that the stem is often fifty feet thick; but he speaks of it as in Egypt, which seems to afford the climate the most congenial to its nature. It seldom grows straight, but is generally bent and twisted: its branches

H

extend very far horizontally, affording excellent shelter. Forskal states that its head is often forty yards in diameter; and it thus affords an expansive and excellent shade, for the sake of which, not less than for its fruit, it is often planted by the wayside, near villages, and on the sea coast. When old, the tree becomes gnarled and broken. The timber is of little use to the carpenter, and is now used chiefly for fire-wood. But being, although soft and insubstantial, of a durable nature; and what is more, being almost the only timber-tree in the country, it was employed by the ancient Egyptians for boxes, tables, doors, or other objects which required large and thick planks, as well as for idols and statues; and, from the great quantities discovered in the tombs alone, it is evident that this tree was largely cultivated. It is alleged that the mummy-cases, which after the lapse of 3,000 years come before us as fresh and new as in the day they were made, were of this wood. It is stated that the wood is impregnated with a bitter juice, which protects it from being worm-eaten; but professor Don is rather disposed to conjecture that the mummy-cases were made from the timber of *coraia myria*. We know not how far he would extend this to the other objects supposed to be made of sycamore wood. To the Egyptians as well as the Israelites the sycamore was highly recommended by its fruit, to which both were very partial. This fruit is not produced upon the young branches, but in clustered racemes upon the trunk and the old limbs. These clusters are sometimes so large that a man can scarcely grasp them. Hasselquist says that the tree buds in March, and that the fruit ripens in June. These may be the more proper and usual times; but Norden alleges that the tree is always green, and (like the true fig-tree) bears fruit several times in the year, without observing any certain seasons. He had observed some sycamores giving their fruit two months after others had ceased. He adds: "The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a sweetness which is not pleasant to an European taste. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common fig, excepting that it has a blackish colouring with yellow spots. This sort of tree is common in Egypt: the people of that country live to a considerable extent upon its fruit, and think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and a pitcher of water."

Hasselquist states that the tree is wounded, or cut, at the time it buds, by the inhabitants, who say that without this precaution it would not bear fruit. Pliny and the older natural historians affirm that the fruit would not become perfectly ripe until scarified with an iron comb, after which it ripened soon; and Jerome (upon Amos viii 14) states that, without this or some analogous operation, the fruit could not be eaten, from its intolerable bitterness. He adds that, to render the tree fruitful, it was necessary to make chinks and clefts in the bark, through which a kind of milky liquor continually distilled.

The importance of the tree in Egypt shows how grievous must have been the loss sustained by the ancient inhabitants when their "vines were de-

stroyed with hail, and their sycamore-trees with frost" (Ps. lxxviii. 47). Various passages of scripture evince the attention which was paid to it in Palestine. It was there used in building ordinary houses (1 Kings x. 27); and so to "change sycamores into cedars" (Isa. ix. 10) was a proverbial expression for an improved condition of society as involved in, or indicated by, superior buildings. Sycamore-trees were of so much importance that David placed Baal-hanan, the Gederite, "over the sycamore-trees that were in the low plains" (1 Chron. xxvii. 28). We also read of their growing by the wayside in the time of Christ (Luke xvii. 6, xix. 4). Correspondingly with the intimation of their greater frequency in the low plains, the Talmud notices their growth in the plains of Jericho; in which, indeed, from the resemblance of its climate to that of Egypt we should most expect to find them.

Biography.

REV. GEORGE MILLER, D.D.

NO. III.

In the previous year (1793), during part of which, as we have seen, Mr. Miller was so actively engaged, he had the principal share in two other important struggles. In these he was unfortunately opposed to many of his brethren, with whom he had, in the former case, co-operated in pursuits conducive to their common advantage; yet, nevertheless, it will readily be granted that on this, as on all former occasions, he was actuated by the very same high spirit of unflinching honesty. At a later period, indeed, he saw good reasons for some change in his views; but this is nothing to the point at present. We shall avail ourselves of his own account:

"I was, in the year 1793, engaged in two other struggles, by the liberal spirit towards Roman catholics, in which I then participated, as it was the prevailing spirit of the time, especially among the young. In one of these I was opposed to the senior fellows, in the other to the vice-chancellor himself, and in both I was successful. A bill had been brought into the Irish house of Commons [proposed or seconded, we believe, by the present duke of Wellington], to gratify the Roman catholics in several particulars, of which the principal one was a grant of the elective franchise. Among the others was a provision for enabling them to graduate in the university, in which they had been for some time received for education, though not permitted to graduate. Against this provision the senior fellows prepared a petition, to be given in the same evening, as the bill was then to be introduced. The junior fellows were summoned to the chamber of the vice-provost, Dr. Murray, and asked whether they would add their signatures. Some of us having expressed a wish to enter into a discussion of the business, we were drily told that we were required only to choose whether we would sign the petition or not. This treatment seemed to me so cavalier, for a business in which we had as much right to form an opinion as the seniors, that I told the juniors

that, if they came to my chambers, we could prepare a petition for ourselves. So many concurred with me, that we had forthwith a counter-petition, subscribed by eleven fellows—the half of the body as it was then composed. The result was that neither petition was presented, and the clause remained in the bill.

"This clause, when enacted, gave occasion to the contest with the vice-chancellor, which followed. There were two difficulties to be removed out of the way of the Roman catholics: one was a declaration against popery prescribed by act of parliament; the other, an oath prescribed by the statutes of the university. The former alone was removed by the bill in a conditional clause, supposing that the king would himself make a corresponding change in the statutes. But, though the clause was conditional, the enactment was positive; for it ordained that after the 1st day of June it should not be lawful to require the declaration.

"I was, by my standing, to hold at the ensuing commencement the office of senior non-regent, which, in our university, is always held by the senior master of arts among the fellows present, who had not taken a higher degree. He is understood to represent the body of the masters of arts in conferring degrees, in which he has for the day a co-ordinate negative with the vice-chancellor and the provost. The office had, however, become a mere form, if it ever had been more; and the person to whose turn it fell did no more than take his seat in an old oaken chair, in which he remained during the time of the commencement.

"In the interval between the enactment of the law and the commencement, no change had been made in the statute; so that the oath remained, though the declaration had been abrogated. It was, however, expected that some Roman catholics would present themselves for degrees, and that there would be some discussion, or at least embarrassment. To this expectation I had not turned my mind; for, though I never shrunk from a struggle, I never sought one. However, in the evening preceding the commencement, Stokes called to propose to me, I suppose, as the future senior non-regent, some plan of proceeding for carrying into effect the intention of the act, to which it was known that the vice-chancellor was adverse. What this plan was I do not remember, having at the time rejected it as impracticable or unavailing. But it occurred to me that I might, by exercising the latent and forgotten authority of senior non-regent, at least inhibit the declaration, which had been positively repealed. This accordingly I determined to do, if it should be proposed the next day.

"Our university statutes, however questionable their authority, must regulate the conduct of those who act under them. By these I saw it was required that the senior non-regent should be elected by the *senatus academicus*. This had not been done within the memory of any one of us; but it was important to stand upon sure ground, and I determined to be elected. When, therefore, the proctor told me to go and sit in the chair of the senior non-regent, I replied that I had not been elected. The vice-chancellor, who had, perhaps, come in a state of excitement, be-

came angry, and said that he had not come to be taught points of law. Recourse was had to the statutes, and it was found that an election was directed. The proctor accordingly went round, as in supplicating for a degree, and my election was reported by a *placet omnibus*. I took my seat, and prepared for the issue; and the vice-chancellor soon discovered that, without intending it, he had come to be taught points of law.

"It was my feeling that, if I should enforce the act as far as it went, the remainder would follow as a necessary consequence. I knew that I could not hinder the administration of the oath, no change having been made in the statute. The vice-chancellor, however, in his impatience, did not suffer the proctor to proceed with the supplications for degrees, but chose to begin with the oath, that it might be seen who of the candidates would make any difficulty, though it was not theoretically certain that all who should thus have sworn in the first instance would afterwards obtain the degree for which they had so qualified. I suffered the oath to be administered to all the candidates; but, when the proctor was proceeding, as usual, to recite the declaration, I interposed, and, addressing the vice-chancellor, told him that it appeared to me that the declaration had been abrogated, and that, if required, I would, by the authority vested in me as senior non-regent, suspend the *comitia*. I should have said that I would refuse my consent to every degree at the commencement, by which I could have suspended it in effect.

"Great was the confusion in the hall; and no one knew what it was about, except the few immediately around the table, to which I had advanced from the old chair. I had communicated my intention only to Stokes in the preceding evening, and to my former tutor, Dr. Young, just before the commencement; the latter having distinguished himself for knowledge of collegiate law, by his exposure of the weakness of the claim of the provost to the right of negating the resolution of a majority of the senior fellows. Nor had I time for doing more, as I was to set out the following morning on a journey to Killurney, and on that account had ridden to Lucan the morning of the commencement, to visit my mother before I started.

"When I had told the vice-chancellor that I would suspend the commencement, he replied, 'And I, by the authority vested in me as vice-chancellor, adjourn the commencement to next Friday;' but, instead of rising, and quitting the hall, he continued to sit as not knowing what to do. It happened that Wolfe had attended for the purpose of taking a degree as doctor of laws, probably as some sort of qualification for the office of provost, to which he was then aspiring. The vice-chancellor, after a short pause, called him to him for consultation. Inquiry having been made for the act of parliament, I produced a copy which I had in my pocket; and, on examination, it was perceived that the clause, however conditional in its preamble, was peremptory in its enactment. The commencement then, notwithstanding the suspension, proceeded; the declaration being omitted as the act required. From that time Roman-catholics have freely graduated amongst

us; and surely this was most desirable, whatever diversity of opinion may prevail in regard to the question of admitting them to political power."

About the same time he was by circumstances involved in a struggle with the students, which ended, much to his regret, though perhaps advantageously, in the suppression of the historical society*. He was junior dean, and as such was charged with the care of the discipline of the university. By some chance, in an evening during the long vacation, he was walking across the library-square, when his attention was attracted by the unusual appearance of a hackney-coach, out of which three young persons, whom he knew, and two females, went into one of the buildings. The men were occupying chambers in the absence of the owners. This occurrence he, of course, reported to the next board; and an order was made excluding them from the college. Here he thought the matter would have ended. But, in the following winter, happening to go to one of the meetings of the historical society, he there saw one of the three offenders, who had been banished by the board. He went over to him, and reminding him of the order, desired him to withdraw, which he immediately did. He had, however, previously made application to the auditor, and then to the chairman; and, when each had declined to interfere, he went himself to the offender. Soon afterwards he left the meeting. The next morning he was informed that the society had taken his conduct into consideration after his departure, and had appointed an extraordinary meeting to be held at two o'clock on the following day. It would, perhaps, have been wiser, as he himself has allowed, to have waited for the result of this meeting; but, thinking their conduct contumacious in even convening a meeting for the formal consideration of the conduct of the junior dean in the discharge of his office, he reported the matter to the board, and the struggle began. The board was already sensible of the expediency of having a control over an association which had begun to assume much of an independent character. They accordingly at once determined to require of the society that it should submit to certain specified regulations. These were rejected in a high spirit of independence. The room allowed by the board for the meetings was, in consequence, closed against them; and a secession, with the future chief justice Bushe at its head, was then made to the public rooms in William-street. This spirit of insubordination had arisen amongst them, chiefly because men like him, who were no longer subject to collegiate control, had been permitted to continue members of a collegiate society.

Having some time previously travelled through a great part of England with the late Dr. Burrows (latterly dean of Cork), and made his acquaintance with sir Joshua Reynolds and other distinguished characters, Mr. (now Dr.) Miller married in the summer of 1794, there being no statute prohibiting the marriage of fellows. Let us again have recourse to his "Reminiscences":

"From this time I became more settled in my

* It has been revived within the last few years, and, being placed under very wise restrictions, is much more likely to effect its purpose.

habits, and more diligent in my studies. I had not, however, as yet, discovered a subject which much interested me, except so far as my profession directed my attention to theological reading. Though I had been rather distinguished by my answering in mathematics, I felt no disposition to devote my life to purely mathematical learning. I attended a course of chemistry, but found that, for want of a habit of manipulation, I never could be a chemist. To mechanical philosophy I would gladly have given my attention, and I became a candidate for the professorship when vacant; but in this pursuit I was defeated by the competition of Dr. Elrington. I was then made assistant to the professor of oratory, to which I had some pretensions; but, Graves having been chosen professor when Dr. Kearney was made provost, I relinquished my assistantship, and was removed [in 1799] to that of history, in which I settled myself, having found an object which has chiefly employed my thoughts during the remainder of my life. Dr. Kearney, who, though himself indolent, was fond of encouraging the exertions of others, urged me to this course by the example of his brother, Dr. Michael Kearney, who had gained lasting character by a course of only four lectures on the history of Rome*. He, indeed, had been professor; and I was only an assistant; but the actual professor [Dr. Hodgkinson] did nothing, and so the field was open for me. I resolved to undertake a course embracing the whole of modern history, taking upon me to read prelections, which should have been read by my principal. It is true, I was not much conversant with modern history; but, having read and studied Priestley's 'Lectures,' I was not unprepared for a philosophical consideration of such materials as I could collect. . . . I shall here only specify the circumstances attending the execution of my plan. One year I gave up to general preparation, and then began to read prelections, six or eight in each year, as I could prepare them, giving notice at each of the time and subject of the next.

"In this manner I struggled four years, though greatly overworked; for, besides my duties as a public tutor, I had other necessary engagements, and was also one of the constant preachers in the college chapel. Being thus oppressed with labour, and yet deeply interested in my plan of historical lectures, I determined, in the summer of 1804, to accept a living in the patronage of the college, then vacant [the parish of Derryvullen, in the diocese of Clogher, which he held till his death], that I might at least continue my work as a book, if I could not prevail to be continued as a lecturer. This latter part of the arrangement Dr. Kearney, then provost, managed for me with the board; and it was determined that I should receive an annual payment of £100, the customary salary of a professor, until I should have completed my course.

"In the preceding period of my lecturing, I collected a moderate audience in the law school [his friend, Alexander Knox, being always one], sufficient to encourage me, or at least to permit me, to persevere, but not to animate my exertions by publicity. But, as I was approaching the six-

* "Lectures concerning History, read during the year 1775, in Trinity college." Dublin, 1776. Pp. 58.

teenth century, the number of my hearers increased so much that I was encouraged to remove to the examination-hall, from which time my lectures attracted a large portion of public attention, strangers forming a considerable portion of the auditory. In this manner was my course prosecuted to its termination, about Easter, 1811. Much still remained to be done before the lectures could be fitted for publication; and, with my utmost exertion, I could only publish a first and second of eight volumes in the year 1816; after which the remaining volumes appeared in pairs, at intervals of two or three years."

It does not come within our present plan to give a regular review of this most able work, which "possesses an unity of subject, harmony of proportion, and connexion of parts, that render it not merely the best modern history in our language, but the only one from which a student can obtain a systematic view of the progress of civilization*." But even in this general sketch of the author's life we must take something more than a mere passing notice of the condensed wisdom and research of nearly fifty years of learning, directed to the noblest purposes of which learning is capable; for, though his work perhaps contains some views which to untheoretical minds appear fanciful, it confessedly abounds with ingenious disquisition, and displays at once learning, research, and luminous arrangement, clothed at the same time with an engaging elegance of style. Agreeably to the suggestion of Mr. Murray, of London, the eight were reduced to four volumes, in which form a second edition was published, in 1832†, with such improvements as had been suggested by more recent publications. And a third, and much-improved edition, is about to appear, the correction of which employed the author to within a week of his death. It is much to be regretted that he was not permitted to see the desired publication of what had cost him so much labour and anxiety; but his work was done. He was enabled thankfully to record this interesting fact:

"I now dismiss, in a form as correct as I have had power to give to it, a work by which I have hoped to render more lasting service to mankind, by furnishing them with a more distinct apprehension of the moral government of God."

In the preface to the second edition we have the following slight sketch of the way the theory dawned upon his mind:

"In looking through those compendiums of general history, which he thought might best furnish a plan of orderly connexion, he consulted Puffendorf's 'Introduction to the History of the principal Kingdoms and States of Europe;' and in perusing this work of a protestant writer, he was particularly struck by the representation of the spiritual monarchy of Rome, which is very minutely detailed. By this he was led to consider the papacy more distinctly than he had ever done before, as arising naturally out of the earlier

condition of modern Europe, and intimately affecting all the relations of the states, which were gradually formed from the ruins of the ancient empire of the west. Here he seemed to have found a principle of real connexion, and not merely of orderly arrangement. He called to mind that he had learned to consider communities as moral instruments of the providence of God; and the consideration of the use and influence of a state of a peculiar character, intimately connected with the rest, appeared to supply a principle of unity, by which some plan of providential government might perhaps be discovered, which should vindicate its truth by its manifest tendency to advance the improvement of mankind. The papacy, which he had been accustomed to consider as an abuse and an evil, might be admitted as furnishing the connecting principle, since he had learned to consider war itself as beneficial, and even as the proper agency, by which one community influences another."

This was, however, but the centre of the circle. The states forming the circumference were still to be examined. France, in all ages formidable, restless, and pregnant with mighty influences on the general commonwealth of civilization, demanded a large share of his study. The reciprocal influences of this great empire, of Germany, and of Italy, opened some admirable results.

It was in this spirit, of following the lights which great events have thrown from time to time on the steps of Providence, that Dr. Miller composed his "Philosophy of Modern History." Examining the progress of every leading nation in Europe, from its first formation, through all the vicissitudes of wealth and poverty, of triumph and decay, and developing the causes of their several catastrophes, he views them in combination, and elucidates the general principles of the European commonwealth, by their reciprocal actions and impressions. He thus supplies the student and philosopher with materials for thinking, collected on the widest scale of human affairs, and at once embracing the most interesting topics, and filling the mind with the safest and most ennobling contemplations. One constant characteristic of the work ought to give it a ten-fold value to every man who feels that homage to the divine wisdom is the highest wisdom of man. It is written throughout in a truly religious spirit; since in every page we find an abiding sense of the divine superintendence, which hallows the subject; a deep, yet unsuperstitious, devotion, which guides the writer through the obliquities and impurities of human actions unstained; and a manly zeal for the vindication of the great principles of moral truth, which alone can render history what it was intended to be—a beacon to mankind. In fact, what Montesquieu did for the laws of Europe, Dr. Miller has done for its history. We know of no text-book which is more essential to the college-lecturer; no general view of facts which can prove more valuable to the student; and no elucidation of the ways of Providence, which ought to be more gladly welcomed by the Christian.

In the winter of 1817, Dr. Miller was induced to apply for the head-mastership of the Royal School of Armagh, which was immediately conferred upon him by the late archbishop Stuart.

* "Foreign Quarterly Review."

† "History philosophically illustrated, from the Fall of the Roman Empire to the French Revolution." 4 vols. 8vo. London, 1832—Duncan. The new edition will be published by Mr. Henry G. Bohn, and will likewise consist of four volumes. It will appear, however, in a much cheaper shape, uniform with Bohn's "Standard Library."

This new appointment necessarily subjected him to a heavy appropriation of his time ; and, important as the post undoubtedly was, such a man was misplaced in such a situation.

It would be wrong not to notice, however briefly, the noble stand which he made, in conjunction with so many able champions of Protestantism, against that fatal policy of statesmen, by which Roman Catholics were admitted, in the year 1829, to political power. He was, at this advanced period of his life, much better acquainted with the real character and workings of popery than he had been in 1793, when he hailed with pleasure the commencement of concessions, and gave them, as we have seen, a helping hand ; and he hesitated not to stand forth, and boldly give utterance to words of wisdom and experience. This conduct may, indeed, have damaged his prospects, so far as regarded his profession ; but he was a man who never for a single moment looked to consequences. He spake and wrote exactly what he felt to be required. He thus had the happy privilege of possessing an approving conscience ; and, if his children's children may not see the end of the mischief which a spirit of mis-called liberality has occasioned, they certainly will not have to blame him for not raising, before it was too late, the voice of warning.

Nor can we pass on to the closing scene of his life without taking due notice of his well-known replies to Dr. Pusey*. And here, again, we can avail ourselves of his interesting "Reminiscences":

"Alexander Knox, who took a very lively interest in my lectures on history, once said to me that he wished I might be so pious as to be qualified for the reward to which that work might entitle me. The secret principle of his wish has latterly been developed in its influence on the church, by generating that extreme party of the high-church clergy, of which Mr. Newman and professor Pusey, both of Oxford, have been most conspicuous. He appears to have been bred in the established church, of which he always professed to be an attached member; but his religious opinions were strongly influenced by an early acquaintance and continued correspondence with Wesley ; and, latterly, to this modification of his sentiments was added, whether from a political connexion with lord Castlereagh, to whom for a short time he was under-secretary, or perhaps from a dislike of religious dissent, a disposition to look favourably on the church of Rome, and to hope for a reconciliation between the two churches. Of this disposition he once gave me a remarkable proof. Knowing his great influence with the late archbishop Broderick, I solicited him to procure a curacy for Mr. ———, a reformed Romanist priest, of good character and ability. He resisted my application, assigning, as his reason, that he did not wish that a good man should leave that church. At another time, too, he gave me to understand that, in his opinion, much might be said for transubstantiation.

"As my mind was during our intercourse engrossed by my 'Philosophy of Modern History,'

* "A Letter to the rev. Dr. Pusey, in reference to his Letter to the Lord Bishop of Oxford," London, 1840; and "A Second Letter to the rev. Dr. Pusey, in reference to his Letter to the rev. Dr. Jelf," London, 1841.

which constituted the bond of intimacy between us, and was, of course, the main subject of our conversations, I did not much attend to his religious peculiarities, though he once induced me to go with him to a conventicle, to hear Dr. Coke, the successor of Wesley, address an assemblage of Methodist ministers. Latterly, however, they have been recalled to my mind by the controversy in which I became engaged with professor Pusey.

"The party with which he is connected had, during, I think, about six years, published a series of short, anonymous treatises, denominated 'Tracts for the Times,' in which their principles were propounded, moderately and cautiously at first, but gradually with increasing distinctness. In the course of these publications professor Pusey addressed, with his name, a letter of apology to the bishop of Oxford, as his ecclesiastical superior. This letter I had an opportunity of reading early in the winter of 1839. I found many things in it of which I disapproved, and made them the subject of some remarks in conversation with my friends ; and, finding that it was urged, in reply to me, that it had not received any answer, I determined that I would at least put an end to that argument, by publishing an answer, and addressing it to the professor. Accordingly, in the vacation at Christmas, I wrote a part of my intended answer ; but, being soon engaged in preparing a judgment for the consistorial court, in which I proposed to establish the illegality of marriages celebrated by Presbyterian ministers, in which persons of the established church were concerned as parties, my answer remained unfinished to the month of October following, when it came most seasonably to my relief—my mind at that time sinking under accumulated sorrow. Nothing but the effort which this excited could, humanly speaking, have roused me from my grief."

It is unnecessary for us to speak at any length in praise of Dr. Miller's uncompromising defence of scriptural education in Ireland.

Already, when occasion required, he had promptly come forward (in 1825, by the publication of his "Observations on the Doctrines of Christianity, and on the Athanasian Creed"), as a champion of our church against Arian opinions. He had also protested 'boldly against what is called a liberal policy, when that policy was carried, as he believed, to an alarming extent: he had become the formidable opponent of Dr. Pusey and party: he was, as we shall see, the authority in Ireland upon matters of ecclesiastical law and discipline ; and yet, when peace and quietness would have been desirable, after a long and well-spent life in the cause of religion and literature, he was as ready as ever to buckle on his armour, and (as was aptly remarked at that time) was found, like old En-telles in the Æneid, to have retained sufficient vigour for the struggle. Only a day or two before his death he thus expressed himself with energy: "I have been engaged in many a struggle, and in them all I have done my best ; but I can look back with the greatest pleasure upon what I have endeavoured to do for the Church Education Society. Stand by it." Which side had the best of the argument no one needs

to ask. We shall merely give the concluding paragraph of his "Present Crisis of the Church of Ireland considered" (Dublin, 1844), in which he so forcibly addressed the prime minister of the day :

"Whatever difficulties in the management of the public business may have been thrown in your way by the agitations of Ireland, this empire is too great, and looks forward to too high destinies, to be governed by a mere compromise of contending parties. Its government can be securely directed only by great and acknowledged principles of action, steadily and fearlessly maintained, through the various difficulties to which it must be from time to time exposed ; and, above all, it should be influenced and controlled by a prevailing sense of religious obligation, as in all transactions paramount to every consideration of merely human policy. Return, then, I beseech you, to the genuine principles of the constitution, in all its main ordinances essentially Protestant. In adhering to it, you will find a more sure relief from your Irish embarrassments, because you will act in harmony with the principles of the general government, which you have undertaken to conduct. This is the course of true wisdom, not the policy of a temporary and delusive expediency ; and 'all her ways are ways of pleasantness, and all her paths are peace.'"

Before we conclude, we must acknowledge the deep obligations under which we all lie to the late vicar-general of Armagh, as the expounder and vindicator of our civil and ecclesiastical laws. On more than one important occasion did he appear in that capacity ; at first as principal surrogate, and latterly, since the death of the right hon. Dr. Radcliffe, in 1843, as vicar-general ; and both the strength and vigour of his judgment, and the extent and accuracy of his knowledge, were always most strikingly displayed. Of the many able judgments which he delivered in the consistorial court, and which from time to time appeared in print, the most important one was that in the case of "*Lemon v. Lemon*," since it involved the question of the law of marriage in Ireland*. It was a question which the most eminent lawyers and judges admitted to be involved in the greatest obscurity and difficulty, more especially at the present day, when the learning on the subject has (to use the language of chief justice Tindal) "become almost a dead letter in our courts." But to prosecute such an inquiry with success, requiring patient investigation, much learning, and no ordinary powers of reasoning, Dr. Miller was pre-eminently qualified ; and, having entered the lists with two of the ablest lawyers in England, he proved himself fully equal to sustain the conflict. And it is not many weeks since he published a pamphlet on "*The Law of Ecclesiastical Residences in Ireland*," which has been written with as much clearness, precision, and ability, as if he had not passed the bright meridian of life. It certainly is a most remarkable specimen of what a man could do when

he had almost completed his eighty-fourth year.

We have now arrived at the close of a patriarch's life, which, as he has himself observed, had been upon the whole very happy. For some time past he had been failing in body ; but his mind continued to be as clear and vigorous as ever. "I am now restored," he very lately said, "to my usual state of health, and a better one, I thank God, than I could now reasonably expect." Blessed with a temper of mind peculiarly cheerful, contented, and happy, he preserved it unimpaired to the end. In society, even in his declining years, his exhaustless stores of anecdote rendered him the most agreeable of companions ; and in the devoted attachment of his numerous family which surrounded him, he experienced his greatest earthly happiness and enjoyment. But the improvement in his health was of very brief duration. Finding that his strength was rapidly declining, he, not many weeks before his decease, tendered his resignation of the office of head master of the Royal School of Armagh, which he had held for the long period of thirty-one years ; and, then, freed from all anxiety and care, and, through the divine mercy, being free also from bodily pain and suffering, he quietly awaited the stroke of death ; and, on the morning of the 6th of October, breathed his last, so gently, that the moment of his departure could scarcely be ascertained.

He had (what we may call) two worldly wishes—that he might be spared the sufferings of a lingering death, and that his body might not outlive his intellect ; and God mercifully granted what he desired. "Sincerely honoured and revered by an unusually large circle of friends, he has 'come to his grave in a full age, like as a shock of corn cometh in his season.'"

Besides the many works which we have already enumerated, Dr. Miller published a variety of others. B. H. B.

PAPAL DOMINATION, A TEMPORAL SCOURGE.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."—REV. xiv. 10.

"DURING the last three centuries to stant the growth of the human mind has been her chief object*. Throughout Christendom whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor ; while protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with

* "Judgment in the Consistorial Court of Armagh, involving the question of the Law of Marriage in Ireland," Armagh, 1840.

† See his "Notes on the Opinions of Lord Brougham and VAUX, and Lord Campbell, in the case of the *Queen v. Millis* (Whit of Error)," London, 1844.

* Viz., that of the church of Rome.

the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth, so small, has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman-catholic to a protestant principality—in Switzerland from a Roman-catholic to a protestant canton—in Ireland from a Roman-catholic to a protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The protestants of the United States have left far behind them the Roman-catholics of Mexico, Peru, and Brazil. The Roman-catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with protestant activity and enterprise. The French have undoubtedly shown an energy and an intelligence, which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman-catholic has the Roman-catholic church, during several generations, possessed so little authority as in France" ("The History of England, from the accession of James II.;" by T. B. Macaulay).

THE PROMISE OF AFRICA :

A Sermon

(Preached on the Church Missionary Jubilee),

BY THE REV. E. PHILLIPS,

Vicar of East Tytherley, Hampshire.

PSALM lxxviii. 31.

"Ethiopia shall soon stretch out her hands unto God."

ETHIOPIA is repeatedly mentioned in scripture, and is a considerable tract of country in Africa, containing, geography informs us, Abyssinia, Nubia, and Abex. On the north it is bounded by Egypt and the desert of Barca; on the east, by the Red Sea and the Indian Ocean; on the south, by Anim and the known parts of Africa; and on the west, by other deserts and undiscovered countries. Egypt with Ethiopia, and probably the whole of Africa, is called "the land of Ham," because possessed and peopled by the descendants of Ham, one of the sons of Noah, who acted so undutifully towards his father when he lay exposed by the excessive use of the wine which he had made from the fruit of the vine he had planted. When this son of impurity saw his father, his vile mind was pleased rather than grieved: he derided rather than pitied, and published rather than

concealed, his father's shame. But awful to him and his descendants was the consequence; for this curse was denounced on him and them by the dishonoured father, under the spirit of prophecy, in the name of the Lord: "Cursed be Canaan: a servant of servants shall he be unto his brethren." But his brethren, Shem and Japheth, conducting themselves in an honourable and comely spirit and manner, brought upon themselves these blessings: "Blessed be the God of Shem; and Canaan shall be his servant. God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. ix. 23-27). Hence, and on account of their own wickedness, the Egyptians were punished with divers dreadful plagues, and afterwards by an awful overthrow in the Red Sea. And hence the Canaanites, and for their own iniquities, were destroyed, and their land possessed by the descendants of Shem. And from the same awful curse, with their own sins, we may infer that degraded state which for ages has befallen the Africans, not so much, however, in a civil as in a religious sense. For though now indeed, in a civil sense they are reduced to a general state of barbarism, yet they have been famed for kingdoms and states eminent in arts and commerce; but, in a religious view, "darkness hath covered the land, and gross darkness the people." Yes, in this respect they have been, and now are, degraded to a most affecting degree; but, blessed be God, it shall not always so continue. There is a portion of covenant-mercy for poor Africa; and the hand of mercy will one day raise her from her degraded state. Yes, that wilderness of spiritual ignorance and sin shall one day flourish as the fruitful field, as the garden of the Lord; and then, "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 13). Yes, in the fulness of time it shall be said of the poor Africans: "The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined" (Is. ix. 2). "Princes shall come out of Egypt," and yield their hearts, and their persons, their property, their time, and their influence to Jesus as their known and acknowledged Saviour, the Prince of peace. "Ethiopia shall soon stretch out her hands unto God."

May the Holy Spirit favour us with his influence, while we proceed—

I. To observe, in these interesting words, a most remarkable object presented to our view,

viz., the conversion of the sons of Ham, expressed by Ethiopia stretching out her hands unto God. What an affecting expression is this to a tender spiritual mind! Behold Ethiopia, like an affectionate and pious mother, presenting herself before the throne of the only true God, in the spirit and posture of an humble penitent, lamenting the ignorance, the idolatry, the wickedness, the miseries, and the degradation of her sons. She stretches out her hands unto God—

As an act of devotion. "Our Father which art in heaven," pity the ignorance of poor Africans. Behold, with a Father's heart and eye, their long, and various, and multiplied miseries. Remember not their idolatries and sins with everlasting severity: O remove the curse denounced on Ham, their vile progenitor; and, in thy great mercy, through the promised seed of the woman, raise them to the knowledge and purity, to the dignity and happiness, and to the privileges of the sons of the living God. O let Ham, with Shem and Japheth, partake of covenant-mercy through the one Mediator, thy Son in our flesh, and become one fold under him, the one Shepherd. Behold Ethiopia thus stretching out her hands unto God as an act of devotion, and

As an act of faith. This implies instruction in the knowledge of the object of faith, the Lord Jesus Christ, "God manifest in the flesh." She therefore stretches out her hands to God in Christ as the object of her faith, and thus receives him as her Saviour, her Lord, and her God; and, in the words of her faith, she says, "Lo, this is Jesus the great Saviour of the world, who saves from sin; who saves from Satan's wretched power; who saves from hell. Yes, this is Jesus, who came not only to save sinners, but to reconcile them to God, and to make them holy, and to make them happy, and finally to bring them to heaven. And this is our Saviour, the Saviour of Ethiopian sinners. Lo! this is our Lord, that sweet "Prince of peace," whose spirit, whose laws, and whose ways are peace. The government of ourselves and of all our concerns shall be upon his shoulder. To him we now yield ourselves; and he shall rule over us. Lo! this is our God, the only living and true God. As for all others that are called gods, they are but idols, the images of ignorance, of unbelief, of atheism. "What have we to do any more with idols? We have heard him, and observed him. We will say no more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy." Thus Ethiopia, under the expressive emblem of a mother in the faith of Christ, stretches out

her hands unto God as an act of her faith. And we add—

Behold her doing it as an act of submission. This has been intimated in the act of her faith, expressed by her subjection to Jesus as her Lord. But this act of submission intends particularly an acknowledgment of reverence, of love, and of subjection. And here observe that the stretching out of the hands as an act of submission denotes the presentation of offerings in the manner of the wise men from the east, who brought their offerings of gold, frankincense, and myrrh, and presented them with extended hands, as an act of their submission to Jesus, the infant spiritual King. Hence it is written of Solomon, and in him more eminently of Jesus, the King of kings: "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (Ps. lxxii. 10). To offer gifts in token of esteem and honour is a very ancient custom; and where this token of regard is not observed, it is a sign of a selfish and low mind. Therefore, they who would not have Saul to reign over them, were called "sons of Belial," who showed their contempt of him by bringing him no present. "And Saul, after he was chosen king, went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace" (1 Sam. x. 26, 27). Ethiopia shall stretch out her hands, filled with presents peculiar to herself, and offer them to Jesus her Saviour, her Lord, and her God, as a token of her love, and her absolute submission to his gracious and exalted person. And thus, as an act of devotion, of faith, and submission, Ethiopia shall stretch out her hands unto God. Behold this object, the admiration and joy of angels and of Jehovah; and may the Holy Spirit cause us to feel a generous interest in it.

II. But, secondly, observe the certain accomplishment of it. "Ethiopia shall stretch out her hands unto God." This is the promise of him "who is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall not he do it? Hath he spoken, and shall he not make it good?" "I will work, and who shall let it?" "Ethiopia shall stretch out her hands unto God." Thus hath he promised, who is the Lord God Almighty; whose understanding is infinite; whose wisdom is unerring and unfailing in devising and managing means suited to every object of his heart, and whose grace is as great as his wisdom, his understanding, and his

power. But here let us beware of a serious mistake. For, though the object is proposed, and the promise given for its certain accomplishment, yet the means for that end belong to us, though we cannot give them efficacy and success. Therefore,

III. Observe the means appointed for this noble and gracious design. And let us admire the grace and condescension of the Sovereign of the universe, in permitting us to be employed in the work of accomplishing his grand purposes of mercy. O brethren, is there one of you that will not come forward, and do what he can in a cause so good and so great—a cause which occupies the heart of God, and for the furtherance of which he honours you with the privilege of rendering your aid according to the power he has given you? The appointed means connected with the promise, in order to its fulfilment for the spiritual benefit of the land of Ham, or that Ethiopia, with ourselves, might stretch out her hands unto God; the appointed means are these: the first which we shall notice is—

Prayer. Our Lord, when he looked on the thousands of Judea, and on the millions of the world, said to his disciples: “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest” (Matt. ix.). Prayer is a powerful engine to move heaven to shower blessings on earth, and to move earth to receive joyfully those blessings of mercy to sinful and wretched mankind. By prayer we bring to our help the wisdom, the power, and the mercy of God, as it is written on the prayer of Elijah: “The effectual fervent prayer of the righteous man availeth much” (James v. 17, 18). Of this truth we have many examples in scripture—Moses, and Elijah, and David, and Daniel, &c.; all men of like passions with ourselves, but men of faith and prayer by the power of the Holy Ghost working in them and by them, and examples for our encouragement and imitation in our addresses to the same God, and before the same throne. Another eminent means for this great and good work, the conversion of the sons of Ham, and for the conversion of sinners in every place, is,

The faithful preaching of God’s pure unadulterated word. By this it pleases him to save them that believe. And hence the amazing success which has attended “the word preached;” success which plainly proves the preaching of the word to be a most powerful instrument in accomplishing the happy designs of a gracious God. By the preaching of Peter on the day of Pentecost three thou-

sand felt in their hearts the evil of their sin, deeply repented, and were effectually turned to the Lord Jesus. And by the preaching of Paul, and other ministers of Christ, heathen oracles were silenced, heathen idols abandoned, and thousands brought to the knowledge of the only true God, and of Jesus Christ, whom he hath sent into the world to destroy the works of the devil. This proves and establishes the vast importance of the faithful preaching of the gospel, and implies the necessity and importance of faithful preachers of it, which Paul thus argues (Rom. x. 13-15): “Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

Another means positively requisite for carrying on and maintaining the cause of Christ is money. It must be confessed that this has great power. It is written, “money answers all things;” meaning that it answers most things in the present life; and certainly it is true in answering the designs of grace. For at what a vast cost is the Christian ministry maintained in this country, and other means provided that this may be a land of bibles, a land of faithful preachers and faithful Christians, and a land blessed and beautified with various and numerous buildings for the worship of the true God. And how vast is the requisite cost for our benevolent and Christian country to satisfy the god-like feelings of her heart towards distant benighted nations, that they also may share in our blessings, both civil and religious! What a noble and excellent spirit!—a spirit with which our nation has, for some years, been inspired from heaven, whence alone cometh every good and perfect gift. Yes, brethren, the holy fire has descended upon us from above, and has warmed the hearts of a vast multitude, filling them with deep concern and lively zeal for man’s best interests, both at home and abroad; and many more unite with them in their kind designs and endeavours. Hence the various societies among us for purposes of religion and charity; such as societies for the distribution of bibles and religious tracts, and for the preaching of the gospel at home and abroad, called missionary societies. These societies are countenanced by many mighty, many noble, and numerous others, and are supported at a vast expense of time,

and of labour, and of money. The society in which we are now called upon to feel and express our particular interest is "The Church Missionary Society for Africa and the East;" because, as its name declares, it is that which professedly and expressly aims at the benefit of Africa, whose sons we have so long oppressed, and by whose slavery, sorrows, and blood, we have been so long enriched and sumptuously fared.

Many years attempts were made to put an end to this horrid traffic in human blood, the slave-trade; and at length those reasonable, and righteous, and merciful attempts succeeded: blessed be God for his all-ruling providence over the unruly wills and affections of sinful men! Hence the slave-trade by us is no more. Whilst it continued, the voice of a justly-offended God sounded against us from his holy oracles in these solemn words (Isa. i. 15): "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." O that the horrid stain may be thoroughly cleansed away by the precious blood of the Prince of peace. And by virtue of that same blood, and with souls animated with his love, may we be a nation alive in benevolence, counsel, and effort to spread the knowledge of him in all lands. Blessed be God that this is now an eminent branch of our national character! And agreeably to this character is the Church Missionary Society, the express object of which is that Africa may be blessed with the gospel of Jesus, and thereby the promise be fulfilled: "Ethiopia shall stretch out her hands unto God."

To this peculiarly interesting society we now solicit your attention; and for the support and prosperity of it we beg your help.

And, first, help by your prayers. O pray that it may prosper; that every hindrance may be taken out of the way of attaining its kind designs. Pray, therefore, that the chiefs of Africa may generously countenance such designs, and that smuggling slave-vessels and slave-factories may be ruined. Pray that the society's counsels may be wise and kind; and that patience and perseverance may be given to it under all difficulties and discouragements. Pray that worthy men and women may offer themselves as missionaries, who shall be godly, firm, prudent, gentle, courageous, and patient. And pray that the society may never want means vigorously to maintain its vast expenses. And this leads us,

Secondly, to beg your money, and that you may give it as God has given you, and

give it freely and cheerfully, though but a penny or a halfpenny, or the widow's mite; but it was all she had, even all her present living. That you may thus give your money, consider the following arguments:—

And, first, it is the cause of God. For by means of this, and similar societies, he is determined to pour the blessings of his goodness and grace upon Africa. And what can we say more than this to induce you to present your offering into the missionary treasury?

But, secondly, the silver and the gold are the Lord's. For observe the acknowledgment of king David, 1 Chron. xxix. 14, &c. He and his people had made a vast collection of various articles, to build a magnificent temple for the God of heaven and earth; and, after the collection, he makes a devout acknowledgment to the Majesty of heaven, of which the following is a part: "Blessed be thou, Lord God of Israel, our Father, for ever and ever. Both riches and honour come of thee, and thou reignest over all. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. O Lord our God, all this store that we have prepared, to build thee a house for thine holy name, cometh of thine own hand, and is all thine own." Thus to God we are indebted for all we have, whether pence or pounds—the copper, the silver, and the gold; and can you withhold your hand from rendering to the Lord what he requires of his own with which he has entrusted you, be it little or be it much? Besides, is it fit that a steward should say "nay," to the demands of his lord? And surely it is much more unfit for us to say "nay," to the demands of the great Lord of the universe, on whom we are constantly dependent, the removing of whose kind, sustaining hand would reduce the most glorious monarch to a level with the beasts of the field, as in the case of the proud Nebuchadnezzar, whose splendid head was changed into idiotcy, whose robed person became like the wild man of the wood, and whose sumptuous board was turned into the grass of the field.

Thirdly, an argument of no little weight to induce you to give what you can in promoting this great missionary cause is this, that you have no kind or measure of trouble in it merely as a giver. It is a cause that requires a great deal of trouble to those who are actively engaged in it, and particularly missionaries. O, how many anxious, and harassing, and sleepless moments must they have, whilst you are blessed with undisturbed slumbers on your beds! As poor as some of

you may be, you scarcely know what troubles mean compared with many. And in this case you have only to put your hand into your pocket, and take out your pence, your shillings, or your pounds, and drop them into the plate for the benefit of the poor Africans, as, with an affected heart, and with a becoming, moderate step, you retire.

A fourth argument for charitable and religious contributions is this, that there is much money spent needlessly and sinfully by the rich, and even by the poor. And shall precious money be spent on our whims and on our affections, to please our vain and corrupt selves, and none, or comparatively little, be spent in the cause of Christ, and to please God? When we shall appear before the judgment-seat of Jesus Christ, and every one of us shall give an account of himself to God, what account shall we give of the money committed to our trust, and given to be used to supply our reasonable and real wants, as well as for our moderate enjoyments; and, above all, to be used in the cause of God, and for all charitable purposes? Therefore, brethren, in the use of your money remember the judgment-day. To-day, then, put into the plate that portion of your substance, the use and the want of which you will never regret.

A fifth argument is, the little we have done who have done something for the maintenance and furtherance of the gospel, compared with what others have done, or what we might have done, and compared with what God has done for us all our days. Let us do what we can, as did Mary the sister of Lazarus, who gave ten pounds for the box of precious ointment to pour on the person of Jesus, her Lord and Christ, and who thus approved and commended her: "She hath done what she could." And let others seriously consider, and with self-reproach, that they have done nothing in a cause so great, so good. We entreat you, who have done nothing for the spread of the gospel, to begin to-day. Surely it is pleasant money that is thus employed? O do not withhold it.

A little book which costs but a penny, and which declares the only Saviour of sinners—this little cheap book, put into the hands of some African or heathen chief, will, by the effectual teaching of the Holy Spirit, produce incalculable benefits; and probably not to him only, but to many under his dominion. And, if but a penny in that way may be productive of benefits more precious than thousands of gold and silver, what may shillings and pounds produce in a similar way, but especially in printing and distributing the scriptures, and in providing for suitable mis-

sionaries, who will declare to crowds of listening heathen in their language the wonderful works of God, and especially proclaim: "Behold the Lamb of God, which taketh away the sins of the world!"

Arguments may be multiplied to induce us to be generous and kind to the ignorant and distressed, both at home and abroad; but we will mention only one more; and what more, what greater than the love of Christ? "who, though he was rich" in all the glories of the Godhead, "yet for our sakes he became poor" in all the penury, the weakness, the miseries, the sins laid upon him, and the sufferings and death of our sinful nature, "that we through his poverty might be rich" in all the grace of the Holy Spirit in this life, and in the glories of heaven in the life to come. And has Jesus, the Son of God, made such a sacrifice of riches, and of ease, and of honour, and of life, that we might share in all that is lovely and dignified and happy, the knowledge and likeness and enjoyment of God, and we be at little or no sacrifice to make him known among the heathen, that they also may partake in such great and gracious benefits? Shall we so requite our Saviour? O think how repeatedly he has been set forth among you as the Crucified, that you may behold his love to sinners, and that your eyes may affect your hearts. If so, you will severally say, "The love of Christ constrains me to put what I can in the sacred missionary treasury, that heathen lands may be savingly and happily enlightened with the knowledge of him, and share in the blessings of his grace and glory." And, if the hearts of any of you are still miserably unaffected with the Saviour's love, yet your obligation is the same to devote yourselves and your substance to him. Grace be with you all for this most important of all purposes, both for yourselves and for those about you; and equally so for the benefit, the honour, and the best happiness of your country and of the world.

But, after all, some will object: there is, however, no time to attend to their objections. Besides, what reason or religion can there be in such objections, made in the face of such forcible arguments for assisting in a work so good and so great in its object, and so expensive in the means of its accomplishment? We will, therefore, back these arguments by the two following facts:—

1. Children and a great number of poor, who assembled on a Sunday evening in a large Sunday-school, were informed of the deplorable condition of the heathen in Africa and the east, and many of them offered willingly some weekly and some monthly

subscriptions. Some of them seemed so poor, that the minister, as delicately as he could, refused to accept their subscriptions; but they were hurt at it, and said: "Surely, sir, by working a little harder, or by eating a little less, we can afford a penny a week for the poor heathen."

2. The other fact is this: One Sunday evening a poor widow heard a minister deliver an affecting account of the poor heathen, which powerfully impressed her heart; and, therefore, on Monday morning, without further delay, she brought a small parcel to him, neatly wrapped up, and said: "Sir, I have kept these relics of better days for a time of need; but I was so impressed with your account of the poor heathen last evening, that I can keep them no longer. I give them to God and the heathen." On opening the parcel, it was found to contain a pair of silver buckles and several old gold rings. The minister urged her to reserve them for a time of distress. But she said: "I am poor, it is true; but God, I hope, has made me wise unto salvation; and that God who has given me the bread of life will never suffer me to want the bread that perishes."

Finally, observe the speedy performance of the promise: "Ethiopia shall soon stretch out her hands unto God." Though this promise was made nearly three thousand years since, yet to the Lord they are only as three days, with whom a thousand years are as one day. "The Lord is not slack concerning his promise as some men count slackness;" nor has he been unmindful of his promise, though so long made, as it seems to us. No, he will not forget. Indeed, he has given some first-fruit of its performance in the distinguished man of Ethiopia, recorded in Acts viii. And history tells us, that "about the middle of the fourth century, Frumentius, an inhabitant of Egypt, carried the knowledge of Christianity to a people of Ethiopia—the people of Abyssinia, one of its principal parts; and that he baptized their king, with several persons of the highest rank in his court; and that, when he returned into Egypt, he was consecrated by Athanasius the first bishop of that country, where he afterwards preached with great success; and that the church thus founded continues unto this day." Here, then, is a leaven of gospel truth in Africa on the eastern coast; and there is another part of the same leaven now working on the western coast by the Church Missionary Society, for which we now plead. And, we are told, "a little leaven leaveneth the whole lump." Come forward then, brethren, in this great and gracious cause of God, and do what you can to assist

in the operation of this gospel leaven, and "Ethiopia shall soon stretch out her hands unto God."

THE CHURCH OF ROME'S PROHIBITION OF THE SCRIPTURES*.

Now let us examine carefully—and I earnestly crave your attention to this point, my Roman catholic hearers—what is the language of your church? You shall not have my words. I will give you the words of your own church. And I presume I am not saying anything which a member of the church of Rome will deny. Nor am I relying on an authority which the church of Rome can now repudiate; for, before I read the extract which I am about to read to you from an Italian writer, it is necessary that I should prove to you that the writer is one fully recognized and endorsed by the church of Rome. It appears that on the 26th of May, being Trinity Sunday, 1839, Alphonsus Liguori was canonized at Rome, that is to say, he was admitted into the muster-roll of the saints of the Roman-catholic church. On the 18th of May, 1808, Pius VII. confirmed the decree of the sacred college which declared that all the writings of St. Alphonsus had been most rigorously examined; and I beg you to mark what follows—"That not one word" (after this rigorous examination) "not one word had been found worthy of censure." I think, then, what I can bring forward from writings thus examined, from writings which have been thus broadly endorsed and declared free from censure, from the writings of a man who has been recently canonized, may safely be dealt with as recognized by the church of Rome.

Many of you are aware that certain books are prohibited to her people. There is a congregation called the "Congregation of the Index," appointed to examine books, to put them into the class of prohibited works. Will you believe the fact that "the word of God"—protestants! Romanists! let it sink deeply into your hearts—the word of God—not in the protestant translation, not in a heretical version, but the word of God as received by the church of Rome—is in the Romish index of prohibited books. I do not ask you to take my word for a fact so incredible. Rome shall speak for herself. Here are the words of the index:—

"Since it is manifest by experience that, if the holy bibles are allowed everywhere without difference in the vulgar tongue, more harm than good would arise from it on account of the rashness of men; let the judgment of the bishop or inquisitor be abided by in this matter, so that with the advice of the parish priest or confessor they may grant the reading of the bible in the vulgar tongue, translated by catholic authors, to those whom they shall have ascertained to be likely to

* From "Bible Burning;" the substance of a sermon; by the rev. John C. Miller, M.A., rector of St. Martin's, Birmingham; in consequence of the burning of a school-girl's copy of the authorized version of the New Testament, by a priest of the church of Rome. London: Hamilton, Adams, and Co.; Wertheim and Mac Intosh. Birmingham: Benjamin Hall.

derive no harm, but rather an increase of faith and piety from this sort of reading; which permission they must have in writing; but, if any one shall presume to read or possess them without such permission, he may not receive absolution of his sins unless he first deliver up the bibles to the ordinary."

From pope Pius IV. we have the following cautionary rule: "That, since it is manifest from experience that, if the bible be indiscriminately permitted in the vulgar tongue, more injury than benefit will result through the rashness of men, the use of catholic versions shall be granted by the voice of the priest or confessor to those alone who it is understood will not be hurt by the reading of them, but will be advanced in faith and piety."

"They may grant"—"shall be granted!" Man giving permission to read the bible! That is, on Romanist principles, if one of you, my parishioners, wants to read the bible, he must come to me, as his rector, for permission—for a written certificate!

Mark also the condemnation by pope Clement XI. of a proposition made by an eminent writer (Quesnel) of the Romish church—"It is useful and necessary in every time, in every place, and for every degree of persons, to study and to know the spirit, and piety, and mysteries of the sacred scriptures:" this was laid down by Quesnel, and pope Clement condemned it.

But, I ask, "Is it a fact that in this very town, where we have a considerable number of Romanists, the scriptures are disseminated in the Romish version?" One of the excuses which might be urged for the priest is, that the Testament which was burnt by him was not the authorized version. Two or three weeks have elapsed since he burnt that one, but has he given in its place one of his own Testaments? He had not done it up to yesterday morning. What! has he burnt the Testament of a little child without the slightest restitution? Had I taken away what I deemed an erroneous version, at least I should have gone to the first bible depository, and should have said, "At any rate, if I take away what I consider erroneous, I must supply what I think is right." On his own showing he was bound to have given the child a New Testament according to the Romish version.

But, it will be said, "There are many towns where you can buy the Romish version of the scriptures at their booksellers." I can attribute this to nothing else than that Rome skilfully accommodates herself to circumstances of time and place. This remark will be deemed uncharitable by many. Brethren, it is not very easy to avoid the appearance of uncharitableness when speaking of the practices of the church of Rome.

"Dr. De's having given the fourth rule of the Index, and stated that it is strictly binding in Romish countries, says, 'Yea, rather according to St. Yveret, the law (4th rule of Index) was received and hitherto observed (with some variety, according to the peculiar genius of nations) in by far the greatest portion of the catholic world, nay, in the whole of that part of the world which is completely catholic: it was more dispensed with only where catholics lived among heretics.'"

* "Awful Disclosure; being extracts translated from the Moral Theology of Alphonsus Liguori," by rev. R. P. Blakeney.

Where the protestant bible is extensively circulated there you will find the Romish scriptures may be purchased.

But, in the face of the hundreds here to-night, I state it as a fact which may be substantiated by superabundant evidence, that the church of Rome is still, as by her own showing she is not ashamed to own, opposed to the general circulation of the word of God in the vernacular tongue, even according to her own received version*. And now let us inquire into the reasons for this conduct? The first is, as the words just quoted bear me out in asserting, that they consider that danger and mischief would arise from the general circulation of the word of God among the masses of the people. Men and brethren, I desire to put a bridle on my spirit and on my tongue to-night; but, when I hear a man telling me that the word of the living God—that that revelation which our heavenly Father has graciously given to us, his fallen, sinful creatures, to tell us of his love, to make known his will, and to declare the way of salvation—that this is to be denied to the masses of the people, I feel within me (I trust a holy) indignation. Why, is it not the very glory of the word of God—is it not one of the best evidences of its adaptation to the wants of man, that, while there

* "When Drs. Doyle, Murray, and Kelley, the Irish Roman-catholic bishops, were examined before a committee of the parliament, the following confessions were made by them: Question to Dr. Doyle: "You were educated in Portugal?" "Yes." "Did you ever see in Portugal any translation of the scriptures) into the vulgar tongue, whether allowed or not?" "No, I did not." Question to Dr. Murray: "You were educated in Salamanca?" "I was." "Can you give any information as to any authenticated version of the scriptures in the Spanish language?" "I did hear that there was a Spanish version of the holy scriptures; but I do not happen to know the fact." "Have the scriptures any practical circulation in the vulgar tongue in Spain?" "They had not then." "Have the people seen the scriptures in a language they could understand?" "I believe they were not generally read by the people." "Do you imagine that any material portion of the people have so much as seen the scriptures in a language they could understand?" "I do not know that they have."

Hear again extracts from the evidence of these Roman-catholic bishops before the parliamentary commissioners, 1825:—"Are the commissioners to collect that you think it improper for the children to read through the Gospels and Acts?" "Without explanation I think it is improper: I think no portion of scripture ought to be read without being accompanied with explanation and instruction." "Is it a venial or a mortal sin in an adult peasant to persevere in reading the New Testament in the authorized version of the Church of England after his priest has forbidden it?" "I should feel great delicacy in fixing the amount of guilt which constitutes the one or the other." "Would you allow any of the peasantry of Ireland who might persevere in reading the scriptures in the authorized version, after having been prohibited by your clergy, to be received to the sacrament?" "No, I certainly would not." "Should you think it improper for such an individual to bury the word of God?" "I should be highly amused with such a proceeding." "Would you think him highly deserving of approbation?" "I do not know but I would: it might show a disposition which I would prize highly, though I do not think the act a very laudable one; but, attending to the disposition more than the act itself, I would reward the man." "You would consider it in the man a proof of orthodoxy?" "Yes, a proof that he was filled with a right faith, only pushed to an extreme."

Now compare with these answers what Dr. Doyle said in his evidence respecting the authorized version: "Though it has many errors, I consider it one of the noblest of works—one of the ablest translations that has ever been produced" (see No. IV. Tract of the British Reformation Society, pp. 5, 6, 7).

are mysteries which neither a Bacon, nor a Newton, nor a Locke could fathom, and into which even an archangel can but desire to look, there are lessons which the simplest can fully understand, which a Timothy may learn at his mother's knees? Is it not a blessed and irrefragable proof of the fact that God intended all to have the bible; that the bible in its great and vital truths (I do not say its every mystery) is open, under the teaching of the Holy Spirit, not merely to the priest or to the scholar, but to the most ignorant of men? And I will venture to assert that, so far from the bible being above the comprehension of an uneducated man, whenever you find such a one become a humble, prayerful reader of the bible, it expands and strengthens the powers of his mind. Yes, you will find in the courts and alleys of this vast town many a man who could not discourse to you of this world's lore, but his eye would kindle, his mind would be all intelligence, and his tongue all fluency, as he began to talk of the wondrous themes of the word of God.

It is to me one of the strongest proofs that the bible is the word of God, that the mind of the most ignorant cannot come into contact with it without becoming elevated thereby: "The testimony of the Lord is sure, making wise the simple: the entrance of thy words giveth light; it giveth understanding unto the simple."

But a second reason for the non-circulation of the written word by the church of Rome is, that she does not regard it as the alone standard of faith and practice. Hear one of her champions. You will not find that the church of Rome repudiates Dr. Wiseman. He plainly says: "The protestant asserts, and the catholic denies, that God intended the scriptures to be the rule of faith."

Hear also the decree of the council of Trent:—"Having constantly in view the removal of error and the preservation of the purity of the gospel in the church, which gospel promised before by the prophets in the sacred scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained both in written books and unwritten traditions which have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the direction of the Holy Spirit, following the example of the orthodox fathers, this council doth receive and reverence, with equal piety and veneration, all the books as well of the Old as of the New Testament, the same God being the author of both; and also the aforesaid traditions, pertaining both to faith and manners, whether received from Christ himself or dictated by the Holy Spirit, and preserved in the catholic church by continual succession."

Thank God for the contrast which we can present between Rome and our protestant church! What, then is the language of our own church? "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or ne-

cessary to salvation" (Article vi.). And then again in Article xx. she says: "The church hath power to decree rites or ceremonies, and authority in controversies of faith" (the word "authority" is rendered in the Latin articles not by a word signifying imperial, absolute authority, but weight, influence); "and yet it is not lawful for the church to ordain anything that is contrary to God's word written; neither may it so expound one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and a keeper of holy writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation."

Men and brethren beloved, let this be distinctly impressed upon your minds, that the universal right of the laity—yes, of the uneducated part of the laity—to the word of God in their own tongue, is a distinctive principle of the blessed reformation. As it was the bible which contributed mainly to enlighten and emancipate the mind of the great Luther, so have the translation and circulation of the bible in the vulgar tongue been co-extensive with the progress of true religion in this country since the reformation. From the time when the large bible stood in the parish church, with its chain to secure it; when the multitudes who wanted to read the word of God had to flock there and to wait in turns to get to the sacred treasure, or one had to be the reader for the rest; from that time down to the present, when the Christian Knowledge Society, the British and Foreign Bible Society, and other institutions have successively given their aid, the word of the Lord has had free course and been glorified.

And now I submit that I have proved my case against the church of Rome. I have shown that the act which, notwithstanding the explanation of the priests, has excited the astonishment and indignation of protestants throughout this town, does not stand alone; and more, that even the version which is authorized by the Romish church is not permitted to be generally read, without the permission of a priest or authorised person.

Without saying one word which is not entirely consistent with Christian charity, I now ask of you whether that church is more in accordance with the will of God, which tells you that, before you read his word in private, you must have the written permission of the priest, or that church which, without exception or reserve, puts into the hand of her every member the written word of God? What, I would ask, was the language of David? He was not a priest: "O how love I thy law! it is my meditation all the day." The poor Romanist, unless he has the written permission of his priest, cannot, amid his troubles and his sorrows, say with David, "Thy statutes have been my songs in the house of my pilgrimage" (Ps. cxix. 97, 54). Remember, too, what is said of the Bereans when they heard Paul preach: "These were more noble than those in Thessalonica, in that they received the word with all gladness of mind, and searched the scriptures daily, whether these things were so" (Acts xvii. 11). No Romanist will assert that his priest is superior to St. Paul. But what did the Bereans do when Paul preached to them? They "searched the scriptures daily" to see whether he was preach-

ing truth. And I tell you that if St. Paul himself, yea, if an angel were to preach to me, I would do the same. But what would be said to a poor Irishman who should go to his priest and say, "I have been looking to my bible to see what is said there about what you told us yesterday, and I find that what you taught us is not according to the word of God?" And what does St. Paul say when warning Timothy in his second epistle (iii. 14, 17), against "perilous times" and evil men? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that"—who? the priest? the scholar? no!—"that the man of God"—whether priest or layman, whether scholar or no scholar—"may be perfect, thoroughly furnished unto all good works." And contrast his language to Timothy with the case of the little girl from the industrial school: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." There were no bible-burners in St. Paul's days. The little girl in Birmingham receives a Testament; and it is not only taken away, but is burnt by the priest. We read in the epistle for this morning's service: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." It is evident, therefore, that they were not written to be kept back from the people, but that they were "written for their learning". Yet the church of Rome, which arrogates to itself the title of the only true church, puts the bible into the Index of prohibited books. One more example which the scriptures furnish—the example of the Ethiopian eunuch (Acts viii. 27, &c.) He was sitting in his carriage, reading his bible; and God sent his minister to him, saying: "Understandest thou what thou readest?" Beautiful illustration of a minister's place! It is to explain the scriptures. He did not say: "You cannot understand them: you ought not to be reading Esaias the prophet." If he took it out of his hands, it was not to throw it either into the fire or into the water; but he took the book from him, and "began at the same scripture, and preached unto him Jesus." And this is our office now; not to stand between the people and the bible, but to open up the bible to them, grounding our every sermon, our every lecture, our every lesson upon it.

* "Do we still then ask why the holy scriptures were given to us by divine Providence? That question I conceive admits only of the following answer: They are a gift to us and to our children, collectively and individually, that we may lay them to our hearts, that they may be to us our rule of life, and that, by following their precepts, we may daily approach nearer and nearer to God. This, I repeat, must be their great and primary object. They are not then, nor were they ever intended to be, a hidden treasure, hoarded up in the sanctuary of the church, to be visited only on solemn occasions, to be held up at a distance to the veneration of the multitude, to serve only as a test of the accuracy of our oral teaching, but they are at once the individual possession, the personal friend, the monitor, the familiar oracle of every servant of Christ" (Dr. Shuttleworth's "Not Tradition, but Scripture").

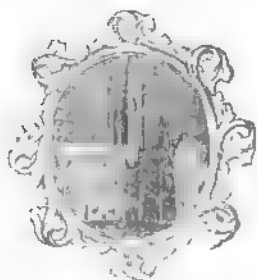
Miscellaneous.

REFLECTIONS ON POPERY.—The church, so far as art is concerned, is entitled to admiration; not only art being patronized and encouraged by it, but its production set before the eyes in such a manner as to associate its magnificence with religion; so that extravagance and splendour, thus displayed, appeared the common property of all, intended for the indigent equally as for the opulent. Although this may appear to be something generous, still it is but a single point of view, and one, moreover, of the least importance on such a subject. If, indeed, art is to take precedence of religion, and the latter esteemed in proportion as it accommodates itself to the interests of the former, instead of the former being valued for its services towards the latter, then undoubtedly Romanism is far worthier than any form of protestantism. Yet we cannot stop here; for we shall be obliged also to concede that the paganism of the Greeks was a much nobler religion than quakerism. The Romish church, again, has been more profuse than disinterested in its very liberal employment of pageantry of all kind, being, in fact, unable to dispense with it, since it addresses itself far more to the senses than to reason, and, being unable to convince the judgment, must, by all the means it can, endeavour to conciliate and captivate the eyes and the imagination. Take away its processions, high masses, and chants, extinguish its tapers, veil its pictures and images of saints decked out in rags under glass-cases, and you leave it hardly anything. For nearly a similar reason, its policy leads it to be most conveniently indulgent to those who, whatever other offences they may be guilty of, yield unquestionably to its authority. While it is sufficiently austere to please such as have a taste for austerities, it is also most agreeably lax and complaisant towards those who are differently inclined. Religion, by its absolutions, always throws a veil over the past, and by its promises gives a favourable colouring to the future. The common people are those who fear the least and hope the most: they possess at once the blindest and most commodious religion. Let them only be regular at their ceremonies, that is to say, sacred theatrical exhibitions, and pronounce habitually certain words, and they entertain no doubt of reaching heaven. Certainly, thanks to the enlightened spirit of that church which makes the mechanical repetition of so many aves or paternosters an act of positive merit, whereby a sinner renders heaven formally his debtor for value received, one would be disposed to think that the repetition of the multiplication-table would be equally efficacious and some degrees less profane.—*Dr. Rae Wilson.*

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 749.—FEBRUARY 17, 1849.



SCALE 2"

(The Megatherium.)

THE MEGATHERIUM.

AMONG the most interesting of the gigantic terrestrial mammalia which science has recovered to human knowledge, stands the *megatherium*; an animal in some degree allied to the sloth, with a monstrosity of outward form, and strange peculiarities of internal structure. Its remains are found chiefly in the southern regions of America. In 1832 many parts of one were brought to England by Mr. Woodbine Parish, from the bed of the river Salado, near Buenos Ayres, and are now in the museum of the Royal College of Surgeons. An almost entire skeleton is in the museum of Madrid. It was discovered in the same quarter about sixty years ago.

At first sight, this gigantic animal seems ill-proportioned, with incongruous and clumsy members; but, if its habits be examined, we shall see how the all-wise Creator fitted it for the life it was to lead.

The bones of the head nearly resemble those of a sloth. The anterior part of the muzzle is strong and substantial, and perforated with holes for the passage of nerves and vessels: it supported, therefore, an organ of considerable size, possibly a snout something like that of the tapir, sufficiently elongated to gather up roots from the ground. Such an apparatus would have afforded compensation for the absence of incisor teeth and tusks.

Having no incisors, the megatherium could not have lived on grass; and, from the structure of its molar teeth, it is clear that it was not carnivorous. The teeth are about seven inches long, and nearly of a prismatic form, and like those of the elephant, composed of ivory, enamel, and *crusta petrosa*, or cement. They are so formed that the crown of the teeth always presents two cutting wedge-shaped angles, and are altogether admirably adapted for cutting and bruising such vegetable matter as roots. The lower jaw is very large and weighty in proportion to the rest of the head; the object being to afford deep sockets for the continual growth and firm fixture of the long and vertical molar teeth. The vertebrae of the neck are strong, but small in comparison with those towards the opposite extremity of the body. The tail was long, and composed of enormous vertebrae; so that if we consider that it was clothed with muscles and tendons, and had probably a shelly integument like that of the armadillo, the diameter of the tail in the living subject must have been two feet at the largest end.

The ribs are more substantial, thicker, and shorter than those of the elephant or rhinoceros; and additional evidence is furnished to the fact of the animal's being clothed with a bony cuirass, by the flattened appearance which those portions exhibit on which such a covering would more immediately have rested. The shoulder-blade resembles that of the sloth, and shows remarkable provision for the support of powerful muscles to move the arm. The collar-bone is strong, and curved nearly as in man. This bone is wanting in the elephant and other large ruminating animals, and therefore we may conclude that the fore-leg of the megatherium was not chiefly an organ of locomotion, but was most likely employed as an instrument to dig food out of the ground. The fore-foot was about three feet in length and one

in width, and would be well calculated to move the earth from the depth within which succulent roots are generally found. And by the length of the fore-foot, though it must have been unfavourable to progressive motion, the animal would have readily sustained itself on one of these with the two hind legs, while the other was employed in digging up the food. The toes, too, terminated in powerful claws, set in just that position which was most advantageous for such an use.

The hinder part of the body is of enormous solidity, adding additional evidence to the notion that the megatherium was an animal that had little need of locomotion. The thigh-bone is three times the thickness of that of the largest elephant, its breadth being nearly half its length. The articulation of the leg with the hind-foot is singularly contrived for supporting the pressure of downward weight: the great bone of the instep, being nine inches broad and of an equal height, rests on a heel-bone of the length of seventeen inches, with a circumference of twenty-eight inches. This enormous bone, pressing on the ground, gives a solid support to the great weight of the thigh and leg: the heel-bone occupies nearly half the length of the entire foot: the bones of the toes are all short, except the extreme joint, which forms an enormous claw-bone, measuring thirteen inches in circumference, and having within its sheath a core ten inches long, for the support of the horny claw with which it was invested. The chief use of this large claw was, probably, to keep the hind-foot fixed steadily on the ground. Feet and legs so heavily constructed were not for rapid motion; but, when viewed as instruments for supporting an almost stationary creature of vast weight, they claim our admiration equally with any other piece of animal mechanism when its end and uses are understood.

The megatherium had also, it would seem, as already noticed, a bony coat of armour, from an inch to an inch and a-half in thickness; and this was an excellent protection to a creature of its habits.

"The size of the megatherium" (says Dr. Buckland)* "exceeds that of the existing edentata to which it is most nearly allied, in a greater degree than any other fossil-animal exceeds its nearest living congeners. With the head and shoulders of a sloth, it combined in its legs and feet an admixture of the characters of the ant-eater, the armadillo, and the chlamyphorus: it probably also still further resembled the armadillo and chlamyphorus in being cased with a coat of armour. Its haunches were more than five feet wide, and its body twelve feet long and eight feet high: its feet were a yard in length, and terminated by most gigantic claws: its tail was probably clad in armour, and much larger than the tail of any other beast among extinct or living terrestrial mammalia. Thus heavily constructed and ponderously accoutred, it could neither run, nor leap, nor climb, nor burrow under the ground; and in all its movements must have been necessarily slow. But what need of rapid locomotion to an animal whose occupation of digging roots for food was almost stationary? And what need of speed of flight from foes to a creature whose

* Quoted in "Ince's Wonders in Nature, &c.," to which this paper is much indebted.

giant carcass was encased in an impenetrable cuirass, and who, by a single pat of his paw or lash of his tail could in an instant have demolished the congar or the crocodile? Secure within the panoply of his bony armour, where was the enemy that would dare encounter this behemoth of the Pampas? Or in what more powerful creature can we find the cause that has effected the extirpation of this race? His entire frame was an apparatus of colossal mechanism, adapted exactly to the work it had to do; strong and ponderous in proportion as this work was heavy, and calculated to be the vehicle of life and enjoyment to a gigantic race of quadrupeds; which, though they have ceased to be counted among the living inhabitants of our planet, have in their fossil bones left behind them imperishable monuments of the consummate skill with which they were constructed; each limb and fragment of a limb forming co-ordinate parts of a well-adjusted and perfect whole, and, through all their deviations from the form and proportion of the limbs of other quadrupeds, affording fresh proofs of the infinitely varied and inexhaustible contrivances of creative wisdom."

QUINQUAGESIMA SUNDAY.

FEBRUARY 18.

"Be it unto me according to thy word."—LUKE i. 38.

PRAYER is the outpouring of that true poverty of spirit which has the promise of the kingdom of heaven. It is only he, whose soul is rich in this blessed poverty, that is rich too in the consciousness that he has no power of himself to help himself. Who else so dreads to follow the dictates of his own fleshly heart? for who else has so penetrated its depths, and found it to be deceitful above all things? Who else so sceptical in respect of his own wisdom, as knowing it by sad experience to be of the earth, earthy? Who else so distrustful of his own judgment and understanding, as convinced that the sinful flesh, a bond-servant to the sway of its passions, devices, and appetites, is ever working to ensnare and turn to its own account the counsels of man's clouded and finite reason? * * Now prayer, the prayer of "the poor in spirit," is the element and life of a soul that leans for wisdom, counsel, and direction on him with whom they reside in all their saving and helping fulness; that feels and knows, if grace and light be sought of him, "believing," they will no more be denied, than an earthly parent would give a stone to the child who importunes him for bread. Prayer, too, is accounted by the child of God as a chief part of obedience, and among the highest of his privileges; yea, it is the spring, the stay, the very atmosphere in which obedience lives and has its being: it is, as bishop Hall has it, "the very sunshine of the soul." He looks upon prayer as the ladder to the tree of blessing, which will not drop its fruit unless his hands be raised to shake it. Prayer is the seal as well as the lip and voice of his faith: he has been commanded to "pray always;" and the new heart given him is the temple whence his cry is incessantly poured forth. Prayer is the

seal too of the Spirit witnessing with his spirit that "God is true," even a God that loveth to be entreated; that openeth his ear to the suppliant's cry; that remembered Hannah after she had poured out her soul before him; that came unto Daniel "because of his words," and because he had set his heart to understand, and chastened himself before his God."

Hear now the testimony of two living men of prayer. Mr. Jackson, a visitor to that unhappy race, the London thieves, relates of them: "Hundreds have knelt down with me to pray, through Jesus Christ, that for his sake the mercy of a forgiving God may wash their sins away, and that he in his good providence may open a way for them, that they may be enabled to rise from their present ruin and degradation, and be numbered among those who can walk the streets, and associate with their friends, and live as a regenerate body of men, to be an honour to their country and a blessing to the world." At one of his meetings with these poor outcasts, he asked if any thief who had been reformed and had experienced the power of prayer was present. A young man here advanced from the further end of the room, whose appearance, as contrasted with that of the others, was in itself a sermon. The most breathless silence ensued: "My friends," said he "I can fully sympathize with you in your difficulties. I was myself for many years a thief; and I have gone perhaps as deep as most of you in sin, and sunk as low as any of you in misery and wretchedness, as the natural fruit of my sin. But it was my happiness to meet with Mr. Jackson. He urged me to relinquish thieving. I was disposed to do as he exhorted me to do; but I did not see how to carry it into execution without starving. He told me to pray, as a gentleman has now told you. I determined to try what prayer would do; and while I did it I was indeed all but starved. I would have submitted to any self-denial to have obtained an honest penny, and to have got into work, even although I had received for it what would barely have kept together body and soul; but I could not succeed. So earnest was I, that, hearing there was work to be had at Exeter, I resolved to go after it. I did so, and when I arrived was disappointed. I then had neither stockings nor shoes. It was summer, and the roads were very hard. I tramped the whole distance there and back; and, as I returned, my feet blistered. After I had proceeded further, the blisters broke; and, by the time I reached London on my return, my feet were almost mortified. I was now in a worse position than when I left London. Still my friend Mr. Jackson urged me to persevere in prayer, and assured me that, if I were sincere, God would at length appear for me. I followed his advice; and I now stand before you, a monument of the omnipotence of prayer. I trusted to it, and at length I gained some small employment of a very humble character. But I continued to rise, though very gradually, and only step by step, until I obtained a respectable situation, which I now fill. I can enter, my friends, into your difficulty; but, as having passed through it, and delivered from it by God's grace (for I trust I can now say I love God, and am loved by him), I recommend you what, having rested on myself, I have found

successful. It has made me a happy and a blessed man, and it will make you the same if you will try it." H. S.

THE INCORRUPTIBLE SEED OF THE WORD.

A NARRATIVE OF FACTS.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."—JOHN III. 8.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 PET. I. 23.

IN the perusal of an excellent pamphlet, lately published, by the rev. Edward Hoare, curate of Richmond, England, and intitled "Time of the End," I met the following observations:

"God's children are a scattered family; scattered not merely as to place, but as to discipline. In saying this we do not undervalue a scriptural discipline, or regard episcopacy as a thing which may be set aside at pleasure: as we find it in the bible, we give thanks that we find it in our church. But what we mean is this; that God's grace is not tied down to ecclesiastical machinery; that a true church cannot command it, a defective church cannot exclude it. None can bind the life-giving power of the Spirit."

The sentiments expressed in this extract strongly arrested my attention, and vividly recalled to my recollection the facts contained in the following narrative. I now put them on record, hoping they may prove interesting to the general reader, and instructive to my younger brethren in the ministry.

In November, 1781, the ordination of a presbyterian minister took place in the parish of T—— O'C——, and A—— M'T——, then a young lad, the son of Romish parents, and apprentice of an elder of the congregation, happened to be present. Curiosity, no doubt, to witness a religious ceremony of then rare occurrence induced him to attend; but, whatever might have been his motive, his mind was at the time deeply, and, as subsequent events proved, permanently impressed by a remark in one of the sermons usually preached on such occasions. He was led to perceive that the tenets of the church to which he belonged were totally at variance with the truths of divine revelation. After struggling for some time with the increasing convictions of his mind, he at length communicated them to his master. The latter, although a dissenter professedly for conscience' sake from the worship and communion of the national church, on the score of its supposed approximations to popery, to his shame be it recorded, instead of encouraging the lad in his religious inquiries, immediately made known the fact to his father, accompanied by an earnest request that he should be removed from his house, lest it might be supposed he was in any way instrumental in his renunciation of popery.

Thus, not merely deserted by the individual to whom he naturally looked for guidance and instruction, but also, in total dereliction of principle, delivered over to the strict surveillance of bigoted

relations, he was narrowly watched by the unwearied eye of suspicion until he arrived at the age of manhood; and, in order to guard against the heretical tendencies of his early boyhood, a marriage was arranged for him with a female of a family noted for its unswerving adherence to Romanism. The doubts entertained of his orthodoxy, though not publicly spoken of by his relations, so influenced their conduct towards him as to cause others to view him with an undefined distrust; and in this unfavourable opinion even protestants, not acquainted with the real origin of it, equally participated.

For many years subsequent to his marriage he was never lost sight of: priestly stations were held at his house; and he was compelled to observe all the rites and ceremonies of the church of Rome. His mind, although ill at ease, was not sufficiently enlightened for the reception by faith of that full and free salvation accomplished on Calvary; and the imperishable work of mercy commenced in his soul by the Holy Spirit was long retarded by human obstructions. A time, however, was yet to arrive when, although persecution was not to cease, an opportunity of being more fully instructed in the doctrines and precepts of the gospel of peace would be afforded him in a member of his own family.

His eldest son was a young man of strong mind, and of better education than is generally found among persons in his humble rank of life. Being the only one of his children to whom he ventured to speak freely on the subject of religion, they had often conversed together; and, although in external communion with the church of Rome, they were convinced of its sad departure from the faith once delivered to the saints. The spirit of inquiry so prevalent, somewhat more than twenty years ago, amongst the members of that creed, which, at the outset, gave promise of such an abundant harvest of converts to protestantism, called forth the redoubled labours of the ministry of the church of Ireland for the spiritual enlightenment of their deluded fellow-countrymen. Amongst others, this son entered with much ardour into the investigation of the difference between the two churches, which terminated in not merely an undisguised, but also what some designated as a violent profession of protestantism. His constant attendance on the ministry of the rev. J—— S—— K——, whose labours at that important crisis were both abundant and successful, and on the confines of whose parish he resided, mainly, under God's blessing, contributed to his complete emancipation from the spiritual thralldom which had previously, to a certain extent, confined the free exercise of his judgment; and, fearless of consequences, he read his public recantation in the parish church of M——. From that time to the last hour of his life he maintained an unflinching testimony against Romish errors, and, at wakes and other public assemblages, boldly confronted his former fellow-worshippers.

The relentless persecution which now became his lot tended somewhat to embitter his spirit; so that his discussional conversations assumed an acerbity of manner and expression unaccountable to those not fully aware of the painful position he occupied; but this very defect of Christian temper rendered the breach between him and popery irre-

parable. A marginal bible was his constant companion; and from it he made copious extracts of texts bearing on the respective points of discussion then carrying on.

I, at the time, was but newly entered on the important work of the Christian ministry, and had been settled in the curacy of the parish in which he and his father lived. In one of my earliest interviews with the rev. J— S— K— he pointed him out to me as an object of my special care; I consequently made particular inquiries about him in my first visit to that district of my delegated charge, but was prevented seeing him on that occasion by a person informing me that I could not, at that season of the year, approach his house by the way I was directed to take by another individual, whilst the bye-road by which I could have reached with comparative ease was purposely never mentioned. I afterwards heard that this man boasted of having disappointed me as to the object I had in view. For several months the accomplishment of my wishes was thus frustrated, until a more intimate acquaintance with the different localities of the parish enabled me to attain it. I found the poor man, with his wife and child, in a wretched hovel, built in the entrenchment of an old Irish fort, and so low that no person of ordinary stature could stand erect in it. Its damp mud floor and dripping walls rendered it a truly comfortless abode. With no little difficulty I got to where its poverty-stricken inmates were cowering over a fire which was renewed on my entrance; and I had to wait until the smoke cleared away before I commenced the private communion service, as I had gone by previous appointment for that purpose. He was just recovering from a very severe attack of asthma, which the unwholesome position and squalid circumstances of his habitation must have considerably aggravated. The disease became chronic; and during the ten succeeding years of his life he suffered much from its enervating effects on his constitution. He had, at an earlier period of his life, been suspected of having given private information to the revenue respecting illicit distillation.

This imputation, deemed so dishonourable in his grade of life, was always indignantly denied by him; but, whether true or false, it rendered him a marked character in the neighbourhood. Protestants, as well as Roman Catholics, had severely suffered from fines and imprisonments for their violations of the excise laws; so that both parties viewed him in a disreputable light. The very act of transition from the profession of popery to that of protestantism, in Ireland, renders an individual obnoxious to altar-denunciations, family estrangements, and even protestant suspicion; so that this man had not merely to encounter these difficulties, but also the one alluded to as peculiar to his own case. How different is the condition of the protestant convert to popery! No matter how degraded may have been his former character, he is received with fraternal affection, caressed, and applauded. But the church of Ireland has long possessed exclusive civil privileges; and it is to be feared that many of its members are more tenacious about the maintenance of political ascendancy than the diffusion of those spiritual blessings which the Reformation secured to them. I have often been exceedingly

annoyed by persons, from whom I should have expected better things, speaking of Romish converts in such language as, "Let them return to where they came from: we do not want them." And a spirit of jealousy is often aroused if a clergyman feels it his duty to pay particular attention to individuals thus circumstanced. Another great error in our conduct towards Romish converts arises from too much being expected from them. We forget the school in which they have been educated: not, indeed, in the strict morality of the Decalogue in all its gospel amplifications; but in a graduated scale of sins, to be atoned for by corresponding penances and mortifications. We are, in fact, so unreasonable as to look for an almost perfect transcript of the divine law in the life and conversation of those who have only just emerged from the unscriptural darkness, and laid aside the immoral practices of an apostate church; and, instead of gently directing their erring footsteps in the path of duty, we view with culpable contempt their perhaps unintentional deviations from it.

I at this moment distinctly recollect the great anxiety evinced to impress my mind with distrust of this poor man; and, even when I communicated to such persons the strong grounds I had for entertaining a favourable opinion of his sincerity, the taunting reply I received was: "O, wait, sir, until death really stares him in the face; and then the priest, and not your reverence, will be sent for." Frequent pleuritic and asthmatic attacks had summoned me to his sick bed, and it was there I learned to appreciate his Christian character. At first I often viewed the furtive glances cast towards the door, and the whispered directions to his wife and child to see whether any caves-droppers were at hand, as unnecessary precautions, and merely resorted to in order to produce an effect on my mind as to the danger he was incurring by his profession of protestantism; but subsequent events proved there were more valid grounds for his fears than I was willing to admit. His miserable cabin was on several occasions maliciously injured; and it was not until the members of an Orange Lodge came with their banner and music, and repaired the damage done to it—proclaiming, at the same time, their vengeance against his enemies—that he was permitted to dwell in peaceful security. The steadfastness with which he maintained his adopted principles banished all hopes from the minds of his own family of his return to the religion of his forefathers; and, time having somewhat blunted the keen sense of supposed disgrace as to the step he had taken, they became more reconciled to him. A new arrangement of farms put him in possession of a more comfortable house, and he had every prospect that his future life would be of a more quiet and prosperous character. But it was otherwise ordained by the all-wise Disposer of events.

Early in the year 1837 his aged father expressed an earnest wish to see a Protestant clergyman: a message to that effect was sent to the rectory, and immediately attended to. I had myself sometimes met the old man at his son's house; but, not having then been aware of the incidents of his early life detailed in the commencement of this narrative, I did not feel particularly interested about him; and I was some-

how always prevented holding any conversation with him, either by his being called away, or some person coming in at the time. On this occasion, however, the rev. W—— N—— had a long uninterrupted interview with him, and from his clear and simple views of divine truth, and the scriptural foundation of his hopes, felt no hesitation in giving him the right hand of Christian fellowship, and administering to him the memorials of a dying Saviour's love. Nothing could exceed the joy manifested by him. The language of his heart was that of the aged Simeon: "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation." He was solemnly commended to the protection of him who could keep him from falling, and give him an abiding interest in the incorruptible, undefiled, and unfading inheritance of glory.

The knowledge of such an unequivocal act of decision on the old man's part becoming general, the rage of his entire connexions might well be compared to the fury of hungry and ravenous beasts deprived of their prey. The vigilance so long exercised over him having proved so ineffectual, their feelings of disappointment knew no bounds; and no one evinced more unmitigated hostility than his wife, who still survived. Not a moment was lost in concerting measures for his removal from the scene of his apostasy, and, advantage being taken of the absence of his son and daughter-in-law, to carry him off no one knew whither. Although his son made every possible exertion to discover the place of his involuntary concealment, he could not obtain the slightest information respecting it.

Whilst thus anxiously engaged, he (the son) was seized with influenza, then so generally and fatally prevalent in this parish. During the progress of the disease he sent for me: I found him very weak; but, having seen him on former occasions rally under apparently more hopeless circumstances, I had no idea of his speedily approaching dissolution. He very feelingly communicated to me his apprehensions about his father; and, on his exclaiming, "O Lord, how long?" I immediately checked the rising outburst of indignation at his abduction; and the dying man became comparatively calm. During the afternoon of the following day, I was startled by the unexpected intelligence of his death; and, before the lapse of an hour, and, whilst still engaged in recalling to memory the leading features of my ministerial intercourse with him, similar tidings were conveyed to me respecting his wife. She had also been unwell, but not to any alarming extent; and, when her husband breathed his last, she sent two neighbours, who happened to be in the house, to inform me of the mournful event; but, before they had fulfilled their mission, she was a lifeless corpse. It was thought the shock which his death inflicted on her mind was too overwhelming for her enfeebled constitution to sustain. She was the daughter of a man who belonged to a yeoman family in comfortable circumstances in the county of D——. He had from early life been addicted to profligate habits, and at length sealed his degradation by marrying a Romish female servant in his father's house. He immediately became an outcast from his

family circle, and removed from the scene of his youthful follies. Settling in this parish, he was eventually necessitated to undertake the menial office of a common bailiff. In his declining years he vainly endeavoured to atone for the transgressions of a sinful life by taking refuge in the church of Rome, in the doctrines of which all his children had from infancy been brought up by their mother. Returning home on a dark night, he miserably perished in an uncovered deep well, which had but lately been dug close to the by-path he took in a state of intoxication. This daughter might have continued in the same communion, had it not pleased God to bless the instructions of her husband, so that with him she for more than ten years made a profession of Protestantism. I have always viewed her removal at the same time with him as an act of infinite love and wisdom. Had she survived him, she would have been subjected to much persecution, which in the helplessness of widowhood she might not have withstood. United in life, in death they were not divided. The great day of account will, I trust, prove that their religion was a reality, and that their hopes of salvation were founded on the Rock of ages.

Notwithstanding the melancholy event just referred to, which occurred to a convert to their own communion, Romanists viewed the inscrutable, although gracious, dispensation of Providence towards this man and his wife as a mark of the divine displeasure, and their nearest relations utterly refused to take any part in the arrangements for their interment. The sympathy, however, of Protestants, withheld in life, was now excited; and every necessary preparation was made for their funeral. None but the latter started from the house with it; but, on its way to the parish churchyard, it was joined by several of the former, who had collected in different Romish houses adjacent to the public road, in order to see how matters would go on; and, perceiving that their services were not required, to save appearances they joined the sad procession, which I was in attendance to receive at the gate of the churchyard. I advanced before it into the sacred edifice, repeating those consolatory sentences of inspiration appointed to be used at the commencement of the funeral-service, which shed the light of immortality over the gloomy darkness of the grave. From the extreme inclemency of the weather the entire service had to be performed within the church; and, during the latter portion of it, I removed from the reading-desk to the chancel-steps immediately over where the coffins were placed in the aisle. I considered it too favourable an opportunity to be permitted to pass unimproved, and I addressed a few suitable remarks to the assembled people. While the Protestants listened in decorous solemnity of demeanor, the Roman-catholic friends and relatives gave vent to feelings long restrained, in sobs and tears, and afterwards, without solicitation, joined in placing the bodies in their last resting-place. I often with unabated interest visit the spot in which their now mouldered ashes await, I trust, the resurrection of the just. Intervening years have served to obliterate the recollection of minor defects incidental to the peculiarity of their position, and enabled me to form a more delibe-

rate, and therefore just, estimate of their character.

On the following day the aged father, whose unaccountable abduction had caused so much painful anxiety to his son, was as mysteriously brought home; but no Protestant was ever permitted to see, much less to have any conversation with him; but, within a fortnight, death happily released him from all the expiatory processes deemed necessary to purify him from the pollution of heresy; and his disembodied spirit I doubt not entered into the rest prepared for the people of God, cleansed in that fountain opened for all sin and uncleanness, and sanctified by that Spirit, whose sovereign province it is to make the redeemed sinner meet for a participation of the inheritance of the saints in life.

After the death of these three persons there was one individual about whom I still continued to feel much interested, and he was the only child of the son. Deprived in one hour of both parents, I, in the weakness of my faith, relinquished every hope of him. He was but twelve or fourteen years of age, and I considered that his relations would use every effort, and with success, to pervert his religious principles; but I was happily disappointed. He withstood all their plans of seduction, and continued his regular attendance at church. The protracted persecution which his parents endured, and his knowledge from childhood of the principal points of controversy, caused him to act with firmer resolution of purpose. He was too young to cultivate his father's small farm; and indeed, under any circumstances, there were too many demands on it for him to occupy it. His landlord took his destitute condition into consideration; but his benevolent intentions were frustrated by the unprincipled conduct of a relation, who became the tenant on the payment of the arrears of rent and outstanding debts. It was arranged that the surplus balance of the sale of the land was to remain in his hands for the benefit of the boy; and it was amply sufficient, in his humble rank of life, to educate and apprentice him to a suitable trade. A very short time, however, elapsed before it was all squandered in exorbitant charges for diet, &c., and he was left almost penniless and friendless. He had evinced considerable talent for his years and opportunities, and made some progress in the elementary branches of an English education; but, having no available means of support, he resolved on emigrating to Australia. When he communicated to me his intention, I endeavoured to dissuade him from the fulfilment of it as wild and visionary. He, however, persevered, and at length reached in safety the shores of that distant colony. He was induced to adopt a seafaring life, and one of the ships in which he sailed came to England, and was subsequently engaged to make several trips to Ichaboe and Peru in the guano trade. A laudable ambition urged him to seek for nautical information from the captain and mate, and he was thus occasionally enabled to assist them in their astronomical observations. Having saved some money, he purchased instruments of his own, and returned home in order to obtain further knowledge of navigation from a competent master. That point attained, he resumed his employment as a sailor; and the last account

he has given of himself is that he has been promoted to the situation of first mate in a merchant-ship, and married to a respectable Protestant female, whom he has reason to view as a fellow-heir with him of the grace of life.

M. C. M.

Ireland, Jan. 1st, 1849.

THE WORKING-MAN'S SABBATH.

"Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day, neither do you any work; but follow ye the sabbath-day, as I commanded your fathers."—*JER. xvii. 21.*

It has been well asked, and well answered, "What distinguishes England from other countries? The sabbath observance. What recruits the strength, invigorates the spirits, and prolongs the life of man, especially of the working man? The sabbath observance. What is it that especially promotes comfort in life, the peace of a good conscience towards God and man, calmness and hope in death, and happiness through eternity? The observance of the sabbath." Yes; we of England have indeed tasted that the sabbath is the Creator's gracious present to his creature, and to none of his creatures more assuredly than to him to whom his good providence has assigned that he should eat his bread in the sweat of his brow. And awful will be the doom of that individual who robs the poor of his birthright, no less than of that nation or government which regards and uses the man-servant or the maid-servant on the God-denying principle that man was made for the sabbath, not the sabbath for man; not for the recruiting and renovation of his body, not for the rest and quickening of his spirit, but for the corruption and ruin of both.

Truly I consider the meeting held at Exeter-hall on the 28th of December last, for the distribution of the prizes for the best essays on the benefits of the sabbath to the working classes, to have been one of the most refreshing signs of the times, which our dear country has looked upon for many a long day. Its influence, O how blessing and blest a one! will be felt throughout the length and breadth of the land: it will spread health from the palace of the sovereign to the cabin of the meanest of her lieges: it exhibits the poor as preaching the gospel to the rich, and the rich as humbling themselves to hear the echo of its blessed voice from the lips of the poor. It was not one of those occasions where brightness departs with the sunset of its day: it will diffuse a healing, whose balm and potency will not be manifested in their fulness until the life of the redeemed shall be one glorious and everlasting sabbath. I cannot, indeed, conceive any public occurrence to have been better fitted for consecrating the close of the departed year—a year as full of terrors and judgments as it has been rich in mercies and deliverances to our fatherland. It was as if the nation sealed and hallowed it by a spontaneous commemoration of that great gift of God to fallen man, the rest of his own day. I give lord Ashley, the chairman of the meeting, credit for speaking the truth from his heart, when he remarked, "I have never, through the whole course of my life, experienced more joy and comfort than I have

felt in presiding over such a ceremony. I consider it to be one of the most hopeful events in the history of the times; and I look upon the duties which I have this day been called upon to perform as being in perfect harmony and standing in near affinity with the leading movements in which I have taken part, both within and without the House of Commons, in behalf of the labouring classes of society. Eighteen years of close intimacy with those classes have convinced me of their capacity, moral, intellectual, and spiritual, for producing the admirable, and, I may say, the marvellous essays upon which adjudication has just been made. This movement to protect and maintain the working man's sabbath is essentially and emphatically a supplement to the hours-of-labour-question, and manifestly deserves especial attention and marked pre-eminence over all public efforts designed to lighten the heavy burden which lies on the shoulders of the sons of toil."

The prizes were offered by Mr. Henderson, a merchant of Glasgow, well known for his Christian spirit and liberality, who placed a sum of fifty pounds at the disposal of the "Christian Instruction Society," to be awarded to the three best essays, written by working men, on "The Temporal Advantages of the Sabbath," in the proportion of £25 for the best, £15 for the next, and £10 for the third best. It could never have been anticipated by the donor that the adjudicators of his prizes would have had 1,043 essays laid before them for their judgment! This was a cheering circumstance both to him and the society; and the latter straightway endeavoured to meet it, and enlarge the original sphere of encouragement by opening subscriptions in aid of a supplementary fund, the proceeds of which should be appropriated in presenting a sum of £5 each to the best of the writers whose essays should not be entitled to the three larger prizes. The amount raised enabled the committee to assign a reward of £5 to no fewer than eighty of the unsuccessful competitors for the principal rewards. In their report they state that many of the essays are fully entitled to take their stand among the productions of the most eminent writers of the day, in respect of their depth of theological learning, power of reasoning, and richness of expression. And it was surely not too much to say of them that, taken altogether, they afford a complete demonstration of the wisdom and goodness of God in instituting the sabbath for man. The highest prize was awarded to John Allen Quainton, a compositor, at Ipswich; the second, to John Younger, a shoemaker at St. Boswell's, Roxburghshire; and the third to David Farquharson, a mechanic in Dundee. I pray that they may continue to walk humbly before their God, and that he may keep their spirits lest they be puffed up and seduced by the applause of men!

One of the resolutions passed at this great meeting was well suited to the present times as well as to the occasion. It was this: "Considering the great temporal advantages of the sabbath to the working-classes, as well as the intimate connexion between its due observance and the social, political, commercial, and general welfare of the country, the meeting rejoices, with gratitude to God, that, at a time when the nations of Europe are undergoing great revolutions, 1,043 British

workmen stand forward as defenders of their sabbath; and they hail the circumstance as highly favourable to the prospects of the country, while they expressly point to it as an emphatic rebuke to all who would infringe upon the sabbath-right of the working classes, or tamper with the sacredness of the Lord's-day." Yes; the sabbath is the nurse and custodian of piety, and it is piety which exalteth a people. A sabbath-keeping people walks humbly before God; and to the humble he giveth his light and his grace; but upon a sabbath-breaking people descend stumbling, and judgments, and desolation.

H. S.

PREPARATION FOR ETERNITY:

A Sermon,

BY THE REV. JAMES ASPINALL, M.A.

Rector of Althorpe, Lincolnshire.

MATT. xxiv. 44.

"Be ye also ready; for in such an hour as ye think not the Son of man cometh."

"THE children of this world are in their generation wiser than the children of light." They are; and truly their worldly wisdom is admirable after its kind. They study the exact times and seasons for everything which they have to accomplish for their own good: they know when to work and when to rest, when to buy and when to sell, when to resent and when to forbear, when to give and when to withhold: they can be patient in endurance, indefatigable in exertion, untiring in zeal, ever active, never exhausted. Yes, "the children of this world are," indeed, "in their generation wiser" far "than the children of light." Let us test this wisdom: let us suppose a case in which any of you might at any moment be interested—a case, in all probability, which the recollection of every individual here present will at once identify as having been his own. Suppose that you had some engagement on hand, to participate in some light amusement. Well, we will imagine the hour almost at hand when you are to set forth to it: you are prepared, with all in readiness. At that moment some intelligence of vast importance to your welfare unexpectedly reaches you; or you hear that the dearest friend you have in the world is suddenly approaching, and will arrive instantly. What would you do in such a case? You would sit down at once, and pen an excuse: you would give up the engagement for which you were preparing: you would say, "Most important business requires my attention; and I must give it;" or, "My best and dearest friend is at hand; and I must be in readiness to receive him." As

"the children of this world" you would undoubtedly act thus. And, brethren, why not go on and act thus also "as the children of light." The picture which I have exhibited to you may have a spiritual interpretation as well as a temporal application. Men have ten thousand worldly engagements upon hand: they are perpetually pursuing trifles. One man has a passion for heaping up gold: another is ambitious: another, like the insect dancing in the sunbeam, is all for passing through life in the lighter enjoyment of gaiety and pleasure: another plunges into dissipation: another goes yet deeper into sin; and another and another still branch off into their several paths of worldliness and wickedness, until the heart sickens at the sight, and calculation itself is weary of keeping an account of the ways which men have of wasting their period of probation, and destroying the hopes of their immortal souls. But, in the midst of all these worldly demands, behold, as it was said in the other case, "Here is intelligence for you, of vast importance to your welfare: here is a friend, the dearest friend you have, approaching and at hand." Do you ask what intelligence? do you ask what friend? Listen to the text: "Be ye also ready; for in such an hour as ye think not the Son of man cometh." Now you plainly understand. The business which demands your attention is the preparation for that eternity which may be upon you at any moment. The friend, whose coming is announced, is Jesus Christ. And can any business be more important? Have you any dearer friend, with greater claims upon your affections? Surely, then, you can point the moral for yourselves. It is that, as "children of light," you should act as "the children of this world" act in foregoing the less for the greater good; that, as they, in the former case, made their apologies for giving up their engagements, so should you, yea, and in their very words: "Most important business requires my attention; and I must give it: my best and dearest friend is at hand; and I must be in readiness to receive him. The world dwindles into nothingness before the new calls now made upon my heart: my Saviour asks for my love: my soul demands my care; and what is there in the world to compare with these, the Christ of love, the immortal Spirit? Farewell, then, to the world, its vanities and treasures; and henceforth be all my care given to my Saviour and my soul."

The consideration of the text naturally turns our thoughts to the subject of the due preparation for eternity; and the consideration of the subject of a due preparation for

eternity also naturally divides itself into three branches, Why, how, and when—that is, why we should prepare for eternity; how we should prepare for eternity; and when we should prepare for eternity. We will answer these questions severally and separately.

I. The first is, why we should prepare for eternity. The answer to this question is very obvious, and, consequently, shall be very brief. The simple fact that there is an eternity is of itself a sufficient answer to the inquiry which asks, why we should prepare for it. That point being established, it would be to mock the understanding to pursue the subject further, and to require reasons why a man should so live in the world that now is, that his never-dying soul should, for Christ's sake, be admitted to the mansions of the blessed in that which is to come. Now, that there is an eternity, let our Lord himself speak to us on the subject of this important truth. In John iv. 28, 29, we hear him say: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here is the beginning of another world to us beyond the grave clearly pointed out in the different portions allotted to the good and evil. A beginning; but has it an end? We turn to Matt. xxv. 46, and read as follows of the duration of the rewards and punishments proclaimed at the day of judgment: "These shall go away into everlasting punishment, but the righteous into life eternal." And knowing, upon Christ's authority, that there is "everlasting punishment," and that there is "life eternal," we know as fully and accurately why we should prepare to avoid the one and gain the other, as if years were exhausted in endeavouring to instil the lesson into us.

II. I proceed, then, to the second question, how we should prepare for eternity. If we are to dwell in Christ's presence hereafter, we must be Christ's disciples here. A course of preparation for eternity must include the use of all the means of grace: it must include a faith holy and sincere, full and unreserved in Christ Jesus: it must include a practical Christianity as the necessary fruit and evidence of the existence of such a faith within our hearts. Unless, therefore, brethren, you use all the means of grace which God has mercifully placed within your reach, you are not duly preparing for eternity. God's sabbaths are appointed to be kept holy, that upon them men may withdraw from the world and its cares to commune with their

God, and take counsel for the things of the soul and eternity. God's temples are opened that men may assemble within their hallowed walls to praise the Eternal for his past mercies, and to pray for future blessings at his hand; to thank him for supporting them so far in the spiritual conflict, and to implore him to add strength to strength; that tomorrow may not be only as to-day with them, but much more abundant, much more strongly characterized by the features distinguishing that "beauty of holiness" by which Christ's disciples may be known from the worldly and the wicked by whom they are surrounded. There is also the sacrament of the Lord's supper for his servants to partake, to quicken "the remembrance of the exceeding great love of their Master and only Saviour Jesus Christ dying for them, and the innumerable benefits which by his precious blood-shedding he hath obtained to them." But, when I speak to you of the means of grace to be used in the preparation for eternity, remember that they are only means and not ends. There is a vast difference between means and ends; but it is a difference which many people seem never to perceive. A ship is a means of transport: the end to be accomplished is a successful voyage to whatever region of the earth your business may call you; but if, when you are embarked, you never weigh anchor, but still abide at your original moorings, what matters it that the breeze is fair and the weather favourable? You are on ship-board, to be sure; but still, although you should remain there to the end of time, you will be no nearer to your destination than you were at first: an anchored vessel makes no way; and the means of grace, however cultivated externally, if not internally efficacious in converting the soul, and so leading to spiritual and heavenly ends, are but as an anchored vessel: you may abide in them for ever without being floated forward in the smallest degree towards "the haven where you would be," the haven of everlasting rest. This is exactly what St. Paul says to us in Gal. vi. 15: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Outward forms, observances, means of grace are valueless unless they lead to the grace sought, and through its cleansing and purifying power, to an inward change of the heart and soul. A seeming reverence for God's sabbath is of no spiritual benefit to the week-day sinner; and yet how many are there, who lead an unhallowed life, a life of careless levity, utter worldliness, or, it may be, of desperate wickedness for six days, but on the seventh assume an air of mock respect, which vies

with sincerity itself in apparent homage to the Lord's day! how many are there who obey the call of the sabbath bells, and present themselves in God's house without being God's people—who bring not their hearts with them, but only the petty and paltry offerings, the despicable "husks" of lip-service, body-bowing, and knee-bending, while the service of their affections, the bowing down of their souls, the bending of their real worship, are devoted to their darling Baal of the world! And how many are there, who even approach the table of the Lord's supper in no better frame and temper of heart and mind; who regard it, from habit, as part and parcel of a religion which they have inherited from their fathers, and which, therefore, it behoves them to observe—to observe with cold formality, and that is all! They rise from their nominal Master's table: follow them into the world, and who their real master is will soon be known. All such persons, as I said before, are in the anchored vessel: they abide in means, and do not go on to ends: they are to be classed under St. Paul's definition of people "ever learning, and never able to come to a knowledge of the truth."

From means then, and through means, we are to pass on to ends. And here I am brought to consider another position which I laid down, namely, that a course of preparation for eternity must include a faith holy and sincere, full and unreserved in Christ Jesus. Faith in Christ is the mark of the true Christian: he contemplates through the vista opened to him by the scriptures the glory which shall be revealed hereafter: with Stephen, he sees the heavens opened, and the grandeur of the Lord, and the mansions of the blessed, and the realms of happiness, all manifested to his view; and his heart beats with yearning anxiety to dwell for ever in the presence of his Saviour-God. But he looks at himself, at his sinful and fallen state, at the spiritual leprosy which oppresses him, at his life tainted, polluted by worldliness and wickedness; and, as he dwells upon the sad sight, the gulf which separates him from heaven seems to his alarmed soul to widen even as he gazes on it. But then, blessed be Christ for his redeeming love! the thought comes, cheering and elevating the heart within which it rises, that, although this gulf is wide, it is not impassable. To man, indeed, it is still impassable: he cannot save himself; but, when he listens to that voice which comes forth from scripture, "Believe on the Lord Jesus, and thou shalt be saved," despair is at an end: hope succeeds; and the faithful Christian, purified by the divine grace, on

the one hand from unchristian fear, and on the other from anti-christian pride, is enabled at last to take up in all sincerity the exclamation of the apostle of the Gentiles: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." But, when I touch again upon this great and fundamental doctrine of Christianity, "Christ crucified," are any of you saying or thinking within yourselves, how often the preachers of religion come back in sameness to dwell upon this one doctrine, to inculcate with wearying perseverance this one teaching? Brethren, since the world began, there has been but one sun to shine upon it, to shed its cheering light, to impart its vivifying warmth, and spread its genial beams from land to land. Years, centuries, have gone by, and still our earth continues to revolve around it as at first. Who is weary of this sameness? who cries out for another sun to warm us with its rays or to ripen our fruits and harvests for our use? Even so the Christian religion revolves round its Author, Christ. He is the Sun, the centre of the spiritual system, which we have to declare to you, "the same yesterday, to-day, and for ever." Let us discourse to you on whatever subject we may; let us start from whatever point we will; let us preach of faith, hope, charity, on this or that duty, on whatever topic we may select, we must bring you to that great truth, that sanction and seal of all Christian teaching, "Christ crucified," on which alone faith can rest with any degree of holy confidence, without which hope would be an idle bubble, and which forms the mighty example whence charity draws all its lessons, and duty derives the shape which it should assume. In this respect it reminds me of that optical instrument which, as it is turned round and round, presents indeed different forms and figures to the eye, but all tinted with the same colours. It is thus that the faithful minister of the gospel, whatever doctrine, duty, or lesson he is enforcing, must and will give to them all the colouring, if I may for the sake of the analogy so phrase it, imparted by an introduction into his subject of this common centre of vital religion and all its branching topics, "Christ crucified," and always urge his hearers to carry with them the memory of, and a sympathy with, the apostle's words which I quoted above: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

But I said, farther, that a course of prepa-

ration for eternity must include a practical Christianity, as the necessary fruit and evidence of the existence of a Christian faith within our hearts. A Christian faith will naturally prove itself by bearing such fruit and producing such evidence. The faithful Christian knows that if he is to die the death of the righteous he must first seek by the divine help "to live the life of the righteous," to become what St. Paul calls "a new creature," that is, dead to the world, and living only to Christ; whereas the sinner is dead to Christ, and lives only to the world. He knows that to be a faithful Christian he must renounce that temporizing kind of religion which so many attempt to mark out. This is a religion of man's teaching. Christ's teaching is of a very different character. In Matt. vi. our Lord says most emphatically, "No man can serve two masters:" the thing is impossible: it is out of the order of nature; it cannot be done: and why? "For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." If a man loves the world he cannot love Christ; and if he loves Christ he cannot love the world. Their services are different; and their servants, consequently, must be different. One and the same man cannot be in the employment of two such opposite masters. But I need not urge this upon the true Christian. If grace has accomplished any thing like "its perfect work" within his soul, and faith in Christ has issued in the love of Christ, his heart's desire will be to serve his Lord and Master. It will be his privilege, his pleasure, to do so. Love is the quickening principle within him; and it is a principle which shrinks from no duty, and starts back from no difficulties; rather, it is prepared, it is glad to dare and face all things for the sake of the object upon whom it is fixed.

III. But, thirdly and lastly, I come to the question, When we should prepare for eternity. When? What saith the scripture? "Behold, now is the accepted time; behold, now is the day of salvation." It gives no warrant for any thing beyond the present moment. And in the text it says, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." And in a few verses before the text we find this striking warning, to be always prepared for an event which may at any time happen: "As the days of Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them

all away; so shall also the coming of the Son of man be." But why need I go to scripture to prove to you by how delicate a thread human life is held together? You have experience; you have memories; you have hearts: you have seen how fearfully, how suddenly, and how awfully death can smite down the strongest and the healthiest. Such warnings have, perhaps, spoken to you in a voice too loud to be silenced, too powerful to be resisted. In the world they are constantly speaking. The path of "the king of terrors" may be traced by the desolation which he leaves behind him, as he sweeps on upon his way: every day rings out some fresh knell, and opens the fountain of tears in some bereaved and sorrowing heart. No respecter of persons, he sends his arrows abroad amongst all ranks and conditions of men, and lays low the crowned monarch, as well as the meanest of his subjects; the youth armed in the fancied panoply of health and strength, as well as the hoary head bowed down by years and oppressed by infirmities. Beset, then, constantly by so resistless a power, with death lurking in the breeze, sometimes approaching you through sickness, sometimes coming suddenly by violence or accident, do you require again to be told when you should prepare for his approach? Once more let the text speak to you as I finish: "Be ye also ready; for in such an hour as ye think not the Son of man cometh." "Be ready," and pray to God that you may continue to be always ready, Christians in very deed, untiring and unflinching champions of the gospel. Pray that nothing may shake your faith, and again turn you from your Lord. A few short years, and the longest life will have an end; but eternity is beyond. Eternity! awful, solemn, mysterious word! which speaks of an existence enduring, and endlessly enduring, when this earth and all within it have passed away,

"Amidst the wreck of matter, and the crush of worlds."

The three stages, then, of man are life, the grave, eternity. The first is rapidly expiring, sinking down like a candle in its socket: the second cannot hold him: the third is his final destiny; and for its approach your Saviour says, "Be ready."

THE GREEK CHURCH IN TURKEY*.

In a political point of view the Græco-catholic or orthodox eastern church in Constantinople derives her followers from seven different races. In the first and chief place, we have the Greek-speaking subjects of the Sublime Porte; next, the Slavo-

nians of Bulgaria and Servia; thirdly, the Arnauts; fourthly, the Wallachians and Moldavians—all these four races bring Ottoman vassals: fifthly, Hellenists, or subjects of the king of Greece; sixthly, Ionians, from the Ionian islands; and seventhly, Russians. To these you may add the gypsies, who, however, are not in communion with the preceding. The Greeks are in a majority; for their numbers here and along the Bosphorus cannot be short of 300,000: the Hellenists may be about 16,000; and the Russo-Greeks about 200; but I have not succeeded in ascertaining the numbers of the other races: they cannot weigh heavy in the scale, and do not probably exceed 2,000 at the utmost, three-fourths of them being Arnauts. The whole of these Greeks profess to be Christians. If you ask one of them what he is, he will answer you, "a follower of Christ," and will tell you that he considers Turks and Jews, as well as all Romanists, Protestants, and Armenians, to be every one of them, without exception, Gentiles or heathens: he will tell you, too, that a Greek "dies;" but the Romanist, Protestant, Armenian, Jew, and Turk "rot like dogs." The fanaticism of these religionists transcends all bounds; so much so indeed that the very alphabet forms part of their faith. For instance, we have a considerable number of "united catholics;" such Greeks and Hellenists as belong to the Roman church, although they speak nothing but Greek: this class are not allowed to print their religious books in any but Roman characters, the use of the native Greek type being refused them. The clergy of both these persuasions mutually anathematize the others' books, whether printed in the Greek or Roman character. I grieve to say that the orthodox Greek church is, in spiritual respects, a *caput mortuum*—dead in forms and observances: whilst the Protestants, and the Calvinists, especially, have cast all forms away, and retained nothing but the essence of Christianity, the Greeks have lost the essence, and retained the forms only; it is denuded, therefore, of all power to impart life to the soul, much more of any means of grace to extend its ramifications or enlarge its borders. The whole being of the Greek clergy in this capital may be reduced to the following points: *imprimis*, hatred of all who differ from them, exhibited more particularly in their bitter antipathy to every other Christian church, but especially the "united Greek; next, the person is to be carefully disjoined from the office of the priest; then they have no fewer than ninety-one holy days, on which all labour ceases: they keep one hundred and ninety-five fast-days, varying in austerity; for instance, no meat is allowed on some of them, while on others abstinence from wine, oil, and butter is enforced: again, on some the use of black food, such as olives, is prohibited; and on others nothing may be eaten but bread: on some days it may be mixed with olives or onions, whilst on others mussels and fish may be added. Again, no orthodox Greek may read any books which are not printed in the Greek character. I need scarcely mention that image-worship is of flourishing growth; but it does not thrive more vigorously, I admit, than among the papists.

I must refer you to Von Hammer's "Constanti-

* Extract from a letter from Constantinople.

nople and the Bosphorus" for an account of the Greek churches here. The finest of them are the head patriarch's church, and that of the patriarch of Jerusalem in the Fanar quarter, and the suburban fane of St. Demetrius: the first two of these contain several specimens of the princely munificence of the Russian autocrat. The present patriarch, is the most reverend M. Anthimus, who has jurisdiction over eighty-five metropolitans, and four archbishops. The patriarch of Antioch is the most reverend M. Methodius, under whom are fourteen metropolitans in Asia Minor and Syria. M. Cyrillus is patriarch of Jerusalem, and chief pastor over the metropolitans of Ptolemais, Bethlehem, and Petra, and the bishops of Mount Sinai, Mount Tabor, Gaza, Lydda, Jaffa, Sebaste, Naplus, and Salt. M. Jerotheos is patriarch of Alexandria, to which is attached the bishopric of Lydia.

I attended the paschal solemnities observed in the patriarchal church last Easter eve: they lasted from midnight to four o'clock in the morning: the patriarch himself took the lead on the occasion, shifting himself repeatedly from his chair of state to his post behind the altar: he was assisted by a long retinue of deacons, secretaries, &c., as well as by certain officials called *aristarchi*, and also by the *logothet*, or representative of the *hospodars* of Wallachia. The church was full to overflowing. There was something very striking in that part of the solemnities where the patriarch steps forward with a lighted taper, and the whole congregation rush forward to light their own tapers from that one: the interior of the fane appeared at once in a blaze. I had taken the precaution of forwarding my card to his reverence; and, as he had the kindness to assign me a seat immediately opposite to his own, I had a full view of the entire proceedings. After the service was over, the patriarch invited me to his rooms, where the fast was broken by all present partaking of a cup of broth; and, as soon as that was disposed of, I had the honour, in common with the patriarch and the *logothet*, of being greeted with the salutation, "Christ is risen." Coffee and pipes were now introduced; and, after half-an-hour's agreeable chat, we took our leave; each of us greeting the patriarch with the same salutation, and being honoured in return with a couple of painted eggs.

The Greek liturgy is indescribably monotonous and tedious. Their churches have no organs, because they are accounted a papal invention, and no bells, as the use of them is not allowed by the Turkish authorities. The Greeks endeavour to make up by choristers or chanters for the absence of the former, and, as a substitute for the latter, send criers round the streets to summon the congregation to public worship: in the interior, however, the echo of blows falling upon two suspended planks calls the devout to prayers.

In point of intelligence the Greek occupies the foremost rank among the sultan's lieges: one cannot but lament his quickness of parts should be generally so misapplied. He is notorious for cunning, deceit, and mendacity: would that it were a redeeming feature in his character, that he is almost the only individual among those lieges who gives himself any concern about the interests of learning and science! Constantius, the ex-

patriarch, is the author of the best "Topography of Constantinople." I met with several well-educated medical practitioners among the Greek community; but what shall I say in favour of the Arnauts, Slavonians, Wallachians, Servians, and Russians? The first are bakers or bakers' men; the Slavonians are herdsmen, drovers, and thieves; and the Ionians a race of scoundrels and banditti. The Russians stand somewhat higher in the scale, being traders or merchants. Ө.

THE PATRISTIC USE OF THE TERM BAPTISM*.

THEY [the fathers] also used it to denote, comprehensively, the actual processes involved in conferring absolution; *e. g.*, if exorcism, divesting of clothing, immersion, unction, and robing in white, the pronouncement of certain words, and a benediction, were supposed to be involved in conferring a legal and valid absolution, then the term *βάπτισμα* was comprehensively used to include all these processes. Any part of the process that purified was also called by the same name. So Origen speaks of baptizing, *i. e.*, purifying with oil. And the apostolic constitutions speak of unction as a type of spiritual baptism, *i. e.*, spiritual purification.

The result or effect produced by these processes, or symbolized by them, they also denote by the word baptism or purification, *i. e.*, absolution, remission of sins. It is in this sense that Zonaras, in his Lexicon, defines baptism as being the remission of sins by water and the Spirit. This remission of sins was effected, in their view, not by any energy of the water in itself, but by some mysterious, sanctifying power given to it when the Spirit brooded upon it at the creation, or when Christ was baptized in it, or when the bishop or priest consecrated it, operating in concurrence with the energy of the Holy Spirit, who, according to a divine constitution, diffused and exerted his mighty energies in and through the water. In this way, in their view, was effected the baptism of the Holy Ghost; and the superiority of the baptism of Christ to that of John lay in the fact that John used the simple fluid water; but in that of Christ a compound fluid, so to speak, was employed, composed of sanctified water and the influence of the Holy Spirit. On no topic is the eloquence of Chrysostom so fervid as when he unfolds the purifying, nay, regenerating powers of this semi-material, semi-spiritual compound. As quick as the ocean extinguishes a spark that falls into it, so soon does this mighty compound extinguish the sins of the sinner that falls into it, and makes him pure as the angels and brilliant as the sunbeams of heaven. To symbolize this spotless whiteness of the soul thus miraculously and suddenly obtained, the baptized person was robed

* From "Baptism with reference to its Import and Modes;" by Edward Beecher, D.D. New York: Wiley, 1849. This is a valuable book. Abstractedly considered, the mode in which baptism is administered is of little importance; but it has assumed consequence through the controversies which have been raised upon it. The church of England wisely sanctions both immersion and sprinkling; but it is satisfactory to see the mass of proof that Dr. Beecher has accumulated in proof of the authority of sprinkling.—Ed.

in purest white. His being stripped perfectly naked before immersion was designed to give to the miraculous energies of the fluid full scope to penetrate every part of body and soul. And, in the opinion of some of the fathers, these waters also had a miraculous power even to heal bodily disease, of which they give as some examples, as true, no doubt, as all other of the lying wonders of that age of fraud and delusion. The word baptism, used in this sense, denoted not merely a transient act, but a permanent and abiding moral change effected by the rite. The soul was conceived of as invested in a robe of spotless purity. Hence baptism is likened to spiritual robes; and the fathers speak of putting on the baptism of Christ, and of preserving their baptism unspotted. Origen preferred the baptism of blood to that of water and the Spirit, because few keep this unspotted till death; but the purity gained by the baptism of a bloody death is polluted no more. The leading idea in this usage of the word is a permanent state or character of purity, and not the act of immersion at all. Indeed, what sense is there in such an expression as keeping the act of immersion unspotted till death? The act is soon over, and all possibility of polluting or making it pure is passed by. And yet Dr. Carson again and again asserts that baptism always denotes the mode of an act, and nothing else.

The word baptism is also used as the appropriate name of the rite of Christian baptism. In this case it approximates in its use towards a proper name, or a technical term; *i. e.*, the attention of the mind is abstracted from the meaning of the word, though it is in fact significant, and is fixed upon the rite for which it stands. Thus, to speak of the purification of baptism would not be tautology, but would denote the purification effected by the rite bearing that name.

Finally, the fathers gave the name baptism to any transaction regarded by them either as typifying baptism, or producing similar effects; *e. g.*, when Elisha raised the axe out of the water by throwing in a stick, Ambrose regards it as a baptism, because, as the axe was immersed in the water, so was the sinner in sin, and as the stick raised the axe out of the water, so does baptism, *i. e.*, remission of sins, raise a sinner out of his sins. The stick, according to him, is, of course, a type of the cross of Christ. So when Moses, by throwing in the branches of a tree, made the bitter waters of Marah sweet, Ambrose regards it as another kind of baptism, because, as the branches made bitter waters sweet, so does baptism make sweet the bitterness of the human heart. Origen regards the passage of Elijah over Jordan, as he was taken up in a chariot of fire, as a wonderful baptism, because he thus passed over Jordan, and went to heaven; and baptism does something like this for the pardoned soul. Passing through the Red Sea was a baptism, because it purified the Israelites, and drowned Pharaoh, by immersion, just as the rite of baptism purifies Christians, and leaves Satan and the old man immersed and strangled in the baptismal pool. The flood was a baptism, because it purified and saved Noah and his family, and also purified the world, and immersed and strangled the enemies of God, just as the rite of baptism purifies all who come by it into the ark,

i. e., the church; and as the waters of the flood immersed, strangled, and purged off the wicked, so will an eternal baptism of fire purge out the wicked from the kingdom of God. They are the chaff, to be burnt up with unquenchable fire, when the Redeemer thoroughly purges his floor.

Hence, in the days of the fathers, the narrow view that *Baptizatio* means only to immerse, had no being. The great idea before their minds was purification or absolution. This they applied to means of purification, or a system of purification, or to the processes involved in being purified, or to the supposed result of these processes, or to the rites viewed as an ordinance of Christ, or to any supposed or real typical transaction producing what they deemed similar effects.

SANATORY MAXIMS*.

THE OUTWARD PURITY OF OUR PERSONS.

The care of our persons is not only a duty, but a pleasure: it is one equally enforced by the dictates of prudence, the laws of decency, and the commands of God. These are, however, especially in the case of the poorer classes of the community, too often disregarded. The results of this neglect soon show themselves, not only in a disregard of moral and religious duties (since there is a certain and intimate connexion between the inward purity of the mind and the outward purity of the person), but in the utter neglect of all comfort, and the certain origin of disease.

The insensible perspiration, which is constantly escaping from the skin of all healthy persons, is essential to their health. When this is checked, many diseases arise. The cleanliness of the skin, therefore, is of the highest importance to health; but this wholesome state of the skin is deranged as soon as its pores are closed up by dirt. This secretion, it is observed by an eminent physician†, by being allowed to remain on the skin itself, or on the clothes which cover it, becomes not only offensive, but highly irritating, and productive of a great variety of loathsome and distressing eruptions. I do not hesitate to declare, from repeated and careful observation, that the habits of too many of the poor promote and foster various errors of negligence and omission, which not only render poverty more distressing and degrading, but which also tend to perpetuate it, and at the same time render it more exposed to the attacks and ravages of disease. The remedy for these evils consists in the more regular application of cold—or, still better, warm—water to the surface of the body. This cheap and universal fluid is within the reach of all persons; and there is no doubt that, by its regular and constant application, the best results to the true pleasures of life are certain to arise. The body is rendered more healthy, the spirits more elastic, the whole frame of our minds improved. And if, when we are thus applying water to the surface of our bodies, the application is further periodically extended to the floors and walls of our rooms, still greater

* From "The Reader." By C. W. Johnson, esq. London: Ridgway. 1848. We think this book may be usefully introduced into schools.—Ed.

† "Dr. T. Hodgkin on Health," p. 25.

advantages always arise in still more rapidly promoting these pleasures, especially if, in the periodical application of the water to the walls and ceilings of our rooms, we took the pains to add to it a portion of lime or whitening; for by this means the general cleanliness of our persons and clothes is materially promoted, diseases still more effectually banished, and, from the whiteness thus imparted to our rooms, more light is given to our dwellings. The advantages of light I shall endeavour to show, add to the health of the body, and, consequently, to the true enjoyment of life.

HOUSEHOLD CLEANLINESS.

It is idle to expect that those who neglect the cleanliness of their houses can be either healthy in body or in mind. Dirt is ever the forerunner of disease; and the dirty, the drunkard, and the dissolute are sworn friends. Those whose minds are depraved always hate cleanliness. The keepers of the English prisons, who have to cleanse the persons of all the rogues and vagabonds who are committed to their care, all agree in testifying that the washing which these have to undergo is regarded by such persons as the greatest punishment of all that they experience during their confinement. They are willing to part with their liberty and anything else rather than the dirt in which they are encrusted. Such people are commonly found living in dark and filthy places; and darkness not only tends to increase the difficulty of removing dirt, but the want of light causes persons who live without it to be unhealthy. "The more dark corners you have in dwelling-houses," observed, on a recent occasion, an eminent surgeon, "the greater is the amount of dirt and filth. I consider the influence of light the most important during childhood, because it directly influences the physical development. The amount of disease," he added, "in light rooms, as compared with that in dark rooms, is always much less*."

* The evidence on the bad effect of dark places on health is very strong. "During a practice of thirty years in a densely-populated neighbourhood," said Mr. N. B. Ward (1 Sanatory Report, vol. i., p. 41), "my attention has been repeatedly drawn to the influence of light, not only as a most efficient means of preventing disease, but likewise as tending materially to render disease milder where it occurs, and more amenable to medical and other treatment. Dupuytren (I think) relates the case of a lady whose maladies had baffled the skill of the most eminent practitioners. The lady resided in a dark room (into which the sun never shone), in one of the narrow streets of Paris. After a careful examination, Dupuytren was led to refer her complaints to the absence of light, and recommended her removal to a more cheerful situation. This change was followed by the most beneficial results: all her complaints vanished. Sir James Wyllie has given a remarkable instance of the influence of light. He states, that the cases of disease on the dark side of an extensive barrack, at St. Petersburg, have been uniformly, for many years, in the proportion of three to one to those on the side exposed to a strong light. The experiments of Dr. Edwards are conclusive. He has shown that, if tadpoles are nourished with proper food, and exposed to the constantly-renewed contact of water (so that their beneficial respiration may be maintained), but are entirely deprived of light, their growth continues, but their metamorphosis into the condition of air-breathing animals is arrested, and they remain in the form of large tadpoles. Dr. Edwards also observes that persons who live in caves and cellars, or in very dark and narrow streets, are apt to produce deformed children; and that men who work in mines are liable to disease and deformity beyond what the simple closeness of the air would be likely to produce."

The increase of household cleanliness always advances the health of the inmates. There are several well-known instances of this result. The health of our brave British sailors has in this way been much improved. The ravages of the scurvy were very greatly reduced as soon as greater cleanliness and better ventilation were accomplished in our ships. As soon as our great towns became more cleanly the plague ceased to visit them; and, if fevers do occasionally visit such crowded places, the attack is almost always commenced in the dirtiest streets and in the most ill-cleansed localities.

Let the pupil, then, carefully remember that it will not be possible to enjoy a healthy frame of body or of mind without a patient and strict regard to personal and household cleanliness. The experience of all persons and of all nations will tell him this. Nations in a state of barbarism are ever negligent of their persons and their dwellings. The first symptom of their improving condition is pretty certain to consist in an increased attention to cleanliness.

THE AIR WE BREATHE.

We cannot value too highly the free use of good air. In close rooms air becomes very speedily too highly heated, and unfit for breathing. It is not only injured by the breathing of animals, but by the burning of candles, by fires, by the presence of bad smells, and from various other causes. If our rooms could be made as air-tight as by our utmost efforts we sometimes endeavour to make them, the vital air, or portion of common air fit for breathing, would soon be consumed, and death by suffocation must result. But, as our rooms are not air-tight, as air will find its way into them in spite of our utmost efforts, it is seldom that we hear of any person being suffocated from being confined in a close room. Yet instances have occurred in many very memorable cases, as in persons confined in mines, or in diving-bells, whose machinery has become defective. But, although we are not met at every turn by such cases of rapid death from impure air, yet the slow, equally sure, and fatal result of breathing an impure air, would hardly, with common attention, escape our notice. If we did but think of these things, we should be less negligent in the regulation of the windows and doors of our dwellings*.

"If then," remarks an eminent English physician†, "we consider how large a portion of the divine moral law relates to our duty to our neighbours, and how much filthy habits are injurious to them, as well as to ourselves if we unhappily adopt them, we surely need feel no hesitation in admitting the truth of the remark, that cleanliness is next to godliness." And, further, we may well remember with advantage, that it is difficult long to preserve that degree of cleanliness or healthiness on which depends so much of the true happiness of life, if we from idleness or carelessness breathe constantly an atmosphere already breathed

* It might increase our care to preserve the purity of the air in which we live, if we remember the large and constant supply which every person requires to preserve life. It has been found that every person breathes, on an average, 666 cubic feet of air during 24 hours. That is, a person confined in an air-tight room, 10 feet square and nearly 7 feet high, would in about 24 hours consume the whole air which it contained.

† Dr. Hodgkin, p. 17.

by other persons, or made unwholesome with the noxious smells and gases of putrefying animal and vegetable remains*.

GOOD WATER.

How much good do we all derive from an abundant supply of wholesome water! Mankind have, in all ages, been aware of its value. The founders of the chief towns and cities of antiquity paid the greatest attention to this great necessity of life. They well knew its value, for without water neither cleanliness or health, or even life, could be preserved. They were careful, therefore, to place their towns either on the banks of copious rivers, near to abundant springs; or if they did place them at a distance from these, the remains of their gigantic aqueducts and tanks tell the passing traveller the pains which bygone generations bestowed in the guiding the water of distant springs near to their dwellings, and in the storing of rain-water. In our times, we seem to pay more attention to the quantity of the water with which we are supplied than to its purity. What we are so publicly careless of, we also privately disregard. We are too often at best content with the use of water obtained from wells, water which is ever of various degrees of hardness, and is at once less wholesome and much less economical than soft water. Every washerwoman is aware of this: every brewer of beer, every maker of tea, can attest the fact that the softer the water the stronger is the beverage produced. But the evil does not always end here: in some places a very bad water is used—that from stagnant ponds, or wells fed only with marsh or bog water. The very taste of such water betrays its origin. It has a peculiar flavour, indicating the presence of various gases, which even boiling it does not entirely remove. It is around the dwellings of the consumers of such water that intermittent fevers, or other epidemic disorders, are pretty certain to be found lurking. It is with such water that the worst ague districts of England are supplied. The remedy is easy: in most places deeper wells would hardly fail to reach purer springs, whose waters at least are free from the various impurities of stagnant pools. In any case, however, rain-water may be had in sufficient quantities for the domestic use of the inhabitants of every house. Rain-water, too, as it

falls upon the roof of a house, is the purest and best of all waters. It is the best and most copious in its amount from a slated roof; for slates are not only cleaner than either thatch or tiles, but they do not absorb any of the rain-water that falls on them. The purity of rain-water is readily insured by causing it to flow in its way to the tank (which is generally made too small) through a little coarse white sand, which strains out the soot, leaves, and other matters which would otherwise, by putrefying in the water, render it impure, and consequently not fit for drinking or for culinary purposes*.

Let the young reader carefully treasure up in his mind these facts: let him never forget the great truth, that, of all the necessities of life and of good health, nothing is more essential than good water; and that, if that is not to be had in a tolerably pure state, all other efforts to promote health and comfort are vain.

Miscellaneous.

THE UNITED CHURCH OF ENGLAND AND IRELAND.—The church in England I reverence as the religious hope not only of England and the empire, but of the whole world. When I see that, while the reformation of the continent has almost perished in its own weakness, the church of England is renovating its energies, and, as it were, preparing itself for some great and wide-spread struggle in the support and extension of genuine religion, I look to England as the chosen instrument of the religious improvement of mankind, and its church as the fortress, in which its religious powers are concentrated for the general benefit of the species. But, if the church of England be the fortress, that of Ireland is the main outwork, which is more immediately opposed to the assaults of the Romanists. England will, probably, not be without a participation in the struggle; but the chief onset has been made, and will continue to be made, in Ireland.—*Rev. Dr. Miller.*

* I will here repeat what I have in another place ("Rural Spelling Book," p. 42) had occasion to remark upon this very important head, since the extent and quality of the supply in England of rain-water are much too rarely considered. It is well known that some waters are called "hard," and are unfitted for the purposes of washing and brewing. This is owing to such waters holding, dissolved in them, either chalk or gypsum (carbonate of lime and sulphate of lime), either of which, by decomposing, renders more expensive the use of the soap, and materially retards the extraction of the saccharine matter from malt. Rain-water, from the total absence of these two substances, is the "softest" and best of all water for washing and brewing; and if proper care is taken in its collection and storing in tanks, no family need be without an abundant supply of it; for it has been determined that sufficient rain falls on every house in England for the use of its inhabitants. Although this varies in amount in different districts, yet the average annual depth which falls in England is about 24 inches, or more than 12 gallons upon every square foot of the roof (a gallon contains 277·274 inches); so that, supposing the roof to be 15 feet square only, more than 2,800 gallons of water, or about 8 gallons per day, fall upon it in rain every year.

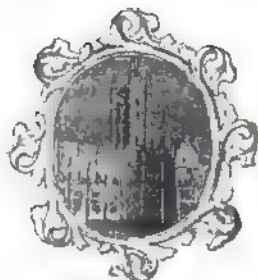
* The effect of the long-continued breathing of air, thus made impure by the breathing of other persons, is speedily shown by the unhealthy appearance, the lowness of spirits, the loss of appetite, and state of indigestion of those thus situated. Still more decided are the ill-effects of breathing air contaminated by the presence of various gases emitted during the putrefaction of animal and vegetable substances. Of all these pernicious gases the sulphuretted hydrogen is perhaps the most noxious. It is emitted in almost all badly drained and foul places. Its presence may be often indicated by the silver in a house becoming tarnished, much in the same way as when a silver spoon is used with an egg: in fact, the intolerable smell emitted from a rotten egg is owing to this gas abounding in it. Its presence is readily detected in stagnant drains, cesspools, and sewers; and many fatal accidents have, in consequence, arisen to the workmen employed in such places. It is, even when considerably diluted with the common atmospheric air, exceedingly pernicious to those who breathe it. Small birds die in such an atmosphere immediately. The bird-fanciers of London cannot keep them near those places where this gas is emitted from ill-drained localities. It is but a few years since that a lady lost her life in Paris by going into a bath that had been artificially charged with this gas.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

N o. 750.—FEBRUARY 24, 1849.



(The Rialto.)

THE RIALTO, AT VENICE.

BRIDGES are among the most useful structures raised by the hand of art. In the earliest ages they were of rude construction: the accident of nature would present a model; a fallen tree or a wave-worn cavern would frequently form a natural bridge; and the first of more elaborate character

that men composed would be of lintels of stone or wood, either of length sufficient to stretch from bank to bank, or supported by pieces or parts placed in the bed of the stream. Civilization must have far advanced before bridges at all approaching to the splendid edifices which we now admire could have been erected.

One of the most celebrated bridges in the world

though of late years frequently surpassed, is the Rialto, at Venice. In that remarkable city there are said to be nearly 500 of different sizes over its numerous canals. The chief of these, called the "Rialto," has been considered a master-piece of art. It was built from 1588 to 1591, after a design of Michael Angelo. It consists of one flat and bold arch, nearly of 100 feet span, and but 23 above the water. The breadth of this bridge, which is 43 feet, is divided by two rows of shops into three narrow streets, that in the middle being the widest; and there is in the centre an open archway, by which the three streets communicate with one another. At each end of the Rialto is an ascent of 56 steps: the view from its summit is very lively and magnificent. The whole exterior of the shops and the bridge is of marble. The foundation extends 90 feet, and rests upon 12,000 elm piles. This structure cost the republic 250,000 ducats.

THE FERN FAMILY.

How much that is beautiful in creation lies among the minute! It is as though the all-wise Creator had observed in his creative system the rule which from the sacred volume we learn he has observed in a dispensation of a different order, and, in the inspired words, "bestowed more abundant honour upon those parts which lacked;" that thus there should be no schism among created things; that the haughty poplar should not have to say to the humble fern-plant, "I am more wonderful than thou;" as if also to show that infinite wisdom is extensive in both directions, and that to it an universe and a microscopic converva, a forest and a fern, are all one. What lessons of wisdom, of exhaustless skill in design, and of wondrous beauty in effect, may not be drawn from apparently the most insignificant objects in nature by the mind which will read these lessons aright! But the common eye is captivated with great things, to the neglect of the small; and, although the microscope is effecting a salutary reformation in this respect, still the tendency continues strong towards an exclusive admiration of the more conspicuous objects of creation, to the entire forgetfulness of the less obtrusive. The fern family is at once great and small. Its elegant fronds wave on stately stems in the scented air of the tropics; and its delicate pinnacles press their tiny faces against the wet windows of the drawing-room fernery. I therefore trust that I shall be able to interest both classes of readers by a brief sketch of its natural history.

Every schoolboy knows that ferns are very strange plants; and I suppose every juvenile reader of this work has exercised his favourite pocket companion, the knife, upon their singular stems, anxious to discover what new hieroglyphic from nature's pencil the cross section will exhibit, and particularly curious to discover in those of the common brake the representation of "king Charles in the oak." Many a summer's afternoon have I spent cutting fern-stems on the brown mountains, and in a perpetual wonder at the strange marks exhibited by the cross section. The ferns are altogether

wonderful plants, in their formation, re-production, elegance, and mysterious character. Ferns belong to the division of plants named acrogens by botanists, some members of the alliance being among the most gigantic of this division of plants. The peculiar appearance they present on a cross section of the rhizoma, or root-stock, is due to a peculiar arrangement of the tissues composing it, which has none of the regular disposition of those in exogenous and endogenous plants. The leaves are commonly called "fronds," and are generally coiled up at first, unfolding in a graceful manner as development proceeds. They are most interesting in connection with the function of re-production. It is perhaps needless to state that ferns are flowerless plants; seeds therefore, if produced at all, must be formed by some very different process to the ordinary one found in flowering plants. In the ferns, then, a special provision for this end is discernible, singular to say, on the under side of the leaves. The spores or germs are here mysteriously formed, contained in little cases, which seem to be placed upon the veins which cross this surface of the leaf. Sometimes the germs are produced, not on the surface, but actually on the edge of the leaves! The whole subject of the formation of these spores, of their fertilization, if requisite, and of the exact nature of the case in which they are contained, is buried in mystery. A very extraordinary fact, however, is that ferns have an extreme tendency to become viviparous; that is, to produce young living plants from their leaves. I have seen some splendid specimens of exotic ferns, the leaves of which were fringed with young plants, growing from their edges. The singular spectacle such a plant exhibits may be readily conceived; and somewhat reminds us of the marsupials among animals, such as the kangaroo, only that the young ferns are stationary within the sheltering embrace of the spore-case, while the young marsupials wander out of their warm home, the mother's pouch. The entire number of species in this family is stated to be about two thousand. Thirty-six are said to be distinguishable in the British Flora. In Great Britain the proportion they bear to the other plants is about $\frac{1}{10}$ or $\frac{1}{11}$ of the whole number of flowering plants. But in other countries they are vastly more important members of the Flora; thus in Jamaica ferns are $\frac{1}{3}$ of the Flora. This is an exception; and on the other side, in Egypt, they fall lowest, only forming $\frac{1}{11}$.

Ferns are plants of curious habits. Sometimes they crown the barren mountain-top, where they form the only vegetation, beside a scanty, wiry grass; while, at others, they will be found in the dampest, densest, darkest regions of the woods, drinking up the congenial vapours, and rejoicing in the exuberant supply of liquid there found. Now they climb the precipitous rocks, flinging their elegant fronds into the free air, and basking in the warm sunshine; and again, the wanderer into the deep sea-caves will find them adorning those dark recesses, where perhaps the eye of man has never before fallen upon them, and where only the spent rays of daylight can ever shine upon them. Many of them love the vicinity of mountain rivers, and especially delight in climbing up and scrambling over the wet rocks, fringing a headlong cascade, where the fresh and living drops fall perpetually

upon the thirsty fronds, covering them with water-jewels. What ferry glories have I not seen among the wild rivers of Wales! Others, again, thrive only upon the bleakest shores, and are the only green things discernible amid surrounding sterility. Others grow "moored in the rifted rock," or in the still air of the yawning chasm, where life and limb are periled in their capture; and others peep from our hedge-rows, spread their curious forms over our rock-work, clothe in green robes our crumbling bridges, or ornament our ruined abbeys. In a word, they spring up in every hole and corner almost, that we can well mention.

Perhaps one of the most beautiful ferns we possess is the *osmunda regalis*, called in the poetical language of the botanist Withering, the "Flower-crowned prince of English ferns." Every visitor to the western highlands, and particularly to the neighbourhood of the different lochs, must remember the peculiar charm which this beautiful plant gives to the landscape. In many of these places it attains the luxuriant height of eight feet, growing in greatest abundance by the edge of the water-courses; its long fronds elegantly drooping over the crystal waters, and plunging their long masses of seed beneath their surface. Mr. Newman, the author of a valued and interesting work on this family, says that *osmunda regalis* flourishes in the greatest profusion in the vicinity of the far-famed lakes of Killarney. He relates an interesting anecdote of sir Walter Scott, in connection with this elegant plant. One of the Killarney boatmen, employed by sir Walter, on the occasion of his visit to this much-frequented locality, told Mr. Newman that sir Walter scarcely uttered a syllable in praise of the scenery until he arrived at a particular spot where the *osmunda regalis* grew. Here he stopped the rowers, and in much delight exclaimed, "This is worth coming to see." No doubt the immense number and size of the pendant fronds were the chief objects which attracted his attention, not much to the gratification of his unlettered companions. Another fern with which the name of Scott is connected is the beautiful lady-fern. The following lines will probably be well remembered:

"Where the copse-wood is the greenest,
Where the fountain glistens abnest,
Where the morning dew lies longest,
There the lady-fern grows strongest."

So fragile is the plant thus immortalized that it droops and withers almost as soon as it is gathered. It generally grows near water-courses. Mr. Newman mentions that the *trichomanes*, a fern not to be found in this island at all, and probably not elsewhere in Europe, exists in great profusion near the Turk waterfall at the Killarney lakes. He gathered a specimen growing under the vaulting waters at some little peril, and with soaking shoes. A pretty fern, well known to many to whom botany is unknown, is the maiden-hair. It is found plentifully on many sea-coasts, or clothing moist and silent caves thereby. Often, also, it flourishes upon perpendicular rocks, where its curling fronds and graceful aspect form a very pleasing object to behold. It is stated that in the southern isles of Arran this little fern is collected, and infused by the poor inhabitants as a

substitute for tea. Of the qualities of the infusion we are ignorant. We must not pass unheeded by even the common brake, as the southrons call it, or *bracken*, as it is called in the north. This fern serves some useful economical purposes. In Wales it grows in great abundance, and is cut down in the summer by the cottiers in large quantities. As it contains a considerable amount of alkali, it is piled in stacks, and burnt. When it has burnt to ashes, salt water is thrown upon them, and they are made into a soft mass, which is then divided into balls of a certain size, dried and kept for use. These balls are often sold at the rate of from 8d. to 8d. a dozen: they are valuable in the laundry. When to be used they are heated to a red heat in the fire, and then cast into a tub of water: the alkali dissolves out, and a strong lizivium of potash is the result. This fern forms an admirable pecking material for fish and fruit, not undergoing decomposition, like straw, in consequence of the tannin it is said to contain. It is also employed as a litter for stables, and as thatching for houses; for which office the last-mentioned peculiarity appears well to adapt it. Its technical name is *pteris aquilina*, so called from the poetical conception of its section exhibiting the image of a spread eagle. The brake is the Spartan among the ferns; for it naturally prefers the meanest and coarsest diet, and the most rude habitation. The mysterious properties of fern-seed are perhaps not universally known. Let it be said, then, that it is reported to confer invisibility upon its fortunate possessor. The seed of the pretty crescent-leaved fern called the moonwort, or moon-flower, has properties, so it is said, equally miraculous, and had a great reputation for loosing the padlocks off the feet of unhappy chargers who wandered near its abode. Whether, however, in this case, the moonwort is not rather unjustly celebrated, I leave to others to decide. Various other magical properties were formerly attributed to these plants; a circumstance the origin of which we may probably be right in attributing to the singular and anomalous aspect and character of ferns. The pretty fern, called the "hart's-tongue," I have lately seen introduced by the flower-venders of the metropolis; and it deserves the honour.

Let me allude, for a short time, to the exotic ferns. Here, as in so many other instances in the vegetable kingdom, we rise from the minute and insignificant to the great and majestic. We no longer see the ferns in their humble and lowly form, but in their glory, the glory of the tropics. Ferns are never known in our northern latitudes to attain the character of trees. But it is a singular, and not very explicable fact, that some of the arborescent members of this family, thrive well at the southernmost parts of Van Diemen's Island, and even at Dusky Bay, in New Zealand; yet they have in no case been found beyond the northern tropic. It is difficult to find an explanation of this fact, unless perhaps, in consequence of the large water surface of the southern hemisphere, a greater equability of temperature is secured. Tierra del Fuego presents us with a remarkable instance of equable temperature, and, although the average temperature is actually only from 41° to 42° of Fahrenheit, Mr. Darwin states that vegetation is luxuriant, and that large and

elegant tree-ferns are numerous. In Auckland Islands, according to Dr. Dieffenbach, the ferns grow in surprising luxuriance, some of them having trunks as lofty and as thick as ordinary trees. In Australia ferns also grow in great luxuriance. Mr. Darwin, in exploring a ravine near Hobart's Town, on the sides of Mount Wellington, writes: "In some of the dampest ravines tree-ferns flourished in an extraordinary manner. I saw one which must have been at least twenty feet high to the base of its fronds; and it was in girth exactly six feet. The fronds, forming the most elegant parasols, produced a gloomy shade, like that of the first hour of the night." In Java, the celebrated botanist Blume found fern-trees yet more lofty than these, even reaching the height of forty feet, and adding all the grace of the comely palm-tree to the landscape. In the Brazils and in many tropical islands tree-ferns attain their maximum beauty, and become the most elegant ornaments of the forest, where the humid atmosphere appears to foster all their charms. It would be indeed difficult at a distance to distinguish fern-trees from palm-trees, as, like them, they bear a gorgeous plume of beautiful foliage on the summit of a slender, tapering stem, which stoops to salute every breeze. In many of the life-like forest pictures of Von Martius the arborescent ferns are second only in beauty of appearance to the noble palms to which he was so attached, and whose polished, heaven-piercing shafts he loves to introduce therein. The surface of the stem of tree-ferns is scarred in a curious manner by a number of lozenge-shaped depressions. Many of them are found fossil in the coal-measures of our own country; a circumstance which seems to favour the generally-received opinion as to the former tropical climate which appears to have prevailed in districts far north of the present boundaries of such regions. One of the drollest ferns is the celebrated Scythian lamb, the baranetz or barometz, of which such tales of marvel are current. "By cutting off the leaves, except a small portion of the stalk of a woolly-stemmed species," writes Dr. Lindley, "and turning it upside down, simple people have been persuaded that there existed in the deserts of Scythia creatures half animal, half plant."

Ferns possess but little economical importance in relation to the wants of mankind. Some are possessed of medicinal properties to a small extent. The French prepare a remedy they call *capillaire* from a decoction of a fern called the *capillus veneris*, which is reported to be a useful pectoral medicine. Some have the credit of being vermifuge. Several are eaten for food. Speaking of the Tasmanian fern-root, a recent traveller says: "Pigs feed upon this root where it has been turned up by the plough; and in sandy soils they will themselves turn up the earth in search of it. The aborigines roast it in the ashes, peel off its black skin with their teeth, and eat it with their roasted kangaroos, &c., in the same manner as Europeans eat bread. The root of the Tara-fern possesses much nutritive matter; yet it is to be observed that persons who have been reduced to the use of it, in long excursions through the bush, have become very weak, though it has prolonged life." The Brazilian negroes use the stalks of some species of fern, as we do cherry-tree branches,

for the purpose of forming tubes to their pipes. It has been already mentioned that their herat stems yield a tolerable supply of alkali.

I will suppose, now, that some of my readers may feel some interest in the ferns, to which they would be glad to give an experimental turn, and I can promise them an almost certainty of success. Should, however, any one feel disposed to question the fact, a simple experiment will answer his objections. Let him take an ordinary glass bottle, of clear glass, or a tall, wide-mouthed glass jar, at the bottom of which a hole or two ought to be drilled, to allow the escape of superfluous water. Fill the jar a little more than one-third with light sandy soil, placing a stratum of fine gravel lowest, and the soil on it. Plant any common fern in the latter, slightly watering it; then cover the mouth of the jar with a flat piece of glass, which may be cemented on so as hermetically to seal up the little plant, or nearly so. The fern will thrive luxuriantly; its delicate fronds will press up the sides in every direction, and in no lengthened period the jar will be full of the greenest and gracefulest vegetation. This is a fernery on the small case, after Mr. Ward's plan. But would any one have a whole conservatory in his drawing-room window, a living picture of tropical vegetation in a few square feet of space, let him get one of the "Ward's cases," now becoming so universal, and he will not be disappointed. Either in town or country the cases are delightful ornaments; and, for the pent-up, smoke-drowned inhabitant of murky cities, with whom even the cultivation of the grass on his grass-plot is a matter of the extremest difficulty, they are perfect treasures. If, among my readers, there be a mechanical turn, the apparatus is easily made. I will suppose, the case procured and stocked: every day produces fresh subject for admiration: the earth becomes clothed with a beautiful description of vegetation; the loveliest little ferns come up, the very mimics of the splendid forms of warmer climates; and minute mosses peep here and there to enliven the tiny forest with their presence. What is, perhaps, best of all, the plants take care of themselves: neglect them or not, they always welcome us with a smile, for ever fresh, green, luxuriant, happy. How much more rational an elegance than the oftentimes tawdry and vulgar things of art which are called drawing-room ornaments! Nor need any cottage be without the fernery: a pane or two boxed in on the inside, with a tin or zinc tray at the bottom, forms as capital a Ward's case as need be.

It has been a subject of much perplexity to inquire how the plants can live without water and fresh air; and I do not conceive that the right explanation of the latter point has yet been offered. The water is easily accounted for by the sight of one of the cases: the steaming windows show that it is thus condensed, and falls back to the earth again, performing an incessant round of duty, just as the waters of the great globe itself. The change or renewal of air has been generally accounted for by supposing that air permeates under the edges of the glass, and so continually supplies the wants of the inclosed vegetation. This may be partly true. But it has always been forgotten that there is within the apparatus an adequate cause in operation which entirely re-

moves the difficulty. It is well known that vegetation feeds on carbonic acid gas contained in the air. In a Ward's case, where the air is not renewed, all the carbonic acid would disappear, and the plants die if it were not restored. The substance called vegetable mould is in a continual process of decay: the mould in these "cases" is always decaying. In its decay it evolves carbonic acid. We have, therefore, an unremitting source of this gas in the case itself, and probably in quantities sufficiently great to meet altogether the wants of the vegetation within. The luxuriance of vegetation in such closed places seems to depend partly on an exclusion of the deleterious gases and particles of town air, and in a great measure also upon the genial, humid, and tranquil condition of the air in the case. Mr. Ward, to whom the emperor's reward for the discovery of a new pleasure would have been due had the time been, has a beautiful collection in his house, in Wellclose-square, London, on a scale large enough to admit visitors to enter the conservatory. And there appears no reason why large conservatories should not be constructed on this principle; the requisite precautions about doors, &c., being taken. As many of the ferns love the shade, the most window-tax-oppressed person in the world need not be without something green and vital about him amidst bricks, tiles, fogs, chimneys, and every other enemy to vegetation. Whispers of long-forgotten country things, of the pleasant faces of far distant sunny pastures, or of the subdued beauties of the green woods, may come out of the very tiniest fernery, placed in the very darkest window, blocked up by the very biggest houses, and smothered on all sides by a score of the most vehement chimneys. Let it not, therefore, be said that even the ferns, insignificant as they seem, if they can speak such language as this, were the Creator's useless gifts to man.

To bring the subject to a practical conclusion, I shall quote, for the benefit of my fern-loving readers, some useful directions, given by Mr. Newman in his work on "British Ferns," for raising them from seed: "The seeds should be first detached from the fronds by gently rubbing the masses of the thecae, and shaken on to a common dinner plate. Then having procured some light sandy earth, crumble it on the plate, and shake it about for a minute or two, when all the seeds will be found adhering to the little masses of earth. Spread this earth, as lightly as may be, over other light sandy or loamy earth, either in a garden or in a flower-pot, in-doors or out, always taking care very carefully to cover the seed with a bell-glass, or other glass cover, excluding as completely as possible all communication with the outer air. In a few weeks the young ferns will come up abundantly." It is right to add that, although ferns appear to thrive best in-doors and in closed cases, yet a little attention as to their habits and natural inclinations for sunshine or shade will, in the country, ensure a very pleasing collection of plants in the out-of-door fernery, which may be prettily formed upon natural or artificial rock-work. The great secret in their cultivation, as a general rule, lies in the watering—plenty of it, and in a soft shower.

In the study of the least important of all the works of God, even either with reference to their

size or consequence to the rest of the creation, the mind of the Christian may ever enjoy a pure and wholesome pleasure. It can be compared to nothing more closely than to that mingled feeling of pride, admiration, and gratification which a child feels when shown the work of an earthly parent. In this, no man of the world can participate; for it is not only an intellectual but a sanctified pleasure. And this is the frame of mind I desire every reader should bring to the perusal of such articles as these which treat of the great Creator's handiwork. When this is the case, not a leaf of the forest but may tell of the wonders of its birth and functions, and the oft-quoted words of the poet may in their highest sense be realized—

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

R. E.

TEMPORARY ASYLUM FOR INVALID GENTLEWOMEN.

"The world's a scene of sickness, where each heart
Knows its own anguish and unrest;
The truest wisdom, there, and noblest art,
Is his who skills of comfort best;
Whom by the softest step, and gentlest tone,
Enfeebled spirits own,
And love to smile the languid eye,
When, like an angel's wing, they feel him passing by."
KEATS.

To build an hospital in former days was the work of one man; and it was not thought too much for one alone to accomplish. The same may be said of founding schools, alms-houses, and public charities in general. In our days the reverse is the case: charity is diffusive, not concentrated. Noble endowments are rarely heard of; but numerous gifts are bestowed in smaller sums, which collectively form an effective aggregate. It would be idle to speculate on the comparative good or evil produced by this change on the general tone of society: one would rather regard it as a feature of the times, as an indication that a spirit of life and energy has become general in every rank of society.

It is to be lamented that high patronage is considered more indispensable in carrying out works of charity than is consistent with the principle of giving for the love of him, "who though he was rich, yet for our sakes became poor, that we through his poverty might be rich;" and also that "the left hand" is more fully acquainted with what "the right hand doeth" than the scripture rule would justify.

Yet much good is, unquestionably, done in spite of these evils; and the knowledge of the wants and sufferings of the poor, thus brought immediately before those who would otherwise be ignorant of them, must prove a mutual blessing.

But there is a class far above the lower orders of society, whose wants are equally pressing, but more difficult to discover or relieve. I refer to those who have once enjoyed the comforts and refinements of life, but who, from adverse circumstances, have sunk below the position they once occupied. These remarks apply particularly to ladies, who, through ignorance of business, often

become the dupes of designing persons, by whom they are deprived of their property. Many widows and orphans, left amply provided for, are not unfrequently thus suddenly deprived of the means of support. So few channels are open in England, by which ladies can maintain themselves without loss of caste, that the general resource for such parties is to undertake the work of educating others; and for this work how few are truly qualified!

Some, who are conscious of their deficiencies, seek a precarious livelihood by becoming the apprentices of milliners and mantua-makers. The societies established to assist this class find that a large number of young women so engaged are the daughters of officers, clergymen, barristers, and bankers.

The sufferers I have described are not fit objects for public charity: they would shrink from exposure, and rather endure greater hardships than this more cutting trial. Very few societies even recognize their claim to sympathy, though a better spirit is gradually manifesting itself; and, without "fretting the sore wound it cannot hope to heal," is striving to raise as well as protect the fallen.

The Governess Society, in all its various branches, stands foremost amongst these, and especially in the formation of a college in which the highest and most solid education is given to those who shall hereafter become, through its means, the qualified educators of others.

But nothing has yet been efficiently done to meet the physical wants of gentlewomen whose limited means prevent them from obtaining the help they require in time of sickness. There are numerous persons, both in London and in the country, to whom the advantages possessed by the lower orders in our hospitals would be the greatest boon. Invaluable lives might be prolonged, acute and chronic diseases mitigated or cured, protracted expense avoided, and families relieved from trials under which they now hopelessly pine.

The arrangements for the poorer patients in our public institutions necessarily preclude those of refined habits from partaking of the same benefits. But where can we turn for similar buildings prepared for the admission, during illness, of ladies in narrow circumstances, or of those gentlewomen who are compelled to labour for their own support?

This consideration has strongly impressed the minds of many, to whom the wants of the middling classes are well known, with the importance of founding an asylum to meet the circumstances of such. They are prepared to hear that the times are bad, that many existing societies languish for want of more support, that there is every prospect of heavier claims upon us for our poor, that commercial distress is increasing, and that every one has numerous calls for their assistance. They are not only prepared to meet these objections, but to fling them back upon those who urge them, by telling them that these are the very arguments they mean to employ in support of their cause. Does not the commercial distress make it impossible for persons with large families to sustain the expense of protracted illness? How often are the hard-working curates

thus burdened, in addition to the claims of the people amongst whom they labour? How often are governesses, from over exertion, incapacitated from continuing their employments, and who, with the advantages the proposed institution would afford, might soon be enabled to resume them; whilst, situated as they now are, the fear of incurring debt is the greatest barrier to their restoration? Are there not, likewise, many ladies with very small incomes, barely enough to maintain them in health, who dare not call in medical aid for fear of the expense which it will occasion? Cases might be easily multiplied; but I would rather confirm these statements by mentioning the fact that some ladies have become patients in the public hospitals rather than incur debts from which they had no means of extricating themselves.

The commencement of the proposed undertaking will necessarily involve great difficulties; but it is hoped that, when the subject has once been fairly weighed by the public, these will not prove insuperable. It is to induce such consideration that a sketch of the plan is now brought forward.

It is proposed to take a large house in the immediate vicinity of London, into which ladies or gentlewomen in reduced circumstances may be received during time of sickness. They are to share the full benefits of the asylum, and to be provided with all the comforts adapted to their situation in life, for which they are to pay a small weekly sum. By a gentlemen's committee the management of the affairs of the institution will be conducted; whilst the superintendence of the domestic department, and of visiting the sick, will devolve on a committee of ladies. Patients will be admitted by them on the receipt of satisfactory testimonials.

Calculations have been obtained from the public hospitals with regard to the ordinary rate of expense for each patient. But, since much more subdivision of rooms, and greater comforts will be required than in those buildings, the outlay must be larger. It is reckoned that by a weekly payment from each inmate this institution, when in full operation, may become partly self-supporting. The purchase or hire of a suitable building, the furniture, and the providing of many things necessary to promote the comfort of invalids, will require a large sum; but for this an appeal is made to the benevolence of those to whom much is given. Will they withhold it, when they reflect on the blessing which such an asylum must prove to a large and important class of the community?

Some may ask, "How will these gentlewomen be able to pay the required sum during their residence in the institution?" To many this may be difficult; but, if board, lodging, medical advice, and medicines can be thus obtained at a small cost, may not many, whose own resources are insufficient, be enabled, through the kindness of friends, to share the benefit? It must be borne in mind that the asylum will not be a permanent but only a temporary abode for invalids, the length of their stay to be regulated by the medical attendant.

It is also proposed to establish a fund, under the management of the ladies' committee, to assist in the payments of those patients who cannot obtain other help, and in some cases to admit them gratuitously.

The minor details of the asylum are still under consideration, and it is hoped that a ready response from the public will soon enable the proposers of the plan to bring it into active operation. To those who know what bodily suffering is, even when mitigated by all the comforts which home and affluence afford, the claim of numberless fellow-creatures may be confidently urged who have to struggle through hardships and trials without these alleviations, and with minds often pressed down by the sense of increasing poverty and hopeless destitution.

How often the remembrance of the wants of others burdens the spirit in pain and weakness! and how gladly would it find repose in the reflection of having done something to lessen the load of human woe; and how cheering, at such seasons, the thought that, inasmuch as we have done it to one of the least of Christ's brethren on earth, he owns it as done to himself!

Dr. Ferguson has kindly offered his services as consulting physician to the asylum; and many other medical gentlemen have promised their aid.

Contributions are received by Messrs. Countts and Co., Strand, and Messrs. Jones Loyd and Co., Lothbury.

Any communications on the subject of this article may be addressed to A. B., to the care of the editor.

THE CONDUCT OF BELIEVERS IN CHRIST.

THEY acknowledge no other lord or master but Christ. They profess to serve the Lord Christ, and him only will they serve; for he has said, and they heartily acquiesce in his saying, "No man can serve two masters." They can take up the words of the prophet, and declare, "O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name." His word is their law, his precepts the rule of their life. In all their undertakings, in all their pleasures, in all their sorrows, they have a regard to the example which he has left them to follow; whilst, to all the advice and all the objections which their fellow-men may offer, their answer in effect is, that Christ is their master; and they cannot turn to the right hand or to the left, if by so doing they must deviate from their acknowledged subjection to him. Hence—

2. They obey him without reserve. Theirs is a willing service; for "the love of Christ constrains them:" as they acknowledge no other lord, so they show that their acknowledgment is sincere by yielding an entire obedience and submission to all that he calls upon them to do or suffer. They are convinced, moreover, that, unless they obey him in all things, they cannot be said to obey him in any thing; for it is written, "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." Therefore they would bring into captivity every thought, as well as every action, to the obedience of Christ. Wherever he leads them they follow; whether through the thorny

paths of self-denial and suffering, or by the still waters and the green pastures of gospel privileges. They have counted the cost: they know the conditions of their service: "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me;" and their daily inquiry is, "Lord, what wilt thou have me to do?" What I know not, do thou teach me: what I know, do thou enable me to practise. But further—

8. They follow Christ openly, in the face of the world. They would not, if they could, steal, as it were, into heaven unobserved, and as if they were ashamed of the service of Christ. No; their zeal for their Master's glory, their gratitude for the blessings purchased at so dear a price, and their love to the souls of men, forbid such a thought. They "are not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." They have experienced this power; they are made partakers of this salvation; and their desire is to extend his kingdom, and to magnify the riches of his grace. In endeavouring to do this, they may be looked upon, like Paul, as enthusiasts. But with them it is a little matter to incur the contempt of man; whereas they are afraid of his displeasure, who said, "Whosoever shall be ashamed of me and of my words, in this sinful and adulterous generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels." Whilst, as regards their own conduct, they would avoid the two extremes, and neither proclaim their religion on the housetop, nor from false modesty or any unworthy motive hide their light under a bushel, they nevertheless would so let their light shine before men, that others seeing their good works may be led to glorify their Father which is in heaven. In a word, it is their desire and aim to adorn the doctrine of God their Saviour in all things. They have "been bought with a price: they are not their own;" therefore they would "glorify God in their body and spirit, which are his."

4. They cleave to the Lord steadfastly when others forsake him. Their language is at such times that of Peter: "To whom shall we go? Thou hast the words of eternal life." While others in time of temptation or persecution fall away, they continue faithful. Like Noah, in the midst of abounding wickedness they are found righteous before God in their generation. And even when threatened with death by the violence of unbelievers, like Caleb, they still continue on the Lord's side. In the spirit of the apostle Paul they ask, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things they are more than conquerors through him that loved them. For they are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God which is in Christ Jesus their Lord." Such is the conduct of true believers generally; and such it is in purpose, and will, and desire universally: they long and strive to follow the Lord fully in thought, word, and deed.

* From "Sermons preached in the parish church, Edmonton," by rev. T. Tate. London: Bell. 1848. These sermons are published with the praiseworthy intention of building, or rather helping to build, a new church from the proceeds.—Ed.

THE SIGNS OF THE LORD'S APPROACH :

A Sermon,

BY THE REV. W. S. DUMERGUE,

Curate of Richmond, Surrey.

MATT. xxiv. 3.

'And as he sat upon the mount of Olives the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?'

WHEN a similar question was put to the Lord by certain Pharisees, who asked him when the kingdom of God should come, Jesus "answered them, and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there; for, behold, the kingdom of God is within you" (Luke xvii.). He forbade the Pharisees to seek after signs and wonders before they hailed the kingdom of God: he urged on them the seeking after his inward spiritual kingdom, the reign of his Spirit within them, which comes not with observation, giving notice beforehand; but like the wind, making a sound when it does come; "but thou canst not tell whence it cometh". The inward and spiritual kingdom of Christ is the first kingdom to be sought; and no sign is to be expected before that kingdom comes. But, when the disciples ask the question privately of the Lord, the disciples, who already were members of his kingdom spiritual, and who desired to know when his kingdom of glory should appear, and what should be the sign of his coming, Jesus did not repress their curiosity, nor forbid them seeking after a sign: he proceeded at once to answer their question: he pointed out to them what should be false signs, which should deceive, if possible, even the very elect; and he gave them a few veritable signs, which should ever be for the guidance of his people in every age, more especially for those who should be alive when the great day should come. But at the same time that the Saviour has given us many signs of his approach, he has distinctly told us that of that day and hour knoweth no man: the actual moment of his coming no one can predict with certainty: "Watch," said he; "for ye know not what hour your Lord doth come." The most prepared and the most expectant will be astonished at the suddenness of his appearing: "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

So far, however, from being forbidden to look into futurity, and to say from present passing events that the Lord's coming

draweth nigh, we are encouraged to mark the signs of the times with reference to that event. The evil servant who says, "My Lord delayeth his coming", is the servant who is reprehensible: the careless worldling, who says "All things continue as they were from the beginning of creation", is to be censured; and such scoffers there will continue to be till the very last days, we are informed; but we are told, on the other hand, to be looking for and hastening the coming of the day of God, and so careful to mark what are the real signs of the Lord's approach, that, when any of them appear, we may say it is near, even at the doors.

Humbly indeed we must speak on such a subject with caution, without dogmatizing. Our Lord's answer to the apostles' questions begins with, "Take heed that no man deceive you;" and he declares, in the course of his prophecy, that there should arise false Christs and false prophets, and deceivers, who should say, "Lo, here is Christ!" or, "Lo there." And the whole prophecy in this chapter has a great difficulty in it; part of the predictions doubtless referring to the destruction of Jerusalem, and part to the second advent. Two questions are asked by the apostles—first, "When shall these things be?" referring to the destruction of Jerusalem, which he had predicted in the preceding chapter; and the second question is, "What shall be the sign of thy coming, and of the end of the world?" And our Lord, without explaining that the destruction of Jerusalem and the time of his coming were two different events, proceeded to answer both these questions. And it is difficult to mark the point where he passes from one subject to the other; and some of the predictions may have had one accomplishment in the destruction of Jerusalem, and will have yet another in the great day of his coming. Nevertheless, there are enough signs not to be doubted of the second advent in this chapter, and in other prophecies of scripture; and there are sufficient events in the world at present, amounting to at least a partial fulfilment of these signs, to arrest our very earnest attention, beloved, and to stir us up to "stablish our hearts, because the coming of the Lord draweth nigh."

The first sign of the Lord's approach, in the present day, that we will mention, is—

I. The missionary spirit of the church.

In the 14th verse our Lord said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prophecy had a partial fulfilment in the destruction of Jerusalem, before which event the

gospel had been very extensively preached; but the time called here "the end" may probably mean the time of the second advent, and the preaching of the gospel to all nations, to a much greater extent than before Jerusalem's fall, be a precursor of the second advent. And let it be observed that it is not said there shall be a conversion of all nations to the gospel before the end, but a preaching of it for a witness. Some shall reject it, some receive it; but all shall have it offered. There are other prophecies, which intimate an enlargement of missionary effort somewhat previously to the second advent. Thus in Rev. xiv. 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." This angel is followed up by two other angels, announcing the fall and the punishment of Babylon; and then comes a vision of the Son of man, with a sickle in his hand, reaping the harvest of the earth. From hence it appears that a missionary spirit, and an enlargement of missionary exertions, shall be a precursor of the second advent.

To this subject may be referred also that prophecy in Dan. xii. 4, where we are told that in the time of the end "many shall run to and fro, and knowledge shall be increased." And surely such a passage is a correct representation of the character of these days: there never was a time when people ran to and fro, and knowledge was increased by such communication, more than in the present time. Whether the increase of intercourse be considered as merely social and political, and the increase of knowledge be of knowledge secular and scientific, these verses correctly describe the present day; in which, though there is not much profundity of thought and study, there is certainly a vast diffusion of knowledge, and a great activity of enterprise, and an application of science to practice, beyond any former period. But probably the knowledge here intended is religious knowledge—the knowledge of the glory of the Lord: this is the kind of knowledge that we should expect the prophecies of scripture to make mention of; and certainly many men run to and fro, to increase this knowledge: many more zealous missionaries go abroad to preach the gospel than any former period can boast; and this, we are told, is a sign that the time of the end is nigh; in other words, it is a sign of the Lord's approach—a revival of the spirit of John the Baptist, preparing the way of the Saviour.

II. As a second sign, we may mention the prevalent favourable disposition towards the Jews. Protestant Christians feel an interest for the conversion and restoration of Israel—an interest unknown for eighteen centuries, but now strong, fervent, prayerful, extending even to royalty itself, and answering precisely to that memorable prediction of the psalmist: 'Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come; for thy servants think upon her stones, and it pitieth them, to see her in the dust.' And, besides the desire for evangelizing the Jews, there is a prevalent spirit among mere politicians to show favour and toleration towards them: there is a cessation of persecution, not unknown even in the pope's dominions, towards the Jews. There is a position in society given to the Jew, in many countries, which he never had, perhaps, since the dispersion of that nation; and the Jewish mind generally has been greatly stirred, and the work of reformation has widely begun. And what if all this be an intimation that the set time is come to favour Zion? What if Israel be shortly restored to the land of his inheritance? Will not that be the time of the Lord's appearing? "The Jews shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). The time of Jerusalem, or the Jewish people, being trodden down of the Gentiles, seems to be drawing to a close: the Gentiles seem to desire it should. And, whatever tendency there is toward a restoration of the Jewish nation is, so far, a sign of the Lord's approach: the Lord's advent, the resurrection of the dead, and the restoration of the Jewish people, are events that, throughout prophecy, seem intended to be simultaneous*. To Daniel the prophet it was told: "At that time shall Michael (Jesus Christ) stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered, every one that shall be found within the book." The period of Israel's deliverance, then, shall be the period of Michael's appearing: Jerusalem then shall altogether cease to be trodden down. The times of the Gentiles shall be fulfilled: "the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob."

III. We may mention shortly another

* There of course will be a difference of opinion upon this point. We cannot ourselves hold it so clear as the author of this sermon.—Ed.

sign of the Saviour's approach—the great increase in the present day of the study of prophecy. Daniel was expressly informed that his last prophecy was to be sealed, even to the time of the end, and that, at the time of the end, the wise should understand. There shall be an understanding of his words by the wise—the Lord's people: "The wicked should do wickedly, and none of the wicked should understand; but the wise should understand." No one can doubt, who gives any attention to the subject, that prophetic language is very much better understood in the present day than in any former. The study of prophecy has been engaged in by men of acknowledged talent and piety and soberness of mind; and, indeed, a Christian is behind the age, if he do not undertake the study; and it is by no means the difficult study it used to be a very few years ago. This one thing is certain—that prophetic students have made sufficient progress in unravelling the scheme of prophecy to make several successful conjectures concerning near events. A most striking fact it is, that many of the great events upon the continent, during last year, were fully expected by the student of prophecy. The book of prophecy is not now a sealed book. Is this because the time of the end is come?

To pass on to other more prominent and public signs, we will mention as a fourth.

IV. The decline of the Turkman power.

Referring to Rev. xvi., we find that seven vials should be poured out before Babylon should be destroyed and the marriage of the Lamb take place; and that the sixth of these vials should be poured out upon the great river Euphrates, and the waters thereof be dried up, that the way of the kings of the east might be prepared. Who the kings of the east may be, is not generally agreed on by commentators; but the river Euphrates is generally considered to represent the Turkman power, which had its ancient capital at Bagdad, on the Euphrates. Prophetic students in the last century expected to see a gradual waning away of the vast Turkish empire, just such as we have seen in this century; no positive subjugation of it by another empire, but a gradual weakening of itself by internal rebellion, by the revolt of one vast province after another, Servia, Wallachia, Greece, Algiers, Egypt; the tributary streams turning into other channels, and so causing the mighty river to dry up. Every eastern traveller speaks of the weakness of the Mohammetan government, and the decay of energy and the decrease of population in the countries under Turkish sway. "The Ottoman empire," declared the cele-

brated French traveller, Lamartine, in 1830, "exists no more: it is a mere phantom: to prop it up into a temporary feeble strength would be labour lost." And he spoke of the pasha of Egypt and his son as the mainstay of it; and they, he said, were but splendid transitory meteors of the eastern sky, and their performances but "mirage of the desert." And have we not heard, my brethren, amongst the eventful news of the last year, that one of these personages is mad and the other dead? And shall we not say that herein is a further drying-up of the Euphrates; a withering of the arm of the false prophet, the eastern antichrist; another drop out of the dregs of the sixth vial, whose pouring out should precede the marriage of the Lamb?

V. I would speak of a sign connected with the western antichrist, the papacy. The altered aspect of the papacy is a sign of the times. Many of those who believe that the pope is the false prophet, and that Rome is the mystic Babylon of the revelation, believe also that before the final judgment upon that antichristian power a change in its aspect may be expected, a more full development as antichrist and the man of sin, a combination in some way or other with infidelity. It was the opinion of many that the papal empire was the beast under the seventh head; and that its eighth head was yet to appear, a different form in its constitution to be assumed before it should go into perdition. And nothing appears more likely to take place than an extensive change in the political relations of the papacy. And it is interesting to remark, at the present moment, that the most profound student of prophecy in the present day had published the opinion that in the final consumption of the papacy the city of Rome will not be the actual seat of the false prophet. Mr. Elliott expected to see the city of Rome destroyed by an awful conflagration, corresponding with the description in Rev. xviii.; after which the false prophet will still make war against the Lord; and his capture and destruction are not described till Rev. xix., at the immediate coming of the Lord in glory. Few things are more likely to happen than a change in the seat of the papacy; but the altered aspect of the papacy in general can hardly fail to have struck every attentive observer of the signs of the times. You see that system of despotism accommodating itself to the spirit of democracy. The encouragement of rebellion against protestant governments is nothing new in the devices of the papacy; but the encouragement of democracy, which we have seen it endue itself with, is a new aspect: the position which the present pope assumed from the first, as a dema-

gogue, was a novelty. The common cause which the popish priests made with the republicans, at the first instant of this last revolution, was a remarkable feature: the present readiness of infidel and republican France to invite the pope amongst them is still more so. It is not likely that the papacy will be immediately extinct: it is likely that its features will be changed. Its aspect is already altered: the eighth head of the beast may now be rising, and under that it will go into perdition. It will not deserve perdition a whit the less because of its changed aspect: its change is not a reformation; the church of Rome is not reformed: the pope, with all his political amendment, is religiously as idolatrous, as blasphemous, as opposed to God's truth, to religious liberty, to the circulation of the bible, as determined to maintain the impious false doctrines, of his church, as any of his predecessors. Babylon is not healed; and is it not to be feared that the amalgamation with democracy will be an amalgamation with its twin-sister infidelity? and so the last anti-christ shall appear whom "the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming".

VI. Take, as a sixth sign of the Lord's approach, the revolutionary heavings of the nations. Our Lord says, in ver. 29, that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven." Agreeably to the use of those emblems in prophetic language, the sun and moon and stars and heaven represent the ruling powers of the political world: their darkening and their falling mean the extinction of those powers: such events were to take place just before the appearance of the Son of man: have not such events begun abundantly to come to pass? The last vial of the seven, in Rev. xvi., was to produce "an earthquake such as was not since men were upon the earth, so mighty an earthquake and so great; and the great city was divided into three parts; and the cities of the nations fell". The learned writer, whom I have quoted before, expected this prophecy to be fulfilled in a revolution to overspread all the papal nations on the continent, beginning with France; and the effect of such revolutions to be not the division of great kingdoms into small, but the absorption of small kingdoms into great; so that the great city, or papal Europe, shall contain not ten divisions as formerly, but three parts. If the tendency of the present continental movements be towards the agglomeration instead of the division of kingdoms, the expectation

of that writer is fulfilling; and if it be true that we are under the seventh vial, beloved, then the time is short; the battle of that great day of God Almighty is near; the end of all those movements will be a gathering together of the powers of evil for one last presumptuous conflict with the Lord God Almighty. And the issue of this contest will be the appearance of the Lord Jesus Christ to take vengeance on his enemies, "red in his apparel, and his garments like him that treadeth in the winefat; yet speaking in righteousness, and mighty to save, introducing the year of his redeemed in the very day of his vengeance" (Isa. lxiii.).

Brethren, I presume not to say whether the signs of the times are sufficient to declare that that great day is indeed so nigh. Though set as a watchman upon the walls of Zion, I am not at liberty to pass by such subjects as these: I give you not my own conjectures: what I have said are no novelties of my own devising, but the deliberate opinions of many learned and godly, and also aged students of the prophetic scriptures; and, powerfully as they weigh upon my own mind, I place them before your minds that you may search and examine the case for yourselves; remembering that, while you are to take heed that no man deceive you, your Saviour has bidden you to observe the signs of the times, and to be ready for his appearing. There are indeed some signs, that shall precede the Saviour's coming, which as yet we do not see accomplishing. Let me instance one of these—the prominence of the Holy Land as the theatre of striking events. Dan. xi., and many other prophecies, point to the Holy Land as the scene of great warfare at the last: Jerusalem itself seems destined to be occupied by the last anti-christ for a time, and the valley of Jehoshaphat to be the scene of an awful destructive judgment at the appearing of the Lord; but, though we see no movement yet in the holy land or towards the holy land, and though other signs may yet appear without fulfilment, there is one more sign of the Lord's approach we will mention, which forbids any carnal security or unbelieving impatience because of their delay. What I mean is—

VII. The rapid succession of great and solemn events at the present time.

Prophecy leads us to expect that just previously to our Lord's appearing there will be a very rapid succession of signs and wonders. "Verily, I say unto you that this generation shall not pass till all these things be fulfilled," said our Lord (Matt. xxiv. 34). The right interpretation of these words—especially in the connection in which they occur in St.

Luke's record of the prophecy—is, that the generation in which the various signs shall begin shall not pass till all these signs be fulfilled. These signs, great and marvellous as they shall be, shall occupy but one generation; they shall follow rapidly one upon another, and all be crowded into the space of one generation. And has not one remarkable feature of the portentous year that has just closed upon us been the rapidity with which one event has succeeded another; the spreading, as if by an electric current, of one spirit from nation to nation; so that no one can look forward for a month, with any idea of what may take place, what new scenes of trouble and commotion may force itself into view? With the vast facilities of intercourse that are now in action, with the power of combination in which men have skilled themselves, how swiftly may all the intervening signs pass before us, and usher in the sign of the Son of man! how easily may all the grand events of the time of the end crowd into the space of this generation, and have their fulfilment all in the life of any one of us!

This is not the time for any one to say, "My Lord delayeth his coming." Anxiety and expectation occupy the heart of every thinking man: patience and joyful hope should pervade the soul of every Christian man. "Upon the earth is distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth:" this was what was prophesied should take place; and immediately afterwards it is added, And "then shall they see the Son of man coming in a cloud, with power and great glory:" this will be the soothing of the earth's distress; this the silencing of all her groans—Jesus coming as the tree of life, whose leaves shall be for the healing of the nations. O, let us learn to love his appearing and his kingdom: let us learn that prayer, that last prayer in scripture, "Even so, come, Lord Jesus;" let us, like the Lamb's wife, make ourselves ready: let us keep on the breastplate of faith and love, and for a helmet the hope of salvation: let us purify ourselves even as he is pure, walking in all holy conversation and godliness: let us work while it is day, as faithful and wise stewards, attending to our own work which the Lord hath given us, without quarrelling and contending with our fellow-servants: let us keep our lamps burning, and oil within them; our light shining before men, and inward grace supplying us continually, and renewing us day by day. Then shall our eyes see the king in his beauty, and our hearts may meditate ter-

ror: then each new sign and portent will be another excitement to our joy; and, while the world is in distress and perplexity, and while we ourselves may in temporal things share its troubles, we may look up and lift up our heads, for our redemption draweth nigh.

LESSONS OF BLAISE PASCAL*.

THE RESPONSIBILITIES OF THE FAITHFUL.—"They whom God has, by regeneration, freely redeemed from sin, which is a virtual annihilation (inasmuch as it is the very opposite of him who is the true source of being), in order to bestow upon them a place in his church, which is his temple, they, being thus gratuitously restored from non-existence to their original privileges in creation, and their proper place in God's universe, are under a double obligation to serve and honour him. As created beings they should fulfil their appointed destiny and improve the position assigned to them; and, as Christians, they ought unceasingly to aim to be worthy members of the body of Jesus Christ. Nay, more, when we see mere persons of the world seeking to discharge their duties with a kind of limited perfection—inasmuch as the perfection of the world itself is in some degree limited—the children of God ought surely to know no bounds to their purity and perfectness, since they form part of a body wholly divine and infinitely perfect. It is thus that our Saviour assigns no limit to his law of perfection, and proposes to us an infinite model in saying, "Be ye also perfect, as your Father in heaven is perfect." It follows, then, that it is a prejudicial, but a too common error among Christians, and even among those who make a profession of piety, to believe that there is a measure of perfection sufficient for safety, beyond which it is not necessary to aspire. It is an absolute evil to stop at any such point; and we shall assuredly fall below it, if we aim not to advance higher and higher" (Letter to Madame Perier, 1648).

PERSISTENCE.—"The perseverance of the

* From "Miscellaneous Writings of Pascal." The greater part unpublished heretofore in this country, and large portions from original MSS.; by George Pearce, esq., editor and translator of the "Provincial Letters of Pascal." Longman and Co. These two volumes furnish the opportunity of becoming intimately acquainted with the heart and spirit of one in respect of whom the editor remarks with much truth: "It was the will of God that Pascal should, far earlier than most other men, acquire that knowledge which as much transcends the petty attainments of earth, as the narrow limits of time are surpassed by the mighty spaces of eternity." It was of this great writer that the celebrated Boileau observed, when maintaining the superiority of the works of the ancients over those of the moderns: "I must make one reserve, and this in behalf of an author whom I conceive to have surpassed both ancients and moderns: it is Pascal." The editor and translator of these his miscellaneous writings has done them justice by the English clothing with which he has invested them; but he has done even more: he has, we conceive, rendered a still greater service than this to his fellow-countrymen, for he has enabled them to profit by the products of a master-mind, alike to be venerated for its scientific and its Christian enlightenment. Would that that enlightenment had proceeded further, and allowed Pascal to see all the errors of the Romish system!—Ed.

faithful is only the result of a continued supply of grace; and not of such grace as, when once imparted, ever after subsists of itself. This shows us our perpetual dependence upon divine mercy; for, if that be once suspended, we are instantly reduced to inefficiency and barrenness. Such, then, being our need, it is evident we should continually renew our endeavours to obtain these fresh supplies. For grace, once possessed, is only to be retained by the acquisition of more; in the same way as, if we attempt to enclose a certain portion of light, we find we hold nothing but darkness" (Letter to Madame Perier, 1648).

CONVERSION.—"The whole process you are undergoing is one of renovation. This novelty, which cannot be displeasing to God, as the 'old man' cannot be pleasing to him, differs from the novelties of earth. The things of this world, however new they may be, continually grow old; but those of the Spirit, the longer they last, possess more and more of novelty. 'Our old man perishes,' says St. Paul, 'yet the inward man is renewed day by day'; and it will be perfectly renewed only in eternity; where we shall sing, without ceasing, that new song of which David speaks, that is, the melody which proceeds from a renewed and loving spirit" (Letter to mademoiselle de Roannez).

THE DIVINE DISPENSATIONS.—"I have attained to the knowledge that in 'all events' there is matter for admiration; since the will of God is to be traced in all; and I never cease to praise him for the evident, the unceasing, and the undiminished manifestations of his favour" (Letter IV. to mademoiselle de Roannez).

CHRIST'S YOKE.—"Take," he says, my 'yoke upon you.' It is then no longer our yoke—it is his. It is *they*, therefore, who bear it. 'My yoke is easy and light.' It is light, however, only to him; and is rendered so by means of his divine power. I would say then to her" (an expression under which Pascal implies his fair correspondent) "she should remember that these her inquietudes do not arise from the good work that has been begun in her, but from the evil that yet remains in her heart, and that they ought to be continually decreasing. She should be like the child torn by rude violence from her mother's arms, who struggles to retain it: we should not charge the tender parent with the disturbance which her fond resistance occasions, but only the cruel ravishers of her babe in their ruthless efforts to tear it from her" (Letter VI. to mademoiselle de Roannez).

DEATH.—"Be it our part to regard death under that aspect of truth which the Holy Spirit hath revealed. * * We know that life, the life of a Christian, is a continual sacrifice, rendered complete only by death: we know that Jesus, on coming into the world, regarded and offered himself to God as an offering and a victim for the sacrifice; that his birth, his earthly existence, his death, his resurrection, his ascension, and his presence in the eucharist, his eternal session at the right hand of the Most High, are all one and the same great sacrifice; and therefore we know that what has been accomplished in Christ must be accomplished also in all his members. * * Let us, then, never reflect upon death without connecting it with Christ. Apart from him it is all terror and

dread, the object of our detestation, the horror of nature! Viewed in Jesus, it is the entire reverse of all this: it is gracious, holy—the comfort and joy of the saints. Every thing in the Saviour is fair, even death itself: he submitted to death and suffering, that he might sanctify and bless them; and, uniting in himself the person of God and of man, he became all that was great, and all that was abject, in order that in himself he might sanctify all things except sin, and be a model and an example to his followers in every varying condition of existence" (Letter to Madame Perier, 1652).

REVERENCE FOR ANTIQUITY.—How marvellous is this indiscriminating reverence for the opinions of antiquity! It is made a crime to oppose, and a scandal to add to them; as if they alone had left no truths to be discovered by their successors! * * As old age is the period of life most remote from infancy, who does not perceive that maturity in this ever-existing state of being is not to be sought for in the times nearest to its birth, but in those the most remote from it? Those whom we call the 'ancients' were, in reality, inexperienced in all things, and constituted but the infancy of man; and, as we have added to their acquirements the experience of succeeding ages, it is we who have succeeded to that antiquity which we are called upon to revere in them" (Preface to the treatise on Vacuum).

MONARCHY.—"The most irrational things in worldly affairs often become, through the evil tendencies of men, the most reasonable. What is there less reasonable than to choose for the governor of a kingdom the eldest son of a sovereign? We do not select for the captain of a ship the sailor of highest birth: such a rule would be improvident and ridiculous. But, because the nature of things is and ever will remain such, it becomes reasonable and just; for who should be selected? The most virtuous? the ablest? Here we are at once at issue: every one pretends to be the most virtuous and the most able. Let us, then, we say, attach the pre-eminence to something that admits of no dispute. It must be the 'eldest son' of the sovereign. There our course is clear: there can be no contest upon that point. Reason can devise nothing better; for civil wars are the greatest of all evils" (Miscellaneous Thoughts).

THE GOSPEL PREACHED BY THE CHINESE TO THEIR FELLOW-COUNTRYMEN.

THE interesting particulars which follow are derived from "A short Account of the Chinese Christian Union," written by some members of the union in their native tongue to Miss Cheaney, of Ballincallig, and contained in their letter of thanks for a sum of fifty pounds collected by that and other Christian ladies, and sent out to them in May last. The account, we should remark, was signed by each of the members of the union as were present when it was despatched.

Persuaded that the time was arrived, in which the countries of eastern Asia, China, Japan, Korea, Manchouria, Mongolia, Sungaguria, Tibet, Laos, Tunkin, Cochinchina, and Cam-

bodia, were to be brought to the worship of the adorable Redeemer, a few Christian Chinese, above four years ago, bent their knees before the cross, to form an association for the promulgation of the blessed gospel amongst these nations. They well understood that this must be done by converted natives themselves, under proper guidance by more experienced Christians. On looking around they saw nothing but impossibilities, and therefore cast themselves entirely upon the promises of God, which are yea and amen, in Christ Jesus our Lord. * * To accomplish this design, they desired to preach the doctrine of the cross, wherever the Lord might open doors, and spread the word of life everywhere. They had no funds, nor well-founded prospects of realizing any, nor any plan for regulating their future labours; except to go and preach wherever the Lord should call "the unsearchable riches of Christ." China was to be the first, but not the only object, of their care. Most people, who heard of such an undertaking, considered it to be visionary; others thought it beneath their notice; some few slandered it, with the intent of putting a stop to it. * *

"Labourers." It was considered incumbent on every one who wished to go forth to publish the glad tidings, that he should be penetrated by the love of Christ, well versed in the New Testament, and possess the ability to communicate its everlasting truths to others. Every one had solemnly to promise that he would act up to the statutes of the union, and confine his sole attention and devote all his energies to proclaim salvation through Jesus Christ.

A meeting was held among the Chinese converts, where the word of God was explained by the more experienced; others were held where foreigners did so: at others the students themselves gave proofs of their progress by expounding chapters: all learned the most important passages by heart, wrote essays upon them, and exercised themselves on the spot, in communicating the leading doctrines, especially salvation through Jesus Christ, to their fellow-countrymen in the hearing of their guides. Those who made progress, went on short tours; and, wherever they were found worthy of their calling, they were sent out to a district for a short time. There have been disappointments, yet not proportionate to the numbers employed. To render the instructions more abiding, special prayer-meetings were held to implore the aid of the Holy Spirit; and every evening one is dedicated to beseech the glorified Redeemer to have compassion upon the eighteen provinces of the empire, and the adjacent lands. Those converts who came forward to enter upon the instruction of their countrymen were mostly men who had received a good education in their native language: some also were graduates. Their numbers are on the increase: about eighty are in the direct employ of the "Christian Union:" above twenty-five have entered the services of two societies, the Rhenish and Basle, whose missionaries they accompany into the interior as preachers: above twenty in several provinces are now studying to become teachers. Men of various talent have come from all parts of the empire to prepare themselves for the work. And what is the result of these endeavours? Four years is a very short time to effect much. especi-

ally when the efforts consist of such "small things" as in this instance. To the praise of the Redeemer be it recorded here, that, wherever the gospel of Christ has been preached, it has proved the power of God unto salvation in the hearts of some. First, this island and its neighbourhood were visited, and the gospel made known in every quarter and hovel. And this is still done. The heralds of the "glad tidings" went then to the nearest districts, had their patience and Christian love tried in Canton: then they proceeded further and further, until not one district in this province had not heard that a Saviour was born. The next steps were directed to Kwangse and Keangse: in the latter province the Lord has showed himself very gracious, many small churches springing up gradually, and several of the converts, being men of distinction, exerting themselves in behalf of the truth. The work has been gradually extended to other regions; so that at the present moment there are teachers in all the eighteen provinces, though in some the seed has just begun to be sown.

Wherever faithful men have gone, there a small congregation has been formed: the largest has not, however, sixty members: in many there are not more than six; and the whole number of converts has not yet reached 1,800. None has been baptized until it has been ascertained that the Saviour had begun his work in the heart, and the convert repented him of his sins. He has been required to bind himself solemnly to abstain altogether from the worship of idols, tombs, and ancestors, and to live wholly to his Redeemer. Aberrations, when known, are followed by instant dismissal. If a church is to be established, it must be the "church of Christ;" not a perfect one, for that can never be on earth; but such a one as does not confound the elements of light and darkness, and is the receptacle of divine grace. Every one who has thus become a member engages to communicate the saving knowledge of Christ according to his power and opportunities. * * * When sufficiently numerous they become independent, contribute towards the good cause, conjointly as well as individually, and show their love to the Saviour by calling upon their neighbours to bow before his cross.

Besides this preaching of the word, it was resolved to publish the New Testament throughout the empire in all those places where there are large communities, and to interest in this purpose the booksellers, so that they might offer the scriptures for sale. One of the Old and several editions of the New Testament have been published here: a new one is just commenced, and twelve editions have been ordered in the interior: of these, however, only three are in an advanced state, want of funds having considerably retarded the operations. Wherever the bible is published, the congregations, if any, are expected to contribute their mite towards the expense. As many of the converts and preachers were men possessed of literary talents, it was determined to create by degrees a Christian literature for this country. About thirty-one small pieces, in prose and poetry, have been published here: there is matter for forty more not yet selected: amongst about fifty essays one only is printed. A committee to furnish other publications has likewise been established;

and they have latterly given out the English prayer-book, as far as the communion service, and translations of a general history and church history, as well as smaller works. In the interior several tracts have been published by converts of their own accord. If China is to see salvation, its own sons must stand forth to circulate the news through the press: this will henceforth be done more and more: at present all as yet is in a state of infancy.

The union is supported by the native members, has been aided by Dr. Barth, of Calm, in Wurttemberg, its unwearied friend, and by a society formed at Cassel, in Germany, for this sole purpose. The British and Foreign Bible Society likewise sent at the commencement of the year £100, to aid in the circulation of the scriptures; and several private gentlemen have forwarded subscriptions. These generous contributions have, however, proved inadequate to the wants of the union, which are constantly increasing, and now amount to above 400 dollars (£80) per month, and is likely at the end of the year to amount to 600 dollars.

The members conclude their communication to Miss Chesney in these words: "Whilst we are under the deepest obligations for your liberality, and sincerely hope that a society may be formed, we feel ourselves encouraged to spend to the utmost for the blessed work. Nobody would believe that we prize the grace of our Saviour, if we sacrifice nothing for its publication out of our worldly goods. The immense sums, and far more, now devoted to the maintenance of paganism, must be offered upon the altar of the true Lord and God; for otherwise our profession of Christianity would be in vain. Such a change can only be brought about by the power of God; still in the very beginning it is necessary to lend all our heart and mind to that great end. Our most earnest desire is that the union should support itself by its own efforts. But at present this is impossible. In the meanwhile this great object shall never be lost sight of; and, if our fellow-Christians generally and generously come to our support, we will not be outdone in disinterested devotion to the Saviour's cause."

The communication was signed by all the members who happened to be on the spot when it was despatched.

*Hong-Kong, July 21, 1848 after the birth
of our Lord and Saviour.*

AN ADDRESS TO THE POOR WHO NEGLECT RELIGION*.

WHEN I see a poor man or woman who has no religion, my heart is truly grieved; and I cannot but offer up a silent prayer: "Lord, pity and save them!" I think myself bound, when their wants are urgent, to help them as far as I can; but I would now attempt a more important act of charity, by showing them how much greater are the misery and ruin of their souls than any sufferings which their bodies may be enduring. My dear readers, if you are strangers to religion as well as to the comforts of life, if you are wicked

as well as poor, how pitiable is your case! Perhaps some, into whose hands this paper may fall, may have their wretchedness much increased by idleness, carelessness, drunkenness, bad management, or, perhaps, even by dishonesty. Alas! that the poor should, by their folly and sin, make themselves still more unhappy! But, should you be free from such things as these, yet are you not neglecting religion? Are you not ready to think yourselves excused from minding it, because you are poor? Do you not neglect public worship, or keep your children from it, or from a Sunday school, for want of clothes? Now, if there were any charity to be bestowed near you, would you plead the want of clothes against going to receive it? You would rather think the poverty of your dress a reason why you should go, because it would show that you needed charity. Wherever the gospel is preached, the Lord Jesus Christ waits to bestow the highest charity upon poor lost sinners: the meanness of your dress ought rather to furnish you with a reason for your attendance, than against it. Your fellow-worshippers will see the great need of your waiting upon God to seek for spiritual riches, since you are so destitute, and have so little of what is called "this world's good." Many vainly think that, because they are poor and poorly clad, God will not require them to worship him. This is a sad conclusion. God is no respecter of persons; nor will he regard your poverty as an excuse for the neglect of your duty. How will you answer it at his tribunal, when it shall be charged upon you that you appeared abroad upon other occasions (notwithstanding your want of clothes), though you would not wait upon God in his house? You say that necessity drove you to the former. Why, then, did not a greater necessity, even the necessities of your precious, immortal souls, drive you to attend upon the means of salvation? But you may, perhaps, be punctual in your attendance on divine worship, and yet be without true religion. Do you live without secret prayer; or, if you are the heads of families, do you live without family prayer? You say that you cannot find time for these things. You can find time to eat and drink, and hear and tell an idle tale, and perhaps time to spend in an ale-house. The reason of your neglecting these duties is not want of time, but disregard of your souls, and the souls of your families. There are many poor (and O may their number increase!) who daily worship God, and read his word, to their great comfort. The sufferings of poverty are much lessened by the enjoyment of the favour of God and a hope of heaven.

You plead that you are no scholars, and perhaps think that attention to religion should be confined to such as have been taught better. The way of holiness is so plain "that the wayfaring men, though fools, shall not err therein." You have (or may have, by letting your wants be known) a bible; and all good ministers and sincere Christians will be ready to assist and instruct you, if you only apply to them for it.

But perhaps you think that little is given you, and therefore little will be required of you; and you will not learn to read, that your account may be the more easy. Just such as yours was the conduct of that servant in our Lord's parable

* From "The Friendly Visitor."

(Matt xxv. 24), that had received but one talent, which he took and hid in the earth; by which our Lord seems to intimate that this would be the frequent conduct of persons whose knowledge and religious advantages were less than those of their neighbours. But did that servant's plea of having but one talent excuse him from the neglect of improving that one? By no means. His Lord said: "Thou wicked and slothful servant! Take the talent, and give to him which hath ten talents; and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

But really you have much given you, if not so much as your richer neighbours. Consider the state of the poor heathen. They are taught to worship idols, that is, images made of wood or stone, which can neither hear their prayers nor bestow blessings upon them. They never even heard of a Saviour; they are, therefore, without that blessed hope of eternal life which those enjoy who truly believe the precious gospel. Papists, likewise, are in a worse plight than you. They are taught to worship idols in another form: they pray often to the saints and to the virgin Mary; but, alas! neither can hear nor answer one request. They have not, either, the free use of the bible; and they receive many things as a rule of duty, which were only enjoined by man. You have (or may have) the free use of a bible; and probably some Christian minister, or sincere Christian near you, who would teach you the way to heaven, if you only asked them. There are many good cheap books now published, and many given to the poor. These books, if you read them with prayer to God for understanding, will prove useful guides in your way to heaven. Do you not now see that your plea is a false one when you say, because little is given to you, but little will be required from you?

But perhaps you are flattering yourselves that, because your distresses are great, therefore you have all your sufferings in this life: nor is this delusion, I fear, confined to the poor. Be assured, whoever is deceived in this way will be deceived to his eternal ruin. Can, my dear reader, your sufferings atone for sin? No; not if they were ten thousand times greater than they are. It is the sufferings and the shedding of the blood of Christ which can alone cleanse from all, or from any, sin. Can your sufferings of themselves fit you for heaven? Are not many, who are most grievously afflicted, still very wicked? It is having a heart changed and made fit for heaven that can alone give us a good hope that we shall be admitted there, and not because you are heavily afflicted. If sufferings do not bring us nearer to God by their sanctifying effects, and make us more meet for heaven by producing in us a love to holiness and a hatred of sin, they will only bring us near to hell, though we should suffer as much as ever afflicted Job did. I cannot extend this little address much longer. Let me leave with you a few inquiries, which, if impressed on your hearts by the good Spirit of God, may bring you from a thoughtless, sinful, dangerous state, to seriousness, to holiness, and heaven. Have you ever inquired whether you are, or are not, truly changed in heart? and have you made the trial by the word of word? Have you

ever felt a fear lest you should err in this important matter, and therefore earnestly prayed to God that you might not be deceived? If you have a hope that your sins are forgiven, does this hope lead you to love the Saviour? And are you daily asking yourselves, How shall I show my love to him? How can I bring him glory? How can I promote his cause? If you have a hope, does this hope purify your hearts? Do spirituality of mind, meekness, humility, patience, show themselves in your conduct? Is the increase and the strengthening of these graces aimed at, and prayed for? If nothing of this heartfelt religion is known, you have no religion that is worth the name: and be assured that if you are not brought to see that you have greater misery arising from your alienation from God than all the wretchedness and poverty you endure, you are still unacquainted with that religion that will make you comfortable in the hour of death and triumphant in the day of judgment. May the Lord enable you to lay this friendly warning to heart, and lead you, by his Spirit, into the paths of righteousness for his name's sake!

The Cabinet.

Be always displeased with what thou art, if thou desirest to attain to what thou art not; for, where thou hast pleased thyself, there thou abidest. But if thou sayest, I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate.—*St. Augustine*.*

There is more solid joy and comfort, more real delight and satisfaction of mind, in one single thought of God, rightly formed, than all the riches and honours and pleasures of this world, put them all together, are able to afford.—*Bp. Beveridge*.

Poetry.

SCRIPTURAL LYRICS.

No. XXVI.

By MISS. M. A. STODART.

(For the Church of England Magazine.)

A FLOWERY wreath was on her brow:
Her hand was on the lyre;
But its tones were faint, its notes were low,
Untouched by feeling's fire.
Again she struck the echoing chords,
To thought they gave no birth:
Sad was her sigh, and low her words—
The song was all of earth.

Her chaplet on the ground she flings,
Her eye is raised to heaven:
A loftier sound within her rings,
A purer light is given;
And full and free from her rapid hand,
Deep music's tones arise:
She sings the song of a distant land,
Her home beyond the skies.

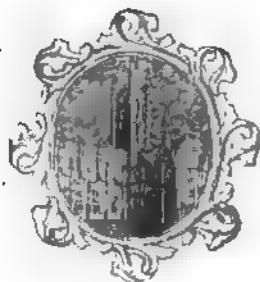
* From "Thoughts of the Good and Wise, arranged for Daily Meditation." London: Longman, Brown, Green, and Longmans. Reading: R. Welch.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 761.—FEBRUARY 28, 1849.



(Scribe counting Hands cut off.)

CRUELTY OF HEATHEN NATIONS.

It is well worth observation, that the reflected influence of divine revelation has been of great benefit to mankind. Since the introduction of Christianity, practices, heretofore allowed and delighted in by pagan civilized nations, are no longer tolerated even among those who have received the gospel but in name, with little of the spirit and power of it. And thus we have an earnest of the time when, the gospel being every where diffused and influential, violence shall no more be heard, and peace and blessedness shall universally prevail.

The nation of Israel stood distinguished from the tribes around by its superior humanity. So that, even in the reign of the cruel Ahab, we find it acknowledged that the kings of that house were merciful kings (2 Kings xx. 31), and not likely to put to death a suppliant enemy. That it was

not mere civilization we have a proof in the fact that several nations, with probably greater acquirements in art and science than the Jews, fell far behind them in the attributes of mercy and general leniency of manners. The Egyptians, for example, whose wisdom was proverbial, were a cruel people.

Of this, remarkable evidence can be produced. Dr. Richardson describes the representation of a battle-field on the walls of the great temple of Medinet Habou, in the following terms: "The south and part of the east wall is covered with a battle scene, and the cruel punishment of the vanquished, by cutting off their hands and maiming their bodies, which is performed in the presence of the chief, who has seated himself in repose on the back part of his chariot, to witness the execution of his horrid sentence. Three heaps of amputated hands are counted over before him; and an equal number of scribes, with scrolls in

their hands, are minuting down the account. As many rows of prisoners stand behind, to undergo a similar mutilation in their turn: their hands are tied behind their backs, or lashed over their heads, or thrust into eye-shaped manacles: some of their heads are twisted completely round: some of them are turned back to back, and their arms lashed together round the elbows; and thus they are marched up to punishment."

If it be supposed, as some have imagined, that Dr. Richardson has taken too unfavourable a view of the representation in question, and that the mutilation was only of the bodies of the dead, still this practice would exhibit a barbarous state of feeling, and show, in conjunction with other facts, that humanity was little understood among the Egyptians. It is only the softening influence indeed of divine mercy which renders men merciful to their fellow-creatures.

ANNUAL LETTER OF THE BISHOP OF THE UNITED CHURCH OF ENGLAND AND IRELAND AT JERUSALEM.

SAMUEL, by divine permission, bishop of the united church of England and Ireland at Jerusalem, to all the brethren, who in every place call upon the name of the Lord Jesus Christ in sincerity, and especially to those who mourn over the desolation of Zion, whose heart's desire and daily prayer to God for Israel is, that they may be saved; grace, mercy, and peace be multiplied.

The numerous tokens of Christian love and beneficence which I have received, in answer to my letter of last year, encourage me again to address you in the love of our common Lord and Saviour, and to commend our work among the Jews and the Gentiles, and our infant church, to your remembrance and believing prayers, especially on the usual day, the 21st of January, 1849, being the seventh anniversary of the entrance of the first protestant bishop into this, the city of the great King.

From this retired, and during this year much favoured place, we have been contemplating the awful events taking place in Europe; and, in expectation of all the evils which must necessarily result from the enthronization of godless mobs and decidedly anti-Christian principles, we cannot but deeply sympathize with, and pray for, our Christian brethren, that God may give them patience to endure and wisdom to improve the trials to which, if faithful witnesses for the whole truth of God, they must be exposed. And, while we humbly thank God for having thus preserved and blessed England, we mourn to see so many, especially at the two extremities of the social scale, stretching forth their hands after the cup which has intoxicated other nations to their ruin. O my brethren, let us watch and pray that God may keep us from the evil, and preserve his church undefiled during this and the coming hour of temptation, and that, while the judgments of the Lord are upon the earth, men may learn righteousness. Whilst we were looking on the storm which is ravaging Europe, the rod of the Almighty was stretched out for months over our heads. Thousands and tens of thousands have

fallen on our right hand and on our left, under the strokes of the cholera, in Egypt, Syria, and Palestine. It has been for weeks raging at our door at Nablous; but, thanks be to God, Jerusalem has been spared, and we will still live to bless the name of the Lord.

Another cause of thankfulness, which surely many Christians will share with us, is the reconciliation and mutual recognition of the three patriarchs, the Greek, the Latin, and the Armenian, in the early part of this year. Although I am ignorant of the motives of the pasha in bringing it about, I rejoice at the consequences of that reconciliation; for, except a few disputes and blows between the Greek and Latin monks, the Christians have since abstained from those disgusting scenes of hatred and contention, which characterized them in former years, to the disgrace of the Christian name. As far as we are concerned, we enjoy more and more the esteem, good-will, and confidence of the different parties. With respect to the heads of the several churches, matters stand very much as last year. The Greek patriarch and his clergy keep as far from us as they possibly can; with the Latin I am on a footing of polite reserve, and have no reason to complain of enmity, although he began, as I was told, by excommunicating those who came to us. With the Armenian, and even with the united Greek patriarch and the Syrian bishop, a friendly intercourse has been continued.

Our new church, to be called Christ church, on Mount Zion, could not be consecrated, as was anticipated, on the 19th of April; unexpected causes of delay having occurred, which it took some time to remove. But now, I believe, there is no other impediment to the consecration taking place within a short time. It has no organ; but I take this opportunity of stating that, in case any well-wisher to Jerusalem should wish that a joyful noise be made unto the Lord on Mount Zion with that instrument, and feel disposed to furnish the church with one, I believe the measure for its dimensions may be had by applying to one of the secretaries of the Jews' Society*. I need not mention that we should all feel most thankful.

During the last year we have been allowed to pursue our labours quietly, each according to the gifts he has received. We have had much intercourse with the Jews, many of whom, in time of trouble and wants, seem to consider us as their best friends; which, indeed, we endeavour to be. The services at the chapel have been as usual, viz., Hebrew service every morning, two English services on the sabbath, and one on a Wednesday, except during the hot summer months, and one in German on the Lord's-day; when I trust we have all often experienced the presence of the Lord with us, and tasted his goodness: although I am bound publicly to confess with shame, what I too often feel with sorrow to be my own case, viz., our want of spirituality, of faith, love, and devotedness to him who has loved us unto the death; and hence, no doubt, the frequent want of holy love and forbearance among our proselytes, notwithstanding the sincerity of their profession. O that God might bless us all with a greater abundance of his Holy Spirit, that his name and his

* Since the above was written, a Christian friend has signified her intention to give an organ to the church.

truth might be glorified by us in the sight of all those to whom we have been sent!

The Jewish hospital continues to prove a bodily blessing for thousands: and it has now been placed on such a footing, that I hope it will prove also a blessing to the souls of many suffering sons and daughters of Abraham.

Although we have again had to struggle with difficulties in providing for a good number of poor inquirers, and assisting the poorer proselytes, yet, thank God, through the liberality of many friends of Israel, whom we pray God abundantly to reward for it, either through the channel of the Jews' Society or otherwise, we have been enabled to supply all the most pressing wants with much less anxiety than last year. And now I am most happy to state that, through the liberality of the Society for Promoting Christianity amongst the Jews, the House of Industry will immediately be re-opened; from which, with God's blessing, I expect the most beneficial results; while we shall be relieved from one of our heaviest burdens, although there will still be many cases which the necessary rules of an institution must exclude from the benefit, and which must, therefore, be remedied in another way.

We have now fourteen inquirers, who have already left the Jews, most of whom are now receiving regular instruction, preparatory to their being baptized. Five of them, who had no means of earning their livelihood, have been placed with trades-masters as apprentices, in consequence of a resolution I was obliged to adopt, viz., that no adult person, in the enjoyment of health, is to be baptized until he can earn at least a part of his daily bread. A shoehet, Shufami, the only Jew baptized here during the year, has given a good example by his willingness to learn a trade. Two others, inferior to him in every respect, who had been prepared for baptism with him, I refused to baptize, because they refused to learn any trade practicable here; and they went away, one to Constantinople, in search of some person willing to baptize him on different conditions; the other, rabbi Jacob, has since returned, and is now apprenticed with a tailor. Now, I hope it is a thing understood by the Jews, that those who become Christians, must "eat their bread by the sweat of their faces."

Besides the two bible-readers employed by the Jews' Society, who have the charge of the ever more important bible-dépôt at Jerusalem and Jaffa, I have continued to employ three others; one among the Jews, one among the Christians of Jerusalem, and one among the Arabs of different places. I am expecting a fourth from Beyrout, chiefly to visit the towns of this country. This work has not been without fruits in Jerusalem, in removing prejudices both from the Jews and the Christians. But it is chiefly at Nablous and on the mountains of Samaria that the labours have been blessed. In those parts there is a great movement, hunger, and thirst, after the word of life, from which I cannot but expect happy results. When one of these scripture-readers was at Nablous, about a year ago, a few individuals began to read and to search the scripture; and in the spring, last Easter, several of them came to witness our church services; but they were rather reserved. However, a few weeks later I received

a letter from Nablous, signed by many individuals, who stated that they had resolved to come out of the Greek church (or, as they said, the church of the patriarch), in which if they remain they and their children must perish for lack of knowledge, &c., and that they had agreed to constitute themselves into an evangelical church, taking the word of God for their guide, and to place themselves under my superintendence. To this I replied that, although I was most willing to help them on as far as practicable in their search after the truth of the gospel, I could not approve of their leaving their church at present; that the only advice I could give them was for them to continue reading the word of God with prayer, taking it for the guide of their whole life; and thus to abide in their church until they be driven out for the gospel's sake, if it should come to that. After exchanging a few more letters, one of the missionaries went with an intelligent native Christian to investigate the matter; and they found, as was to be expected, that the people had, as yet, but a scanty knowledge of scriptural truth; of which, however, they seem to be deeply sensible; and that the heads of families, representing about seventy souls (of the 400 Greek Christians of the place), had signed a mutual promise to keep together in searching the scriptures, and especially in endeavouring to have their children educated according to the pure word of God; and that there were others similarly disposed, but who, from motives of prudence, had not yet been requested to sign the paper. A little later they addressed to me a petition, signed by above a dozen heads of families, breathing a modest and altogether scriptural spirit, in which they intimated that they would remain in connexion with the Greek church; but praying most earnestly that I would pity their children, and provide them with the means of giving them a scriptural education, the want of which they so deeply felt for themselves. Upon this, considering all the circumstances, I was led to and did immediately purchase a house sufficiently large for a boys' and girls' school, and a dwelling for the master's family; and I appointed an intelligent, promising young man, originally from Nazareth, but living at Nablous, as school-master, under the superintendence of the two most influential Christians of the place.

On the 5th of September the school was opened, with twenty-one boys. But on the next following Lord's-day a most fulminating excommunication was read in the church, in the name of the Greek patriarch, against all those who should continue to send their children to what was called the English school, with the threat that, although they should afterwards repent, they could never be re-admitted into the (so called) orthodox church. (I have some reason to suppose that the patriarch was not aware of all the bitter contents of the excommunication, since he understands but little Arabic; but why does he not learn the language of his flock?) The effect of the anathema, which in fact was against the bible alone, was different from what had been expected; for the next day several persons joined our friends, and asked leave to send their children to the school. At that time the cholera appeared at Nablous; and all correspondence has been all but interrupted. I learn, however, that the school has continued uninter-

rupted, although the father of the schoolmaster has died, with two other of our friends. I hear also that several isolated Christian inhabitants of the mountains of Samaria are about to remove to Nablous, in order to have their children educated in our school, which now numbers twenty-five boys.

I have thus dilated on this subject, not only because incorrect reports may be spread and reach England, but chiefly in order to commend those poor people, of whom I will affirm nothing, except that they are earnestly seeking God and his truth, to the intercession of God's believing people. I must also, on this occasion, state my conviction that, whatever theoretical difference there may be between the Greeks and the papists, practically the former have quite as many errors as the latter, and much less of gospel truth. However, it is not chiefly with errors, properly so called, that we have to struggle among the Christians of this country; but it is with the grossest ignorance, in which priests and laymen are allowed to live and to die.

In my letter of last year, I observed that we were about to open a diocesan boarding and day school at Jerusalem, under the care and tuition of an excellent English lady. The school was opened on the 10th of November, 1847, with ten or twelve children of both sexes. It has since increased to the number of twenty-six on the list; but there have never been more than eighteen at once. The reason of this is, that the Jewish parents who wish to have their children instructed send them to our school for one, two, or four months, until they are prevailed upon by their friends and rabbies to take them back; but, as this is invariably done against the will of the children, I am confident that the impression they carry home with them will one day prove not to be altogether lost, and that some of the seed sown will bring forth some good fruits. The eighteen children who have composed the school regularly for several months are—nine of Jewish proselytes, four of Christian, and the rest of Jewish parents. Their progresses have been very satisfactory; although it was no small matter to bring them under some order and obedience. Hitherto we could only receive girls as boarders, nor had we ever more than five at one time; the Jews not being willing that their children should eat Christians' food. In order to keep the boys in order, and the whole day under the teacher's eyes, most of them, being poor, get their dinner at the school.

After several years' endeavour to obtain permission from the Turkish government to have a walled burying-ground, we have at last succeeded, chiefly by the exertion of colonel Rose, the British consul-general, and Mr. Finn, our consul here. And in the spring of this year I purchased a spacious field for that purpose, on the southern declivity of Mount Zion, a few paces S. W. of the tomb of David, which is now being enclosed with a solid wall; and, when finished, it will be a splendid one, as well on account of its classical, commanding, and yet retired situation, as also on account of its size and form; so that our house for the dead will, in some measure, correspond to our house for the living, Christ Church.

But I perceive that this, which I intended to be a friendly letter to keep up a Christian intercourse with our believing brethren abroad, has grown to

the size of a report; to which I might add, that of late I have received several applications to open scriptural schools for the rising generation in divers places; but I must wait for the means, still more for the proper men to be appointed as schoolmasters, who are very rare in this country. The school which my bible-reader opened last year at Selt (Ramoth Gilead) continues to be well attended; but I have no means of ascertaining the progress of the children. But I must hasten to one of the chief objects of this letter, viz., to express my most sincere thanks to all the Christian friends who, during this year, have strengthened our hands by their prayers and liberal contributions. My warmest gratitude is due to the committee of the Jews' Society for their untiring care, and the active attention they pay to this mission in general; for the improvement introduced by them into the hospital; for their liberal contributions to the diocesan school; and, above all, for their very liberally allowing the means of reopening the House of Industry. I regret not having it in my power publicly to record the names (which I pray may all be recorded in the book of life) of all those friends of Zion, in England, Germany, and India, who by their liberal donations have enabled us to carry on the work entrusted to us, in its different branches; both in those branches more directly under the direction of the Jews' Society, and those which are less so, as, *e. g.*, the school, the scripture-readers, &c. But I feel bound to mention one class of Christian friends who have greatly contributed to strengthen our hands and hearts, both by means of their advice as also by their liberal contributions, and the indirect testimony which such contributions carry with them—I mean the travellers who have visited us during the course of this year; and who, I trust, will remember us as we remember them, in the love of Christ. May God Almighty, the God of Israel, abundantly bless all those who do good to Zion; and may he give temporal and spiritual prosperity to all those who love and pray for the peace of Jerusalem!

Although we have hitherto been graciously permitted to serve the Lord with gladness, and to enjoy peace in our labours, with less of systematical opposition on the part of the Jews than in former years, yet we cannot look to the future without mingled feelings of fear and hope. For we cannot but think that, by means of his actual judgments, and his wrath poured upon the nations, God is paving the way for his people Israel back to Zion; but a way, probably, strewn with thorns, through "the wilderness of the people" (Ezek. xx. 35), which will prove the grave of the rebels and transgressors (v. 38), where scorpions and serpents abound, the stings of which many Israelites have felt already, in France, Germany, &c., and the result of which falls most heavily upon the poor Jews of Mount Zion, whose wonted alms from Europe are failing.

(Having solicited aid towards relieving the temporal necessities of the poor, and contributions for schools, &c., the bishop thus concludes):

And now again commending our church, our work, and all the objects of our solicitude, Jews and Gentiles, to the love and the prayers of all those who received a like precious faith with us, and in it expect to see Jerusalem become again

"a praise in the earth," I subscribe myself, my dear brethren, your humble brother and servant,
S. ANG. HIEROSOL.

Jerusalem, Oct. 28, 1848.

A PRAYER FOR THE QUEEN, THE CHURCH, AND THE PEOPLE OF ENGLAND.

At a time when the face of the land is covered with the expul-
sion of soldiery of Loyola; when the pestilence of Roman
corruption is advancing its ravages among both clergy and
laity; when the councillors of our queen are dallying with
the papacy, and plotting the national endowment of its hier-
archy, and the wiles of that hierarchy make Ireland to be a
hindrance to the love and unity which should bind the
British people together as one man; at such a time it may
well become us to repeat daily in our hearts and on our
knees the subsequent portion of a public prayer "used on
Sundays," in the year 1580. (Two or three words in it have
been altered to render it suitable for the present day.)

O GRACIOUS God and most merciful Father, thou
that art the God of all comfort and consolation,
we, poor and wretched sinners, acknowledge
against ourselves that we are unworthy to lift up
our eyes to heaven, so great are the sins which
we have committed against thee, both in thought,
word, and deed. But thou art that God whose
property is always to have mercy; and thou hast
extended thy mercy unto us in thy beloved Son,
our Saviour Christ Jesus, in whom thou hast
loved us before the foundation of the world was
laid, and, to the end that thou mightest advance
thine own mercy, in a good and happy time, hast
called us by the preaching of thy blessed and holy
gospel to repentance, preferring us before many
and great nations to be a people consecrate unto
thee, to hold forth thy righteousness, and to walk
in obedience before thee all the days of our lives.
In this persuasion of faith, and by him, good Father,
we present ourselves before thee, renouncing all our
sins and corruptions, and trusting only in him and
in his righteousness; beseeching thee, for his
sake, to hear us and to have mercy upon us.
Go forward with that excellent work that thou
hast begun in us; and never leave us till thou
hast made it perfect, till the day of Jesus Christ.
Increase our knowledge, and give us a lively
sense to discern sweet from sour, and sour from
sweet, good from evil, and evil from good; that
sin and superstition deceive us not under the cloak
of religion and virtue. O Lord, this must be thy
work; for we confess that our reason is blind, our
will is froward, our wits crafty to deceive our-
selves, our understanding and all our natural
powers quite alienated and estranged from thee.
It must be the seed of thy word, by the quicken-
ing of thy Spirit, that must lead us to newness of
life, that must work in us the excellent hope of
immortality, and make us to live to righteousness.
And, therefore, put to thy helping hand. Let thy
gracious goodness never fail us, to the increase of
all heavenly virtues and continual growth and
gain to godliness. And, because the ministry of thy
word is the ordinary means for the attaining of
this unspeakable blessing, we beseech thee let us
never lack that excellent help: let our bodies
rather famish than our souls; yea, let us rather
lack all worldly things than that most precious

jewel of thy holy word and comfortable gospel
preached to our salvation.

And now, Lord, particularly we pray unto thee
for the church of England, that thou wilt continue
thy gracious favour still towards it, to maintain
thy gospel still amongst us, and to give it a free
passage. And to this end save thy servant Vic-
toria, our queen: grant her wisdom to rule this
mighty people, long life and quietness round about
her: detect all the traitorous practices of her ene-
mies, devised against her and thy truth. O Lord,
thou seest the pride of thine enemies; and,
though by our sins we have justly deserved to
fall into their hands, yet have mercy upon us,
and save thy little flock. Strengthen her hand
to strike the stroke of the ruin of all their super-
stition, that she may give that deadly
wound not to one head, but to all the heads of
that cruel beast; that the life that quivereth in
his dismembered members yet amongst us may
utterly decay, and we, through that wholesome
discipline, easy yoke, and comfortable sceptre of
Jesus Christ, may enjoy his great righteousness;
that thy church may flourish, sin may abate,
wicked men may hang their heads, and all thy
children be comforted. Strengthen her hand, and
give her a swift foot to hunt out the bulls of
Basan, and the devouring beasts that make havoc
of thy flock.

And, because this work is of great importance,
assist her with all necessary helps; both in giving
her godly, wise, and faithful counsellors, as also
in ministering to her such inferior rulers and offi-
cers as may sincerely, uprightly, and faithfully
do their duties; seeking first thy honour and
glory, then the commonweal and quiet of this
realm; that we may long enjoy thy truth with
her, and all other thy good blessings that in so
great mercy thou hast bestowed upon us, with
growth in goodness, gain in godliness, and daily
bettering in sincere obedience.

Be merciful unto thy people of England which
confess thy name, and make us not a byword
among the heathen, as our sins have deserved.
Turn away thy wrath, which thy terrible tokens
do threaten towards us; and turn us unto thyself:
remove us not out of thy presence, but let thy
fatherly warnings move us to repentance. And
thus, good Lord, commending our several neces-
sities unto thee, who best knowest both what we
want and what is meet for us, with giving thee
humble and hearty thanks for all thy mercies and
benefits, we knit up these our prayers with that
prayer that Jesus Christ our Lord and Master
hath taught us: "Our Father, which art in hea-
ven," &c.

BIOGRAPHIC NOTICE OF MARGARET
BEAUFORT.

BY MARY ROBERTS.

An eminent historian has remarked that the simple mention of a great name often conveys a higher degree of praise than the most laboured panegyric. In few instances has the truth of this assertion been more strongly verified than in the subject of this memoir. The students of Christ's and St. John's colleges, Cambridge, can testify to the enthusiasm with which strangers greet the status of their foundress, by the simple exclamation of "There is the venerable Margaret."
—HALSTED'S LIFE OF MARGARET BEAUFORT.

THE first scene in the life of Margaret Beaufort, sole heiress of the duke of Somerset, commenced at Bletsoe, near Bedford, the patrimonial estate of her mother, on whom devolved the rich inheritance of the barons Beauchamp.

Scarcely, however, had three years elapsed before a funeral possession passed from out the gates of Kingeston Hall, a fine old mansion, wherein the duke had presided in nearly regal splendour. Forth came a sumptuous bier, with nodding feathers and heraldic emblems, followed by knights and gentlemen, riding two and two; and over the wide moor went on that solemn pageantry, till it reached Hemborne minster, in Dorsetshire, a place greatly favoured by the house of Lancaster, on account of its having belonged to their chivalrous ancestor, John of Gaunt; and thither in after years did young Margaret frequently resort, when a stately tomb, whereon were exquisitely wrought recumbent effigies of both her parents, attested the filial affection of their daughter.

Homes blended with much of joy or suffering, or presenting a striking contrast between the past and present, are often endeared by such remembrances. Hence, perchance, the predilection of the widowed duchess for Bletsoe, and her continuing to reside within its walls, emulating, as years passed on, the princely hospitality which had been exercised by the duke, her husband, at Kingeston Hall.

Antiquarians have recorded that Bletsoe was a castellated mansion, both large and fair, with an extensive deer-park and hunting-grounds. At the present time scarcely a trace remains: the site of the old palace is alone occupied by an extensive farm-house, with its gable ends and dove-cot.

Few particulars have reached us relative to the youthful days of Margaret; but the incidents of her after-years go far to prove that her mind was early trained to the practice of piety, with a high degree of cultivation, nearly unknown in the rude age of which she formed such a distinguished ornament. The rapid spread of principles, inculcated by Wickliffe and his followers, had caused a statute to be enacted, by which it was rendered penal to place children under the charge of private teachers; and hence it happened that tutors in noble families were usually resident confessors, in the household; or else neighbouring churchmen, distinguished for their piety and learning.

Margaret's brothers, therefore, received every advantage commensurate with the high rank and wealth of their lady mother, and their young sister participated with them. Sufficient of private

memorials and public records remain to show that Margaret was a proficient in French, and skilled in the Latin language. Endowed also with singular prudence and quick perception, with ready wit and extraordinary memory, her letters afford the most polished specimens of epistolary style during the fifteenth century. She was instructed likewise in that knowledge of medicine which constituted an important branch in the education of females; and it is recorded, concerning the lady Margaret, that she did not shrink from dressing the wounds of the poor, and allaying by her skill the progress of their maladies. Her skill, too, in needle-work was equally remarkable with her mental acquirement: admirable pieces of embroidery long remained in the fine old castellated mansion of Bletsoe; and a carpet, which she worked and embellished with the arms and alliances of her illustrious house, is still preserved by her descendants.

The hand of the young heiress was early sought in marriage; and the ambitious duke of Suffolk, favourite and minister of Henry VI., having obtained the wardship of her lands and person, sought to gain her for his only son; while the king wooed her for Edmund Tudor, earl of Richmond, his half-brother. Other suitors, and those of the highest rank, aspired to the hand of Margaret, who, though scarcely nine years of age, possessed great solidity of judgment; and who, after much and serious consideration, with fervent prayer, finally accepted her noble kinsman Edmund Tudor, whose worth was commensurate with her own.

England was then at peace; and pleasantly passed the days of Margaret and Edmund, in the princely mansion of her relative, Jasper Tudor, when, after some few years, the marriage of this illustrious young couple took place. With Margaret, as Caroline Halsted has beautifully observed, "times and seasons appear to have been anticipated in all the leading events of her remarkable career; passing, by an immediate transition, from the seclusion of her girlhood days, she entered on the duties and responsibilities of exalted rank; and yet so well did she become her change, and so noble were her mien and manners, that her endowments were fully equal to the contingencies of her high estate". And truly, as wrote Dr. Fuller, this noble lady was equally endowed with the most opposite qualities. She was both dignified and courteous, stately in her bearing, yet humble and obedient; receiving her husband's guests in a manner befitting her illustrious descent and marriage, yet mindful of the poor, and pitiful of their suffering, visiting them in their poor dwellings, and ministering with her hands to their necessities. Above all things, she was devoted to God, beseeching his mercy with a depth of piety far above her tender age, and the more remarkable because the times in which she lived rather favoured an outward form and display than inward piety. Hence she would daily prostrate herself before the throne of grace, early in the morning and at midday, seeking with fervent and humble prayer for guidance and support.

Few, perhaps, at that eventful period, when dark surmising was abroad, and clouds began to

• *Life of Margaret Beaufort; by Caroline A. Halsted.*

gather on the political horizon, were thus happily circumstanced; for the remoteness of Jasper Tudor's castle in Pembrokeshire left its occupants undisturbed by the aspect of the times. Before, however, the second year of her nuptials were expired, the earl of Richmond was suddenly taken ill, and died, after a few days, in the prime of life, leaving his youthful countess, then only in her sixteenth year.

Margaret deeply felt the blow which wrecked her earthly happiness; and yet, though feeling in all its bitterness that desolation of the heart, which seems to render the world a wilderness, she submitted without murmuring to the will of her heavenly Father, and sought for consolation in the care of her infant son.

Pembroke's majestic castle stood proudly on an insulated rock, surrounded on three sides with water, and presenting in its mingled architecture the ancient Norman with a mixture of early Gothic. It was nearly inaccessible; and Margaret wisely resolved to continue in its seclusion, remote from contending factions.

But changes soon took place; and the battle of Hexham having left few opponents to the reigning monarch, the lady Margaret and her only son became objects of jealous watchfulness. The rich possessions of the outlawed earl of Pembroke were granted to sir William Herbert, lord of Ragland castle, in Monmouthshire, who had suffered severely in the perils of the times. Thither accordingly he soon repaired with his family and retainers, to take possession of the kingly residence of the deposed earl, with secret commands to keep in close custody young Henry and his mother, who were to continue with him, not by choice, or as sharers in a voluntary home, but rather to become state-prisoners, for whose security he would be considered answerable.

To the young earl the change was immaterial; for he had scarcely passed his fifth year. Sir William Herbert was kind and considerate; and his family, consisting of four sons and six daughters, afforded companions in his own sphere of life. The change also, as years went on, was favourable to his education: he was enabled to acquire accomplishments, and to share in such athletic exercises as were taught the young nobility.

With his widowed mother the case was different. Her playful boy had been attained, though he heeded it not; and the most distinguished relatives of his princely house were placed in a similar condition. She felt that his tender years were his only protection, that he was left unmolested in Pembroke castle, as a hostage for his outlawed kindred; and she knew not from day to day but that her darling son might be removed from the care of sir William Herbert to some sterner custody. It was therefore her most ardent wish to instil into his youthful mind a firm reliance on the goodness of his heavenly Father. She told him of the orphan's help, and the widow's stay; that no harm could befall either the one or the other while they looked to him; and that, although dangers beset their path, his rod and his staff would save them. She early nerved him to that self-endurance and disregard of danger; that contempt for the allurements of vice, and that habit of attending to his own immediate

affairs, which historians and biographers have equally ascribed to the admirable instructions of his mother. Thus early trained to habits of deep feeling and reflection, conscious also, as time went on, of the perils by which he was surrounded, the boy grew up sad, serious, and circumspect, thoughtful and observing, peaceful in his disposition, with singular sweetness and blandishments of words, though rather studious, than capable of great acquirements, and marvellously religious both in affection and observance (Dugdale).

Such were the characteristics of the child whom sir William and lady Herbert found residing with his mother in Pembroke castle; and happy was it for the widowed countess that they sympathized with the one and cherished the other in their affections. Lady Herbert carefully attended to the education of her children; and young Henry shared in their studies; and such was the interest which he excited in his guardian, that sir William often expressed a hope that after-years might place him in the position of a father to his charge. So tranquilly did the lives of both families glide on in their secluded abode that a betrothment as youthful as that of the lady Margaret with Edmund Tudor might have been the result, if a counter-revolution had not re-plunged the country into all the horrors of civil war.

When intelligence of this event reached Pembroke, and young Richmond looked on the friends who had so nobly and affectionately received his widowed mother and himself, it is more than probable that he regretted the part which his uncle had taken. But so it was. Jasper Tudor landed in North Wales with a band of soldiers; and although sir William Herbert, aided by his brother, assembled a gallant troop of Welshmen to oppose the insurrection, they were vanquished at Banbury with great loss, and, being taken prisoners, were ignominiously beheaded at Southampton. A few days passed over, and Tudor arrived at his ancestral home, wherein he strongly entrenched himself. A few more, and helmed mails were seen beneath its walls; and a terrible conflict ensued for the possession of the castle, which must have fallen had not the brother of the besieger, Morgan ap Thomas, who was opposed in arms and principles, come to its relief. He soon compelled the assailants to retire, and, following up his victory, conveyed the countess of Richmond, with her son and Jasper Tudor, to the nearest sea-port, from whence they embarked for the coast of France. But scarcely had the fugitives begun to feel secure, than a dreadful storm arose, and they were driven to the coast of Brittany, where unexpected trials awaited them; for the reigning duke, well knowing the value attached to the fugitives, resolved to detain them as hostages, in order to restrain the encroachments of the English monarch.

Young Henry, therefore, was closely imprisoned: his attendants were dismissed, and strangers appointed in their stead: his uncle was sent to a distant fortress, and it is more than probable that the widowed countess was separated from her son. Rymer mentions that she took refuge in Britain; and traditions respecting her still linger in the principality of Wales. But, whether remaining near the fortress which contained her captive son, or whether constrained to

seek a home in England, this heroic woman had to struggle with heavy trials; and a weary period of uncertainty elapsed before she was able to obtain any part of her large possessions.

Years came and went, and with them strange events, such as the fondest imaginings might scarcely picture—preceded indeed by much of misery; for among the many noble and distinguished relatives who had welcomed the lady Margaret, when married to the brother of Henry VI., scarcely one remained. Henry himself, after being four times a prisoner, and twice deprived of his kingdom, was himself dead: his only son fell by the hand of assassins; and his ill-fated queen became an exile. Edward IV. succeeded to the throne after a fierce and remorseless contest; during which the flower of England's nobility perished, either in battle, or were ignominiously executed. Small hope, therefore, apparently remained for Margaret or her captive son; but the great Disposer of events, by whom kings reign and princes exercise dominion, had destined him to wear the crown of England.

Meanwhile the lady Margaret entered a second time into the marriage state, and espoused her near relative, sir Humphrey Stafford. Her situation had been one of peculiar difficulty in those days of peril, when "high-born and wealthy widowhood" was replete with danger. Deprived of her husband when little more than a child, left too in charge of a son who was considered as heir of the deposed monarch, and who became, in consequence, an object of great jealousy to the unprincipled Edward, it was well for the lady Margaret that she had found in the son of the duke of Buckingham a gentleman who from his near relationship, high rank, and powerful connections, was fitted to guard and protect his young and wealthy cousin.

The mists of obscurity rest doubtless on this period of her history, but it is more than probable that the second marriage of this illustrious lady took place in the year 1469, before the time of England's uttermost misery began: it is, however, certain that at whatever period the countess of Richmond re-appeared in the stirring scenes of those fierce days, she might ever be considered as a bright example to her sex. We owe to her biographer the knowledge that it was invariably her habit to rise at five, and to pass the time till ten—the dinner-hour of that period—in meditation and prayer: after which, when the times were tranquil, the rest of the day was given to the duties of her exalted rank. It may be added that she took for her third husband the lord Stanley.

A day of no ordinary interest was the one in which lady Margaret awaited at Leicester news from Bosworth. It came with all speed, when the issue of that dreadful conflict was decided, yet not brought by a breathless courier, for the victor was himself the bearer. Fourteen years of peril and vicissitude had passed since that mother and her son last met. When they parted he was a stripling, an exile, and an outlaw, about to be consigned to the castle of Vannes. He now stood before her a king, called upon by the unanimous voice of a suffering nation, to restore peace to his miserable country.

At length the time came, when lady Margaret

sat in Richmond palace beside the dying-bed of a full-aged man—that man her son, the crowned king of England, about to lay aside his crown, and be seen no more of men. Old records tell that, although herself of great age, she remained with him to the last, reading at intervals from the scriptures, as the king was able to bear it; for he was exceeding weak, and leading him with words, both good and comfortable, to the only Friend of sinners.

When this loved and only son departed, scant ties remained to Margaret on earth: the brief space that ensued was devoted more sedulously than ever to the performance of every duty, till, on the 29th of June, 1509, three months only after the king's decease, and when nearly in her 70th year, the countess of Richmond expired in the old palace of Westminster.

A superb altar-tomb of black marble, enclosed by a grate, and surmounted with her statue, commemorates the resting-place of—"venerable Margaret."

The Cabinet.

ENDOWMENT OF THE ROMISH HIERARCHY IN IRELAND.—Would that those, who evince so godless a zeal to perpetuate the darkness and tyranny of Rome in the sister country, were brought, by God's grace, to know and feel that "to design the advancement of popery is to design the ruin of the state and the destruction of the church! It is to sacrifice the nation to a double slavery; to prepare chains both for their bodies and their souls."—*Bishop Sherlock.*

THE PLAIN SENSE OF SCRIPTURE.—It is necessary in the church diligently to investigate and adhere to the simple, natural, grammatical sense of scripture. We are to listen to the divine word, not to corrupt it. We must not play tricks with it, by fanciful interpretations, as many in all ages have done. The plain, natural sense of scripture always carries with it the richest and most valuable instruction.—*Melancthon.*

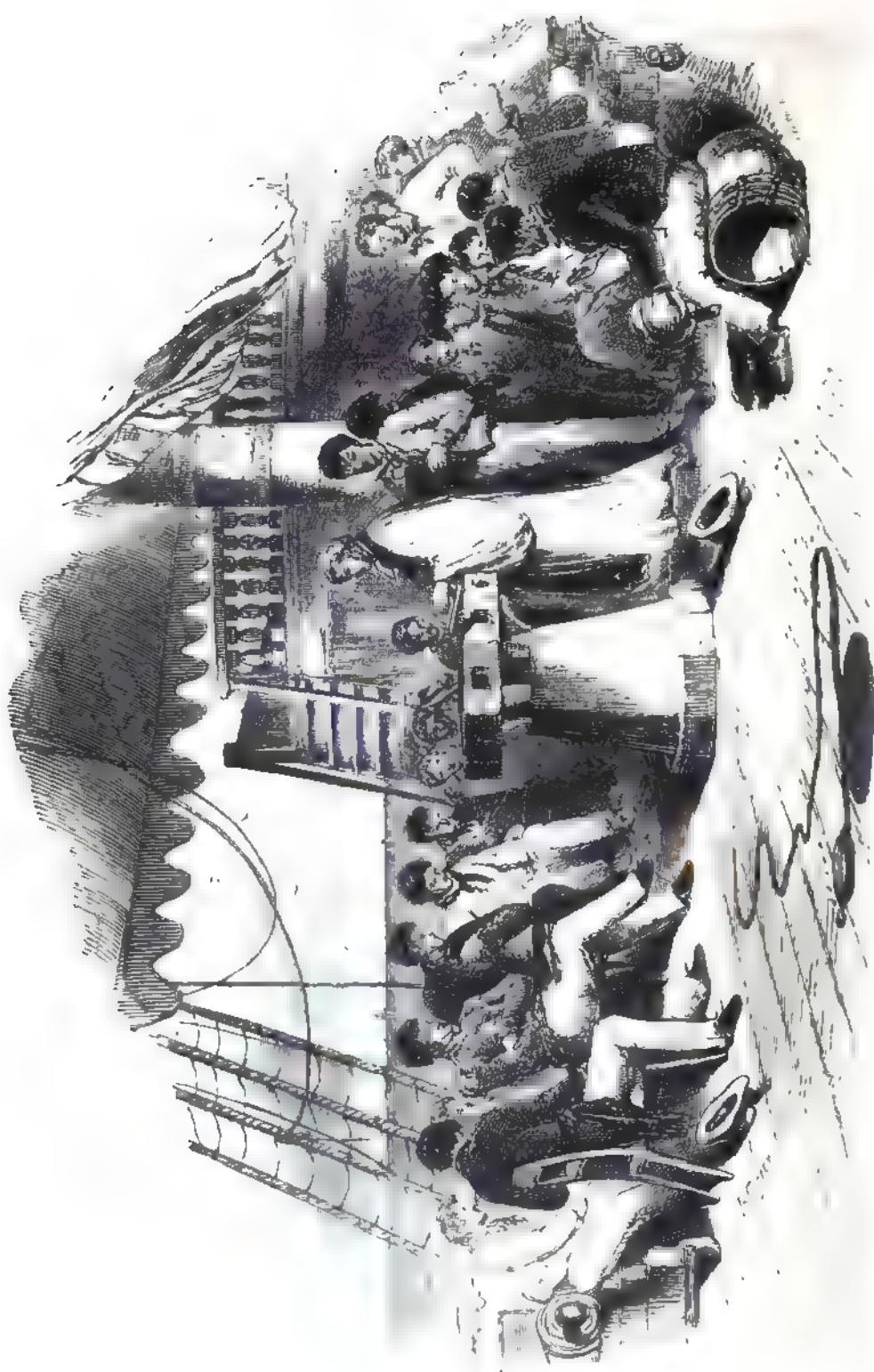
THE GOOD LIFE OF THE FAITHFUL MINISTER.—It was said of one who preached very well, and lived very ill, "That when he was out of the pulpit, it was a pity he should ever go into it; and, when he was in the pulpit, it was a pity he should ever come out of it." But the faithful minister lives sermons. And yet, I deny not but dissolute men, like unskilful horsemen, which open a gate on the wrong side, may, by virtue of their office, open heaven for others, and shut themselves out.—*Fuller.*

"If the righteous scarcely be saved" (if it be so difficult to overcome our sins, and obtain virtuous habits; difficult to a righteous, a sober, and well-living person), "where shall the ungodly and the sinner appear?" What shall become of him who, by his evil life, hath not only removed himself from the affections, but even from the possibilities of virtue? He that hath lived in sin will die in sorrow.—*Bp. Jeremy Taylor.*

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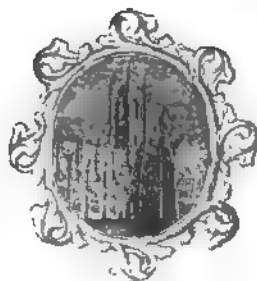
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THE DEPARTURE OF THE PASSENGERS



THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 752.—MARCH 3, 1849.

DIVINE SERVICE AT SEA.

It is hoped that, while the series of views of parish-churches is proceeding, which has found so much acceptance with the readers of this magazine, it may be deemed a pleasing variety occasionally to introduce illustrations of the less familiar solemn services of the church of England, and of some of those events which, occurring in her history, are enshrined in the memory of her sons as crises of her prosperity or adversity. Illustrations of this kind not only may be interesting in themselves, and in peculiar harmony with the character of the magazine, but will also furnish an opportunity for useful description and the conveyance of varied information.

The first of these proposed illustrations is presented in this day's number, and offers an accurate representation of the mode in which divine service is celebrated at sea.

It is by God that "kings rule and princes decree justice;" by his power that victory is obtained and authority exercised. And therefore governors ought in all their doings to acknowledge his supremacy, and to seek his blessing on all their measures. Most becoming, therefore, is it that, in that code of laws termed the "articles of war," provision is made in the first place for due and becoming worship of Almighty God.

The first article runs as follows: "All commanders, captains, and officers, in or belonging to any of her majesty's ships or vessels of war, shall cause the public worship of Almighty God, according to the liturgy of the church of England established by law, to be solemnly, orderly, and reverently performed in their respective ships; and shall take care that prayers and preaching by the chaplains in holy orders of the respective ships be performed diligently, and that the Lord's-day be observed according to law."

Upwards of twenty years ago there was published the curious journal of a naval chaplain in the reign of Charles I., by name Henry Teonge. This clergyman chronicles the services he performed and the texts he handled, and describes with

much minuteness his modes of procedure while at sea. If the perusal of his journal does not inspire any high idea of the deportment and usefulness of a naval chaplain in those days, and if in later years the spiritual welfare of our sailors has been too little regarded, there is cause for great thankfulness to God that in our own day many devoted clergymen have entered this sphere of labour, and that the direction of the article of war has been carried out in such a way as that we may trust that, on the broad bosom of the ocean, as well as in the church on shore, God is often worshipped in spirit and in truth.

The following graphic sketch, from the pen of capt. B. Hall, will describe the mode of conducting service on board a man-of-war. After mentioning the inspection of the ship, which is made after breakfast on a Sunday morning, he proceeds: "The carpenters and the watch on deck soon carry aft their benches and mess-stools; but, these not being sufficient to afford accommodation for all hands, as many capstan-bars as may be required are likewise brought up and placed athwart the quarter-deck, with their ends resting on match-tube and fire-buckets, or on the carronade-slides. These seats occupy the whole of the space from the break of the quarter-deck and the belaying-bits round the main-mast, as far as the companion hatchway. Chairs from the cabin and gun-room are also placed abaft all, for the captain and officers, and on the lee-side for the warrant-officers and midshipmen; for it need scarcely be mentioned that due subordination is made to keep its place even in our church.

"The pulpit stands amidships, either on the after-gratings, or on the deck immediately before the hatchway. In some ships, this part of the nautical church establishment consists of a moveable reading-desk, made expressly for the occasion, but brought up from the carpenter's store-room only when wanted: sometimes one of the binnacle is used for this purpose; and I remember a ship in which the prayer-book was regularly laid on a sword-rack, or stand, holding six dozen naked cutlasses. The desk is covered over with a

signal-flag, as well as the hassock for the chaplain to kneel upon, which is usually a grape or canister-shot box, surmounted by a cheese of great-gun wads, to make it soft.

"All this implies that the weather is fine, the awnings spread over-head, and the curtains stretched fore and aft to keep out the heat and glare. In rainy or blustering weather, the church is rigged under the half-deck, much in the same way, except that the pulpit is placed between two of the guns, and generally on the larboard side, as nearly abreast of the quarter-deck ladder as may be.

"When all is ready, the bell is tolled by one of the quarter-masters; and the crew, quietly clustering aft, occupy the bars, stools, planks, and gun-slides, prepared for their accommodation. The marines range themselves on the front seats; while the officers take their places, of course not avowedly in the order of date in their commissions, but, more or less, they do fall into their respective stations according to seniority. The chaplain is now informed that every one is assembled; or, if there be no clergyman on board, the report is made to the captain, who generally officiates in that case. When the service begins, if there be any other ship in company, a pendant, such as men-of-war carry at their mast-head to distinguish them from merchant ships, is hoisted at the mizen-peak, to show that the ship's company are at prayers. This signal, which is kept flying during the performance of divine service, is respected by every other ship, whether commanded by a superior officer or not.

"Besides the prayers . . . the chaplain gives a short discourse. . . . Some captains are in the habit of reading a sermon; but more commonly, where there is no clergyman on board, the prayers are deemed sufficient."

Such is the usual practice on board a single vessel.

"A much more stately ceremonial is observed on board fleets, whether at sea, blockading a port, or lying in harbour. The ships of the different divisions, or squadrons, wait till the admiral hoists at his mizen-peak the signal indicating that divine service has commenced. The bell is then tolled in each of the other ships: the usual pendant is displayed; and the first article of war (already quoted) is complied with, not only to the letter, but often, we may hope and trust, fully up to the spirit. At all events, I have heard many clergymen declare that they have never beheld any congregation in which more attention and decorum prevailed than in our ship-churches."

A word may here be said on the inadequate supply of chaplains to the royal navy. It is much larger, it is true, than in the army, to which literally but half-a-dozen clergymen are attached; but surely fifty individuals, and this is the whole number (there being fifty-four on the retired list) are far too few for this interesting service. The spiritual welfare of those brave seamen, who have formed the right arm of our power, ought to be intently considered and largely provided for. But for long, it might truly be said, no man seemed to care for their souls. Juster views have of late years been entertained, and exertions have been made to supply them, while in our harbours, with religious instruction. There is now a church-

ship in the Thames; and at several other ports there are others; and both individuals and societies have bestirred themselves to carry the gospel-message to those that traverse the mighty ocean.

From the appointment of colonial bishops, and the despatching of missionaries to various quarters of the world, the means of grace on ship-board have been materially augmented. On one occasion, viz., the return, two or three years ago, of the bishop of Calcutta to his eastern see, the rite of confirmation was ministered upon the ocean. And it may be hoped that these frequent passages of ministers will contribute in no small degree to the sailors' well-being.

A religious commander has much in his power. His example and influence, and the encouragement he may give to piety, will, under God's blessing, effect much. And it is a subject of deepest gratitude that many of the names that have shone brightest in the lists of worldly warfare have been well known as those of faithful warriors of the cross. To have but glanced at the character of such men as Gambier, Stopford, Saumarez, and a host of others, is evidence sufficient of this fact. May God multiply such his true servants a hundred, yea, a thousand fold!

THE FOLLY OF BUILDING ON ANY OTHER FOUNDATION THAN THAT ALREADY LAID IN CHRIST*.

LET us now consider the folly of attempting to lay any other foundation.

Were we not told in scripture to expect it, did we not know it by our own observation, or were we not convinced of it by our own experience, we might well be amazed at the very idea that any one could be so mad as to neglect such a foundation, and seek to lay another. Yet it is even so! With the word of God in their hands, with this declaration of God's word before their eyes, vain men have sought out many inventions as substitutes for this foundation of God's appointing. We will notice in two or three cases the way in which men do this.

1. Some rely on the directions of carnal wisdom. From the days of St. Paul to this day there have always been men like those of whom he speaks in his first epistle to the Corinthians, "the wise," "the scribes," "the disputers of this world;" who, like the Greeks mentioned by him, "seek after wisdom." To them Christ crucified has ever been foolishness. These are wise in their own conceit; they lean to their own understanding. They either treat the scriptures with contempt and neglect as a cunningly-devised fable; or, if they do not reject the bible, but admit that the events which it records did really take place, and that its several parts were written by those persons whose name they bear, and for the purpose which they profess, they nevertheless deal with it as any other book: they apply themselves, that is, to the study of it in the same temper, with the same confident expectation of understanding it by the exercise of their own intellect. They apply the same principles

* From "Sermons, by T. Tate, M.A." London: Bell, 1846

of carnal reasoning and fleshly wisdom to the interpretation of it, as they would do in studying some work of human science; and, with as much self-complacency as they would do it in that case, they draw their conclusions and lay down their judgments. They reject or explain away whatever does not agree with what is called the sober view of reason, whatever is not capable of that logical demonstration in which human wisdom delights, and whatever tends to humble man's pride by asserting the entire corruption of our nature. No wonder that such persons deny the divinity of Christ, reject his atonement, and treat the renewing influence of the Holy Spirit with disdain or contempt. No wonder that they lay another foundation, and build their salvation on a self-justifying obedience to the moral law.

2. Others there are, who are doing the same thing, but in a different way. They trust in God's mercy, apart from Christ's merits. To hear such persons talk of their hopes for the next world, you might suppose that they had never heard of Christ, nor ever read the New Testament. Their creed in one great point agrees with that of the followers of the false prophet; and, like them, it is continually on their lips that "God is merciful." They are indeed, they say, poor miserable sinners; but then they are but poor weak creatures, and "God is merciful." Their reading of God's word is chiefly confined to the Old Testament. They seem to think that they have only to be sorry for, and confess their sins, and then all will be well, for "God is merciful." But there is no distinct, I might say no apprehension at all that God is also true and just and holy, and that there is such a perfect harmony, such an intimate connexion between each one of his attributes and the rest, that it is impossible for any one of them at any time to act in opposition to any other. But this would be the case were God to show mercy to the sinner apart from the merits of Christ; for then his mercy would be exercised at the expense of his justice, his holiness, and his truth. Yet there are persons who are building their salvation on no better foundation than God's mercy, independent of the merits of Christ's atoning sacrifice.

3. There is one other class, who are laying another foundation than that is laid, who are building their salvation on their own righteousness in whole or in part. Dear friends, this is a large class—a much larger class, I fear, than many suspect. I cannot do more now than mention a few of their characteristics. These are very different in their views of the scriptures from the first class mentioned; and, though there may be a similarity in some points, yet it arises from very different feelings in each. These often resemble the Jews of whom St. Paul writes: "They have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." They conceive that a righteousness which is made up of the performance of moral duties, the exercise of moral graces, the observance of the religious ceremonies of Christianity, will secure their acceptance with God. Or, if they feel that the merits of Christ must have some share in their

salvation, they look to him to supply the deficiency which, they cannot but admit, an imperfect obedience to God's laws, however sincere it may be, must necessarily entail. Thus they seek to patch up the rent in the filthy rags of their own righteousness with a portion of new cloth torn from the spotless, unseamed, entire robe of Christ's righteousness. But these cannot agree or hold together; and we may, in a spiritual sense, apply to such patchwork our Saviour's words in the parable: "The new piece, that filleth it up, taketh away from the old; and the rent is made worse."

Such are some of the ways in which men go about "to lay another foundation than that is laid, which is Christ Jesus." Surely it is the height of folly!

For, first of all, is it not a reflection on the wisdom and goodness of God? When he has laid for us such a foundation, do they not in fact, though perhaps not in so many words, declare that they are not satisfied with the salvation he has provided? Do they not as much as say that there is something wanting or something wrong in it? or that it requires too much of us in the way of self-denial and sacrifice? or that it does not admit of that self-indulgence or bodily enjoyment or temporal pleasure which they think it might and ought to allow? Is it not to say that they can find a better way of salvation than divine wisdom and goodness have set before us? And is not this egregious, is it not wicked folly?

This folly will appear further, if we consider the sufficiency of the foundation laid. We might well ask what more could God himself have done to provide for us a sufficient salvation than he has done in the gift of his own dear Son, who is of God made unto all that believe "wisdom and righteousness and sanctification and redemption," and in whom they are complete, wanting nothing. Is it not then folly, most self-conceited folly, with such a sufficient foundation ready laid for them, for men to be wasting their time in endeavouring to lay any other foundation of their own devising, which may fail them at last, whilst they have the words of him that cannot lie to assure them that his foundation cannot possibly fail or disappoint them?

But the height of this folly is finally and fully established by the certainty of irremediable woe in which the soul is involved by rejecting Christ. If the sinner refuses to build his salvation on Christ only and altogether, then his fate is sealed, his damnation is inevitable; for the Lord by his servant Peter hath declared: "There is none other name under heaven given among men, whereby we must be saved;" and by his servant John he saith: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him;" and by his servant Paul, in the text: "Other foundation can no man lay, than that is laid, which is Jesus Christ." Whatever, then, may be the foundation of our hope now, however we may please ourselves in our own proceedings, every hope which has not Christ for its foundation will be found at the last day but a refuge of lies, to our unutterable confusion and everlasting misery.

Dear friends, does conscience testify to each

one of you that you are building your salvation on the one foundation? It is possible that in theory you may be right, whilst in practice you are wrong: it is possible that, whilst you are professedly building on Christ, you are daubing, as it were, with untempered mortar: you are working out your salvation in your own strength, or mixing up your own with Christ's merits; or retaining some worldly habit or temper forbidden by the gospel of Christ. O, as you would build the house of your salvation on a foundation that will stand in the great water-floods of the last judgment, see that Christ is your only foundation; see that you build in his strength, with his grace, after his plan, according to his instructions; consulting ever his word and Spirit, and persevering therein unto the end! So shall it at last be your blessedness to be present when the great Master-builder shall bring forth the head-stone of his church with shoutings of "Grace, grace unto it!"

I would add but one word more. If they who build on another foundation than that is laid, which is Jesus Christ, if these are guilty of the most egregious folly, and if by so doing they will involve their souls in irretrievable ruin, what must be the end of those who think not of building at all? who are utterly unconcerned about the future? who treat the salvation which Christ has provided with profane neglect? who know not God, and obey not the gospel of Christ—what will be their end? God grant no one present may know it in the everlasting perdition of ungodly men!

Sublime Reading.

HELP ONE ANOTHER.

A TRAVELLER, who was crossing over the Alps, was overtaken by a snow-storm at the top of a high mountain. The cold became intense. The air was thick with sleet, and the piercing wind seemed to penetrate into his bones. Still the traveller, for a time, struggled on. But at last his limbs were quite benumbed; a heavy drowsiness began to creep over him; his feet almost refused to move; and he lay down on the snow, to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked up again in this world.

Just at that moment he saw another poor traveller coming up along the road. The unhappy man seemed to be, if possible, even in a worse condition than himself. For he, too, could scarcely move: all his powers were frozen, and he appeared to be just on the point to die.

When he saw this poor man, the traveller, who was just going to lie down to sleep, made a great effort. He roused himself up, and he crawled (for he was scarcely able to walk) to his dying fellow-sufferer.

He took his hands into his own, and tried to warm them. He chafed his temples: he rubbed his feet: he applied friction to his body. And all

the time he spoke cheering words into his ear, and tried to comfort him.

As he did this, the dying man began to revive: his powers were restored; and he felt able to go forward. But this was not all; for his kind benefactor too was recovered by the efforts which he had made to save his friend. The exertion of rubbing made the blood to circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off: he no longer wished to sleep: his limbs returned again to their proper force; and the two travellers went on their way together, happy, and congratulating one another on their escape.

Soon the snow-storm passed away: the mountain was crossed; and they reached their home in safety.

If you feel your heart cold towards God, and your soul almost ready to perish, try to do something which may help another soul to life, and make his heart glad; and you will often find it the best way to warm, and restore, and gladden your own.

FRANCE—ROME—DEMOCRACY.

"God shall send them strong delusions, that they should believe a lie."—2 THESS. ii. 11.

MR. GUIZOT, the prime minister of the exiled Louis Philippe, has lately published a short commentary on French affairs, which he styles, "Democracy in France." He investigates and illustrates, in this brief publication, the causes which have led to the present gloomy phase in the fortunes of his native land, and brings to the working out of his task an intimate acquaintance with the past and the present, with principles and circumstances as well as men and manners, a severe calmness of reasoning, and a lively perception of the truth, both political and moral; and he shows not only the miserable self-worship of the socialist and radical, but the necessary futility of the effort which both are making to rear a national polity upon the basis of elements that war against the laws of nature, social order, and undefiled religion; calling, at the same time, upon all that remains of patriotism and conservatism in France to band itself firmly, so that a right direction may be given to the revolutionary tempest, and its fruits be turned to the future benefit of the country. Order, peace, and stability can, however, as Mr. Guizot admits indirectly rather than directly, never be re-established there until man turns from the worship of himself to that of the Supreme—until the religion of the Saviour become the standard of his principles and practice, and he seeks, in the fear and love of God, the fear to harm and the strength to love his neighbour. It has been the plague-spot and bane of France, that, though her rulers, and Napoleon among the number, have felt the need of its religious regeneration, they have all of them looked for it in a return to the irreligion of Rome, not in a re-moulding of the national character by the benign influence of the religion of Jesus. Had they not deceived themselves, they would not have been deceived into the belief that the gospel of Rome is the gospel "once delivered to the saints:" they leaned to the wisdom of their

* From "The Children's Missionary Magazine." London: Nisbet and Co. 1848.

own carnal understandings, and in the end found it to their cost "foolishness with God:" they wished to renovate public morals and religious influences, not discerning the certainty, which history might have taught them, that no renovation of morals or spirituality could proceed from a church which enlaves the gospel under the yoke of corrupt, degrading, and fleshly inventions, and is therefore compelled to withhold her hand from scattering the seed of its regenerative grace among her people. Her pompous superstructure becomes a hideous monstrosity when beheld in the pure and heaven-born radiance of the divine Lawgiver's revelations; hence she turns away from it herself, and hides it from her worshippers: she knows well that the "waters of life" would be a savour of death to her, and therefore she denies them to the lips of her children, giving them to drink out of her own "broken cistern:" her teaching, her practice, her observances being of fleshly devising, she is utterly powerless to redeem man from the bondage of the flesh, but all-powerful to rivet him in his carnal-mindedness and self-sufficiency: she is well qualified to retain him in the charnel-house of his lusts and concupiscences, but altogether incapable of endoctrining him in that wisdom which is from above, and exalting him to the attainment of those chaste and purifying and heavenly affections which are God's free gift to the creature who has been enabled to empty himself of "self," and hide his life with Christ. Rome, a stranger by long centuries of progressive alienation to primitive Christianity, and consequently to evangelical truth, cannot become the spiritual or moral regenerator of nations or individuals: she is powerless to extricate France, or Ireland, or her own lieges from the social vortex in which they are tossed about. She has been the chief instrument in bringing down judgment upon them. It should be our ardent prayer that they may emerge from their wretched condition, with hearts chastened and purified by its ordeal, and taught of God's love that there is no aspiration, nor any hope worthy of his creatures' entertainment, but the looking for and hope of salvation by Christ the crucified; no bulwark of social order nor corner-stone of individual peace and well-being, sure and steadfast, save the waiting upon God according to his testimonies and ordinances; no science so worthy of man's acquisition, and so rich in temporal and imperishable gain, as the perfect philosophy which is to be found in the rich mine of his word.

But I must for a moment fall back upon Mr. Guizot's pages, and present my readers with the appalling picture which he draws of that party of whom Messieurs Ledru Rollin and Louis Blanc are the meet representatives.

"The socialists and communists do not constitute political parties; for they do not espouse any political principles, nor advocate any peculiar political organization. Their only endeavour is to destroy all the influences and to break all the ties, material or moral, which bind all that part of the population that lives by the labour of its hands to the class occupied in the business of the state; to divide that part of the population from the land-owner, the capitalist, the clergy, and all the other established authorities; and, finally, to work upon it through its miseries, and rule it by

its appetites. One name denotes them all: all are members of one great anarchical party. It is not the superiority of this or that form of government which they preach to the people: it is sheer and absolute anarchy; for one kind of government is as incompatible with chaos as another. There is, however, one striking fact—whether sincere or depraved utopians, or designing anarchists, all these disturbers of social order are republicans. Not that they are more attached or more submissive to republican government than to any other; for every regular and efficient government, whether republican or monarchical, is equally odious to them; but they hope that, under a republic, they shall find stronger weapons to aid their attacks, and feeble barriers to resist them. This is the secret of their preference." Again: "Much has been lately said about Christianity; and the name of Jesus Christ has been frequently introduced into the harangues of demagogues. God forbid that I should suffer my mind to dwell long on this profanation, this hideous mixture of cynicism and hypocrisy. * * Christianity will not submit to be thus disfigured or degraded. Nothing can be more anti-Christian than the ideas, the language, or the influence of the present race of reformers of social order. If communism and socialism prevailed, Christianity must become extinct: if Christianity were more potent, communism and socialism would soon subside into the chaotic mass of obscure and forgotten extravagances" (pp. 52, 70-72).

The sagacious statesman concludes his eighty-six pages thus: "We have wherewithal to struggle against the evil that devours us; but the evil is immense. There are no words in which to describe it, no measure wherewith to measure it. The suffering and the shame it inflicts upon us are slight compared to those it prepares for us if it endure. And who will say that it cannot endure, when all the passions of the wicked, all the extravagances of the mad, all the weaknesses of the good, concur to foment it? Let all the sane forces of France then unite to combat it: they will not be too many, and they must not wait till it is too late. Their united strength will more than once bend under the weight of their work; and France, ere she can be saved, will still need to pray that God will protect her."

Would that we could see the day approaching, when the visible church in France were inspired to confess the Lord Jesus in the words of the delegates of the reformed churches, as delivered by the synod held in Paris on the 27th September last: "As Jesus Christ is the safeguard of true liberty, since he sets free and delivers, so is he the safeguard of the faith, since he is at once its 'Author' and its 'Finisher.' We then join the true Christians of all ages who have confessed his name: we acknowledge him with gladness and love as our only Master, as our alone Saviour, as our only hope in heaven and upon earth, where every knee shall bow before him, and every tongue confess that he is Lord to the glory of God the Father. We desire no other Mediator than him, no other rule than his word, no other guide than his Spirit, no other life than that which he communicates to us, no other salvation than that of which he is the author; and we bless God from the depths of our hearts for having 'so

loved the world, that he gave his only-begotten Son, that whosoever believeth in him should have everlasting life.”

H. S.

THE STRONG DELUSION OF THOSE THAT ARE LED BY SEDUCING SPIRITS*.

THERE is a high department of theology, which has glided out of the minds of our feeble time, but which deserves the most solemn consideration of the true theologian. It gives the key to all the great heresies of ecclesiastical history. Nothing can be clearer than the evidence, alike furnished by scripture and experience, that there exists a law of the divine government, by which, when nations abuse the gift of reason, they are punished, by being delivered over to infatuation. A “strong delusion,” a real and direct urgency to error, from a source of evil more imperious and more subtle than the mere perversity of human nature, is let loose against them. Under this influence, they become rapidly incapacitated from judging of right or wrong; they act gravely on principles of palpable absurdity; they embrace habits of notorious ruin; they cling to the most startling superstitions, as holiness; and they imagine rationality, wisdom, and virtue, in the very depths of folly, falsehood, and crime. To any man who has read the history of ancient heathenism, the most natural of all questions is, how could human beings have ever fallen into practices of such absolute repulsiveness and undisguised horror? If the gross impurities of the worship might allure the carnal mind, how are its cruelties to be accounted for, its offerings of human victims, its burning of infants by their parents, the senseless fury and startling abominations of its altars, and the remorseless corruptions and unsparing slaughters of national life? Even in Israel, when it once fell from its divine allegiance, the books of Kings are almost a perpetual record of domestic massacre.

St. Paul gives the solution, on the principle of a divine punishment: “Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind” (Rom. i. 8). We have no right to dilute this language into metaphor. The nations first fell into impiety, they were then delivered over to heathenism, a system of retributive evil, by which their understandings were embroiled, and their natural propensity to irreligion was rendered desperate. Thenceforth they were “filled with all unrighteousness.” The apostle then recapitulates the excesses of startling and horrid guilt, into which they were thus suffered to fall; excesses into which man could not have fallen, but by the judicial prostration of his understanding. He ends, by giving the most convincing and awful evidence of this Satanic infatuation; that, “knowing the judgment of God, and that they which commit such things are worthy of death (eternal), they not only do the same, but have pleasure in those that do them.” In other

words, that they not only have gratification in their own commission of crime, but they have gratification in its existence, even where they can have no personal temptation.

Isaiah, almost a thousand years before, had accounted for image-worship, on the same principle. The people, abandoning the dictates of reason, in the indulgences of vice, had been judicially deprived of its exercise in religion. “He maketh a God, and worshippeth it. He maketh it a graven image, and falleth down thereto and prayeth unto it, and saith, Deliver me; for thou art my God. They have not known, nor understood; for he (Jehovah) hath shut their eyes, that they cannot see; and their hearts, that they cannot understand (xliv.) a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand” (20, &c.)*.

In this incapacity of distinguishing truth from falsehood, we have almost the penalty pronounced by St. Paul. The next question is, by what agency has this “strong delusion” been effected? St. Paul distinctly states that the coming penalty of the church (the reign of antichrist) should be inflicted by the agency of evil spirits. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron†; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth” (1 Tim. iv. 1).

Infatuation, by the agency of demons, is one of the unquestionable facts of scripture. In the Old Testament, the instances of demoniac operation on the minds of apostate monarchs, and the nations governed by those monarchs, are abundant. There they are called evil spirits, and lying spirits; in the New Testament they are called unclean spirits, and demons. In that mischievous

* Even in the world of our own day we have instances of crime and absurdity committed by heathenism, for which we can account only by the utter prostration of the reasoning faculties. The frightful mutilations of the Indian devotees, the burning of women alive, the drownings in the sacred rivers, the deaths under the wheels of the idols, are all so utterly abhorrent to the natural dictates of the understanding, that they can be solved only on the principle of judicial infatuation.

† Our translation “doctrines of demons,” is insufficient, because ambiguous. It might mean doctrines concerning demons; but such doctrines might be perfectly harmless, because perfectly true. The original evidently marks an evil; and such alone would be the result of doctrines suggested by demons.

‡ This passage would be more forcible by being closer to the original; thus: “The Spirit speaketh expressly that in the latter times some shall fall away (ἀποστρέψονται, as in 2 Thess.) from the truth, giving heed to (listening to, obeying) spirits of error, and the teachings of demons; through the hypocrisy (the religious artifice or pretences) of speakers of lies, whose consciences are calloused, forbidding to marry, and commanding to abstain from meats which God had created to be received.” The “latter times,” *οἱ ἔσχατοι καιροί*, is used but in this instance in the New Testament. The *ἐκείνητος καιρός* is frequent, and applies sometimes to the whole Christian dispensation, and sometimes to its end. St. Paul uses it, and, by using the comparative here, of course intends a distinction. Wherever the word devils occurs in the translation in the original, it is demons. Satan alone is the devil (the traducer, or accuser), and is always in the singular.

* From “Popery the Antichrist:” a sermon, preached in the church of St. Stephen, Walbrook, by the rev. George Croly, LL.D., rector of the united parishes of St. Stephen Walbrook and St. Benet. London: Kendrick. 1848.

and shallow scepticism which labours to degrade all the characteristic facts of scripture into occurrences of common life, it has been suggested that the state of the demoniacs was merely lunacy or convulsionary disease. But against this weak supposition stand—the direct language of scripture, which marks it as separate from all diseases; the direct language of our Lord, who always commands the “unclean spirit” to come forth; and the direct language of the demons themselves, declaring Christ to be the Son of God.

It is to be remembered that this declaration of the divinity of our Lord could not, at that period, have been made by any Jew. The right of our Lord to the title was unknown but to the apostles; while by the Jew it would have been regarded as blasphemy; and it was actually on the ground of claiming this title that the high priest rent his clothes, saying, “He hath spoken blasphemy” (Matt. xxvi. 66), and sent him to death. But the demons, when they uttered a voice at all, gave the uniform testimony, Thou art the Son of God;” or, “Thou art the Holy One of God.” On some occasions these testimonies were given in the presence of multitudes.

At the sea of Galilee, when the population came “from Jerusalem, and from Idumea, and from beyond Jordan, and from about Tyre and Sidon,” almost a representation of Palestine and its borders, “he healed many; and unclean spirits, when they saw him, fell down before him, and cried, saying, “Thou art the Son of God.”

At Capernaum, “when the sun was set (at the close of the sabbath), all they that had any sick with divers diseases brought them unto him; and devils (demons) came out of many, crying out, and saying, Thou art Christ, the Son of God.”

Those multiplied evidences of demoniac possession may have been permitted, at the time, for the express purpose of giving this testimony in the presence of the nation; but they, undeniably, also give full proof of the existence of demons, and of their power of acting on the mind and bodies of men.

Evidences of possession by demons were given after the Ascension, with the same effect of testimony, to the apostles. And, although their visible powers exist no more, scripture declares their continued peril to mankind: “We wrestle not against flesh and blood (alone), but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God” (Ephes. vi. 12, &c.).

It is perfectly plain, from the whole language of scripture, that we have surrounding us an agency of spiritual existences, some of them, angels of light, “ministering to them which shall be heirs of salvation;” and others, spirits of evil, permitted to delude those who lay themselves open to delusion. The mere invisibility of either can be no argument against the direct language of inspiration. Why demons are no longer suffered to afflict the frames of men may be probably accounted for by the extinction of the Jewish nation, to whom that appalling testimony was especially addressed; and also by the merciful interposition which decreed that, when miracle was withdrawn, the calamity which thus required the

healing power of miracle should no longer be seen among mankind.

The title of “antichrist” was first given by St. John (1 John ii. 18); and the manner in which it is given shows how extensively and fearfully the expectation of his coming was already spread through the church: “As ye have heard that (the) antichrist shall come, even now there are many antichrists.” The apostle then further declares that the denial of the divinity of our Lord was an effect of those principles of antichrist, which were already operating on the world: “Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (for the denial of the Son includes the denial of both). “Whosoever denieth the Son hath not the Father.” I have referred to this passage, chiefly from its being made the ground of a weak argument—that, because popery does not deny the Father and the Son, it cannot be the antichrist. But the meaning of the apostle is obviously that all denial of the divinity of Christ (as, in fact, all heresy) is of the nature of that blindness to the truth which was to be subsequently embodied in antichrist. As St. Paul had said before: “The mystery of iniquity doth already work.” “Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of (the) antichrist, whereof ye have heard that it should come; and even now it is already in the world” (1 John iv. 3). In both texts antichrist is described as one that was still to come visibly, its spirit only having been hitherto in action. It is also evident that the name was even then not only a subject of general knowledge, but of Christian alarm.

THE CHILD'S DUTY TO A SUNDAY-SCHOOL TEACHER.

A most valuable teacher has lately been removed, by death, from the school which she conducted; and her loss is deeply felt by the clergyman under whom she acted, and the children whom she instructed. A funeral sermon was preached by the curate of the parish (in Cambridge); and a card was presented to each child in the school, of which the following is a copy. We consider it so interesting that we are glad to introduce it to the notice of our readers:

IN REMEMBRANCE OF MRS. CATLEY,

Who conducted St. Sepulchre's Sunday School from the year 1825 to the last Sunday of 1848; died Wednesday, the 10th of January, 1849, aged 69 years.

1. She loved every little child in the school.
2. She gave up her time, her convenience, her home; was always punctual, and never out of her place.
3. She taught many to read God's word.
4. She taught many to pray.
5. She led many to attend God's house.
6. She wished to see the fear of God, a regard to the soul, and a hatred of sin, in all.
7. She was kind and gentle to every teacher, but never would encourage levity, dress, carelessness, or inconsistency.
8. She did not pass by the bodily or temporal

wants of the children, or forget them during the week.

9. Many have had reason to bless God, in regard to this world, and, we believe, for the next, for her labours: and we hope that many more will hereafter remember what she taught them, may come to the Saviour for salvation, and be led to give themselves up sincerely to him, and join with others to call her "blessed."

MY DUTY TO MY SUNDAY-SCHOOL TEACHER.

1. To love my teacher.
2. To pray to God every day for my teacher.
3. To be punctual every Sunday to meet my teacher.
4. To carry home what my teacher teaches me, to repeat it at home, and to try to make it useful to my brothers and sisters.
5. To pray God to bless the efforts of my teacher with me every Sunday,
 - That I may know God;
 - That I may learn my need of Jesus Christ to be my Saviour, and to come to him;
 - That I may learn to love God's word,
 - To love God's house,
 - To find happiness in praying to God and praising him,
 - To hate and to fear sin, and
 - To avoid the company of sinners.
6. To think of my teacher in the week, and of what I have been taught; and always to be glad to meet and see my teacher.
7. To thank God for Sunday, and for God's house, and for Sunday-schools, and for kind friends and teachers, who seek the salvation of my soul.

THE DUTY AND REWARD OF SEEKING THE CONVERSION OF SOULS :

A Sermon,

BY THE VEN. T. DEALTRY, D.D.,

Archdeacon of Calcutta, and Minister of St. John's Chapel, Bedford-row.

JAMES v. 19, 20.

"Brethren, if any one of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

HERE is an answer to the important question, "Am I my brother's keeper?" If you are a sincere Christian, you are. To convert the sinful, to reclaim the wandering, and to win souls to the knowledge of Christ, is a law imposed upon every soul who has been in deed and in truth united to the Saviour. The very act of mercy, which has reclaimed him from the paths of error and unrighteousness, pledges him not only to the love of Christ himself, and watchfulness over his own ways, but to seek the welfare and salvation

of his fellow-creatures. There is no man, however mean, no brother, of however low degree, none who wear the human form divine, but, as far as our influence extends, every member of the Christian family is bound to care for his salvation.

This duty is but little known or understood by the generality of professing Christians. There is very little of spiritual anxiety manifested for the souls of men: there is a cold and chilling indifference too frequently upon this subject. It might be said as of old, "All seek their own, not the things which are Jesus Christ's."

But whence arises this indifference to the first Christian duty, and the chief evidence of our love to Jesus Christ? Is it that the command is less urgent, the duty less needful? is it that souls are less precious or their salvation less important? No: this criminal indifference is to be found in other causes. It is because those who are neglecting this duty are not alive to their own welfare; because their views on the all-important subject of religion are superficial; because they do not understand the object to be attained, and the motives by which it is enforced. Did they rightly understand the value of the soul, and what is included in its being saved from death, they would deem all other duties and objects unimportant in comparison.

You will perceive how appropriate the subject is for the weighty truth contained in it. The first object of every Christian society should be the care and salvation of those in their immediate neighbourhood. Such is the purpose of our schools: they have therefore, a prior claim to our missions, much as our heart may and ought to be in that cause. My text teaches us that we cannot be Christians without desiring that others may be so too, and proposing to us the highest motives in seeking their conversion.

O that God the Holy Ghost may be with us, and that we may all be led to give ourselves first to the Lord, and then to seek the profit of many, that they may be saved. Let us then consider—

I. The important object proposed, the conversion of a sinner.

II. The means by which it is to be effected.

III. The motive by which it is urged.

I. The important object proposed, viz., the conversion of a soul from the error of his ways. The words of the text more particularly refer to the restoration of one who had made a profession of the truth, but who had unhappily been turned aside from it; one who had run well for a season, but whom Satan had hindered and had drawn him back to the

ranks of the world. And, without all doubt, the sympathies of the church should especially be exercised towards such a man. If there be a man on earth more an object of compassion than another, it is that of the individual who, after having known the way of righteousness, has departed from it.

To be made the means in the hands of God of restoring "an erring brother" to the fold of the good Shepherd is an object that any of us might be thankful for to a dying hour. To rescue and recover from the way of error and sin one that has known what the grace of God was in truth; to bring to repentance one who once knew a Saviour's love, and to lead him to do again his first works, to recover the pearl of peace he has lost, it would be an achievement greater than the restoration of an empire that had revolted. O, if you know of such an one, bend all your prayers and exertions to his restoration, using caution, discrimination, having compassion, making a difference according as the circumstances of the character and temptation may require. "Others save with fear, pulling them as it were out of the fire, hating even the garment defiled by the flesh."

But the words are not to be confined to that class: we may extend them to all; and the conversion of a sinner to his God is the object proposed. And, in estimating the importance of this object, it is to be borne in mind that every soul is of more worth than all the material creation which God has made; and then you must perceive that to rescue that soul from death, to turn it from error to truth, from sin to holiness, from Satan to God, from eternal torments to eternal joys, must be of more importance than any thing that can possibly be proposed to us.

If there were but one sinner exposed to death, and God were to propose to us to rescue that soul from sin and death, is there an individual here but at once must perceive that it would be of paramount importance for every man, that had a spark of benevolence within him, to bend all his energies and powers to fulfil the grateful duty?

But it is not for one sinner, but for "a world that lieth in wickedness," that the object is proposed. To his church the Almighty says, "Behold the thousands and myriads around you—in your houses, in your neighbourhoods, in your country, in foreign lands—who are living in sin, erring from the truth, who are ignorant of me, and of the blessings of salvation by the blood of Christ, and of the influences of my Spirit, by which alone they can be delivered from destruction; and I now give you the opportunity of rescuing them from everlasting death: I tell

you distinctly the means by which it may be effected: I tell you, too, that, if you enter upon this work heartily and sincerely, and turn one of these wanderers from the error of his way, you shall save a soul from death, and hide a multitude of sins."

And still more, my brethren, to see the magnitude and importance of this work, I beg you to consider the value of the soul to be so converted. Estimate it from its origin; from its vast capacities; from its immortal nature; from the eternal degradation and wretchedness it must endure if it is not converted; from the price that has been paid for its ransom; by the joys to which it is to be raised in heaven if the object be effected. Dwell upon all this, and, so far as your thoughts are distinct, you will have some idea of the object proposed in the text.

Here then, my brethren, is our first point—the Almighty proposing to you, if you are Christians indeed, that you should seek to convert sinners from the error of their ways, and to save souls from death. It is a blessed duty to save temporal life and to improve men's temporal condition, and still more worthy to raise them in a moral point of view; but to convert a sinner from the way of sin, to save a soul from death and hell, all other objects are comparatively unimportant: it is infinitely the highest object that can possibly be proposed to a Christian.

But let us pass on to notice—

II. The means by which this object is to be effected. "If one convert him, let him know," &c.

It is to human beings, to men who have been converted themselves, therefore, to whom the work is committed. It is not to angelic beings, or to intelligences of a higher order, to whom this object is proposed. They would have been thankful to have been permitted to engage in so benevolent an enterprise. As far as they are permitted, they rejoice and take pleasure in the work of man's salvation. They desire to look into these things: they rejoice in every conversion: they minister to them who are the heirs of salvation; they catch their departing spirits as they go hence, and convey them to paradise; but they are not employed to save souls. God makes his church, men who themselves have been made partakers of his grace, the ministers of his mercy to others. He has committed to them this stewardship.

But how is this? Can man convert a soul from sin? Not effectively, assuredly. He can do nothing in this matter. The work is beyond the power of man or angel. No man can in this respect turn a soul from evil: he must let that alone for ever. But as an in-

strument in the hands of God he may and is enabled to effect it. He hath committed the treasure to earthen vessels; but he ever reserveth the excellency of the application of the power in his own hands. But he expects all, who themselves have tasted that he is gracious, to use every lawful means to bring sinners to repentance, and to the belief of the truth, and he will bless the effort to the conversion of men: he will give the power. This has been his method from the beginning; and he continues to use it for the same mighty purpose.

But let us notice some of those means which he employs and makes effectual:

1. There is the ministry of the word. This is the standing means, the great efficient power which God employs: It pleases him "by the foolishness of preaching to save them that believe." This is the organ through which the vital power has been conveyed in all ages to the hearts of sinners. The words of Jesus Christ, by his faithful ambassadors, are spirit and life. The word is with power and with the Holy Ghost. It is with the demonstration of the Spirit. It in this way becomes "quick and powerful, sharper than any two-edged sword." It was thus it was effectual in the first ages. The apostles went forth; and the Lord gave testimony to the word; and "souls were converted." Thus it was with our reformers: they preached Christ earnestly and boldly; and formalism and error fled before them, and souls were converted and saved. Thus it was in the last century: those good and great men, whose names were cast out as evil, lifted up their voices, and earnestly preached the doctrine of the cross; and a slumbering church was aroused to its danger and duty. And so it has ever been and ever will be: wherever men have been stirred up to flee from the wrath to come, and to seek for the salvation of their souls; wherever pure and vital religion has been revived, you will find it has been principally owing to the simple, pure, and zealous preaching of the truth as it is in Jesus. We cannot attach too much importance to this means, because it is God's method of saving souls. He has instituted the ministry for this end; and he will not fail to bless its faithful discharge. O, if from every pulpit in our land the trumpet were to give a certain and distinct sound; if every minister were engaged with all ardour and energy in the work of winning souls to Christ, what a change would come over the face of society! how would the work of conversion go on. The little one would become a thousand, and the small one a nation. "The zeal of the Lord of Hosts would perform this".

2. But this object is not committed to ministers alone: it is the duty and privilege of every member of the church. Much may be done by the diffusion of religious knowledge, especially the blessed bible. This is "the incorruptible seed, the word of God, which liveth and abideth for ever". It is the "light which shineth in a dark place". It is the "sword" which the Holy Spirit uses for dissecting the heart, and disclosing its hidden evils and corruptions. It convinces of sin, and it points out the remedy. It testifies of Christ the Saviour. It opens to men the way of life, and directs them to its attainment. It alarms the sinner; it encourages the penitent; it comforts the mourner; it gives liberty to the captive and release to the prisoner; it proclaims the accepted time and the day of salvation.

What a blessing have the Bible Society and the Christian Knowledge Society been, in giving facilities to Christians to use this means of being useful to their world! They have been the source of unspeakable mercies to our country. And, in subordination to this great means of good, how much has the Tract Society, and other agencies of that nature, effected!

O, my brethren, how has God in this respect been favourable to our land! What means are put in the hands of every Christian for being useful to others! Dear Christians, be it yours to use it earnestly, and with a discerning mind.

Then there is affectionate entreaty. What a means of good does this present! And, if we were rightly impressed with the value of souls, and our obligations in reference to them, how could we let opportunities slip of being useful to those around us? How ought we to let it be manifest that we are sincerely concerned for the welfare of their souls, for their salvation, and, according to their state and condition, unfolding to them the gospel, leading them to the Saviour; as parents, never for one moment losing sight of the spiritual and eternal welfare of our children, watching for their precious souls; as masters, caring for the eternal interests of our servants, remembering that we have a Master in heaven; as friends, feeling that friendship is only valuable when we can regard it as lasting and perpetual; as members of a Christian church, exhorting and edifying one another, and so much the more as we see the day approaching; in a word, keeping in every situation in life the day of judgment in our view, and so acting as if we were anxious that all with whom we have intercourse may "stand with acceptance before God" in that great day,

and that they may find mercy of the Lord with ourselves!

There is, moreover, personal example; an important means, and one without which all else will be worse than useless, will be pernicious: "Thou that makest thy boast in the law, through breaking the law dishonourest thou God?" We must exemplify what we teach. The lesson must be enforced by the example. If we are anxious that men should be saved, it must be seen that we ourselves make salvation "the one thing needful." If we speak of the beneficial tendencies of God's grace, we must show them in our own experience. If we direct men to a Saviour able and willing to deliver from the guilt and dominion of sin, the lesson will be in vain unless we ourselves are manifestly endeavouring to live "righteously, soberly, and godly in this present evil world." O, my brethren, whilst we feel the responsibility of our position, and are using every lawful method to win sinners to Christ, to bring all within the reach of our influence, "to seek first the kingdom of God and his righteousness," let us see to it that we ourselves "are the epistles of Christ, known and read of all men." Our life will often reach the heart when the doctrine we have inculcated may have failed to have that effect: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

But another effective means of usefulness in saving souls is by the influence of schools for the rising generation. I regard it as one of the most favourable signs of the times, the great improvement which has taken place in our country in this respect within the last twenty years. Although there is still great deficiency in our system of education, yet who can help blessing God for the feeling that has been called forth on this subject throughout the land? God has in your various schools and charities put a great means of saving souls and turning young people from error. I beseech you to regard it with gratitude, and use it accordingly.

3. But, after all, the grand instrument in conversion is earnest prayer for, and dependence upon, God's Holy Spirit. We have seen that God alone can convert a soul. Without his agency, in vain is our ministry, and in vain the diffusion of the scriptures themselves, and in vain personal entreaty and good example, and the bringing up of the young in religious principles and habits: all will be ineffectual except as God blesses them. Let us, then, have recourse to him in all our endeavours: let us begin in de-

pendence upon his grace: let us carry on every work in dependence upon him: let us follow up every effort with earnest prayer for his blessing; and then it is impossible that our labour should be in vain in the Lord.

And let each one who loves God thus consecrate his possessions, his time, his attainments, his life to the service of his Lord. Let no one plead exemption. You can only in this way serve your generation according to the will of God. O, my brethren, all we want is that we should each one "occupy with his talent." It will be the harbinger of peace to the world when the duty of winning souls shall be esteemed the chief wisdom; when this shall be felt to be the truest patriotism and the purest philanthropy; when it shall be felt and acknowledged that he deserves to be ranked the very best and foremost of benefactors of his species, who has been the means of turning the guilty to his God, and the erring into the path of righteousness and truth.

O, my brethren, as you would have our world filled with our holy and lovely Christianity, give yourselves to this work cheerfully and entirely. Go forth to your labour of love until the evening: "Cast your bread upon the waters" with confidence. In the morning sow your seed, and through the day withhold not your hand; for you know not which shall prosper; whether this or that, or whether they both shall be alike good: "Wherefore be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know your labour is not in vain in the Lord."

But, now observe—

III. The motive by which the important object is urged. There are a thousand motives press upon the mind at once in so noble a project. The command of Christ: "As ye have opportunity, do good unto all men." His own benevolent example; "who came from heaven to save souls, who went about doing good." The wisdom and blessedness of the work: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." The happiness of doing good: "Happy is he who thus serveth the Lord." The final recompence of such men: "They that be wise to turn many to righteousness shall shine as the stars for ever and ever."

But there are two motives suggested in my text, on which alone we can dwell at present.

1. "He shall save a soul from death". What a motive is here presented to the mind! and what must our hearts be made of to resist it! Let us dwell upon it for a moment. In order to understand it pro-

perly, we must consider what death is. It is not the bare negation of life as it respects the body, but as it regards the life of the soul; cut off from God, the source from which all good emanates; under the sentence of exclusion from him, and from all holy beings; suffering the penalties, in such exclusion, of its sin and rebellion; its companions lost spirits like itself; full of envy, rage, fury; suffering the vengeance of eternal fire; infuriate despairing, tormented; without one ray of hope. And then, in contrast with this death, you must dwell upon the heaven of its joys, to which by its conversion the saved soul becomes possessed; its living river; its tree of life, with its varied fruits; its cloud of incense; its anthems of delight from attuned hearts; its blaze of light and happiness; and all to be eternal. O who can estimate what is implied in saving a soul from death? You applaud, and justly so, the man who snatches a soul, at his own risk and hazard, from temporal death; and the man carries in his own bosom the reward of such an act, in the thought that a fellow-creature lives and moves amongst his fellows, who but for his exertions would have been silent in the tomb; but all such act, magnanimous as it doubtless is, is nothing compared with his who has saved a soul from death. He is to witness the reward of this act when all connected with this material universe shall have passed from existence. He is to behold that spirit, instead of being cut off from God and from happiness and from heaven, instead of suffering the agonies of eternal woes in the place of perdition, enjoying the blessedness of heaven, in the presence of its God and Saviour for ever.

O, dear brethren, what an object and what a motive are here proposed to us! Are we alive to God? Love we Jesus Christ, and precious souls for his sake? Are we occupying with our talent? O let us remember our station, our duty, our object, our reward! No effort can possibly be lost. "Our judgment is with the Lord, and our work with our God."

2. But there is another motive here urged, viz., "And shall hide a multitude of sins." Of whose sins? of the individual who has been the instrument of conversion? O no; never was error more fatally destructive. Human merit? Alas, brethren, what deception must the heart be capable of to entertain the idea for a moment! The sins covered are only those of true penitents, through the atoning blood of the blessed Saviour. It could only appertain to that corrupt church who has earned, by her perversion of God's

truth, the unenviable title of the "mother of abominations, and the mystery of iniquity, and the maker of a lie," that could ever have taught that man's best works could in any measure be meritorious, or that by being made the means of converting others we could cover our own numberless offences. But the sins that are covered are those of the grateful convert who has been turned to the Lord. The blood of Christ has washed away all of them. His is the blessedness of the man "whose iniquities are covered and whose sins are pardoned, and to whom the Lord will not impute sin". And not only is that countless number of his past offences covered, but all those which he would have gone on committing had he not been converted; but now all are done away: "he is a new creature." Nay, more than that; the sins of those whom he, after his conversion, may be the means of turning from the error of his ways, all covered blotted out, no more to be called to remembrance for ever.

O who can estimate the value of such a motive as this, to be made the instrument, in God's hands, of thus doing away with the accumulated sins which would have destroyed for ever those who committed them, as well as stopping their defiling influence in this fallen world?

And now, my brethren, is there one here who can resist the influence of such motives? Remember that to be made the instrument in turning one sinner from the error of his ways and directing his awakening, trembling spirit to his God and Saviour, you have been the means of saving a soul from death, and hiding a multitude of sins; an achievement which, if it only regards one soul, is greater than if you had conquered a world, or done the greatest earthly service to a nation.

1. Let us learn, from the subject, the awful condition of the world in general to this moment.

It "lieth in wickedness", almost all men erring from the truth—from that truth which alone can give light and comfort to the mind. They are "alienated from the life of God through the ignorance that is in them". They are unconverted, in a state of sin and death. We cannot stir from our homes without meeting with men in this fearful condition.

And it is to be remembered that whilst they are in this state "the wrath of God abideth on them;" they are doomed to exclusion from his presence, and from the glory of his power. There are, however, means of saving them: they may be converted from the error of their ways: their souls may be delivered from death. And that great work is entrusted to the hands of those who

themselves have been delivered from so great a death. And can we, my brethren, be indifferent to such an appeal? Can we look round upon the spectacle of woe, and hear the declaration of the text, that God lets us know the effect of our endeavours will be to rescue them from death, and cover the multitude of sins, and not spring forth to pluck them from the impending misery? Then, where are our bowels of mercy? where is our love to Christ? where is the token of our own renewal?

2. How deeply it is to be lamented that so little has yet been done for the conversion of souls.

How is it that so many souls, in the nineteenth century of Christianity, are yet in a state of ignorance and death? It is not that there is not a remedy; for the gospel richly provides one: "The blood of Jesus Christ cleanseth from all sin." It is not that conversion is impossible; for there are thousands who are living witnesses to the power of the truth and grace thereof: "such were some of you." It is not that God wills not men's salvation; for he has declared that he "willeth not the death of a sinner, but rather that all should come to the knowledge of the truth, and be saved." The lamentable fact must be sought for in other causes. It is the supineness, the negligence, the indifference of the Christian church. O yes; in the deepest humiliation every Christian community has reason to deplore its want of proper sympathy for precious and immortal souls, and to be humbled in the dust before God.

3. How loud the call for us to give ourselves to the work of the Lord.

Yes, dear friends, it is to this I want now to bring every real believer. To be alive to our duty and privilege is the object proposed to us in the text. The cries of ignorant and perishing souls call for it at our hands: the blood of Christ, and his command to proclaim the gospel to every creature, press it upon us: the Holy Spirit's power gives the pledge and proof of success: our responsibility as Christians demands it. "If thou forbear to deliver them that are drawn unto death, and that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it, and he that keepeth thy soul, doth he not know it; and shall not he render to every man according to his works?"

THE INHABITANTS OF THE WATERS*.

"Each rising charm the bounteous stream bestows,
The grass that thickens, and the flower that blows,
And, while the vale the humid wealth imbibes,
The fostering wave sustains the finny tribes:
The carp, with golden scales, in wanton play;
The trout in crimson-speckled glory gay;
The red-finned roach, the silver-coated eel;
The pike, whose haunt the twisted roots conceal;
The healing tench, the gudgeon, perch, and bream;
And all the sportive natives of the stream."

As water occupies more than two-thirds of the globe, there is no difficulty in admitting the statement made by naturalists, that fishes constitute by far the most numerous class of vertebrated animals. Indeed, the constant additions which are being made to our knowledge of fishes lead us to suppose that not more than half the existing species are known and described. The natural history of fishes is more imperfect than that of quadrupeds, birds, and insects, because their native abode is of vast dimensions, and can to a very limited extent only be explored by man, from whose curious eye fishes can easily withdraw themselves into haunts inaccessible to the inhabitants of the land: thus the study of ichthyology, interesting and beautiful as it is, presents more difficulties than any other department of natural history.

The general form of fishes is cylindrical, pointed more or less at each end, and slightly compressed at the sides; but this form is subject to many extraordinary variations, adapted to the economy of the animal. Some fish are short and round: others are elongated: some are compressed, others depressed. The most common form, however, is that first given, a familiar example of which is presented by the mackerel, which exhibits, as Mr. Yarrell remarks, "the highest degree of elegance in shape, and, when recently taken from the waters is so rich and so varied in its colour, as to be fairly entitled to be considered one of the most beautiful among British fishes".

This form of fishes tends to celerity and ease of motion: man has imitated it in the build of those ships in which the quickest despatch is needful; but human competition against the perfection of nature's works always fails, for all the larger fishes can not only overtake the fastest sailing vessel, but play around it, apparently without any unusual effort.

It is almost superfluous to remark that the forms of fishes are admirably adapted to their general habits and economy, because we know how much gracious provision is made by the Almighty for all his creatures. This fact is so constantly witnessed by the naturalist, and he sees it illustrated in so many thousand ways, almost at every advancing step which his improving knowledge leads him, that, while it constitutes a principal charm in the study of natural history, it often brings up to his mind the gentle monition of the Saviour, that God, who forgetteth not the sparrows, who feedeth the ravens, and clotheth the grass of the field, will not discontinue his watchful care over those whom he has declared to be far better than they.

Most fishes, in addition to the great fin on the

* From "Chronicles of the Seasons."

sail, are furnished with two pairs of fins upon the sides, two single fins upon the back, and one upon the belly, or between the belly and the tail. These fins are highly important as organs of motion; and they enable the naturalist, by their structure, position, and number, to distinguish orders, families, and genera. But the chief instrument of velocity is the tail, aided by the strength and pliancy of the backbone: by the impulse of this organ alone the animal darts through the water with the swiftness of an arrow, the wedge-shaped head enabling it to divide the water with ease. But whether in pursuit of prey or avoiding an enemy, the smaller fins are all laid close to its body: these fins are too minute and flexible, compared with the animal's weight, to impel it so quickly: their peculiar office is to adjust and modify the motion imparted by the energy of the tail. The ventral and dorsal fins keep the fish in its proper position; and by means of the former fin the fish is probably assisted in raising or depressing its body in the water. The pectoral fins assist and regulate progressive motion: by extending them, the progress is stopped when swimming rapidly; and by folding either, while the other continues to play, the turn to the left or right is accomplished. The balancing use of the fins has been shown by experiments on several large-headed fish.

The protecting organs of fishes are skin, scales, and spines. The skin consists of the dermis, or true skin; a mucous tissue; and an epidermis, or cuticle. The mucous tissue, which in all animals is the seat of colour, is remarkable in fishes for its brilliant tints and iridescent reflections. The cuticle is generally covered with a mucous secretion, which also extends to the scales. The scales, when viewed by the microscope, present a wonderful and beautiful construction: they serve many important purposes in the general economy of fishes. The sharp spinous appendages, which are placed in different parts of the body in different fishes, seem intended as weapons either of defence or of offence.

The inhabitants of the waters as well as those of the land depend upon the oxygen of the atmosphere for respiration: the quantity of air necessary to sustain the life of a fish is smaller than that required by warm-blooded animals; but a greater or less supply of air is essential to every living being. The death of fish in a severe frost is in consequence of the congelation of the surface of the water, whereby the external air is excluded: the poor animals below the sheet of ice must perish, unless an opening be made to admit the air. We see the fishes themselves bear witness to the fact that they cannot live without air, in the eagerness with which the suffocating creatures crowd round any opening made in the ice. The inconvenience they suffer is so great as to deprive them on these occasions of their natural timidity; for they can be caught by the hand without difficulty. The peculiar motion of the fish's mouth and gill-lids, as if in the constant act of drinking (whence the vulgar saying, "As thirsty as a fish"), is nothing more than the act of respiration. The gills, which act the part of lungs, are placed externally; they may be described as consisting, in the bony fishes, of four arched bones, placed in succession, close behind the mouth on each side,

and covered by an operculum or gill-lid. On these arched bones are spread out several thin membranous folds, in which the artery bringing the blood from the heart spreads itself out into very numerous and minute ramifications. The gill-lid is moveable by means of muscles attached to it. The fish in respiring takes a mouthful of water, and, passing it to the back of its mouth, allows it to remain there a moment in contact with the gills, through which the blood is passing freely. Water, exposed to the air, always contains a portion of that fluid; and the air thus dissolved by the water acts upon the fish's blood: the fish then lifts its gill-lid, and causes the water to be discharged backwards. The blood being thus aerated is again collected from very fine branches into trunks, which, running from each of the branchial ribs, finally unite and form the aorta, for conveying the blood to the whole body. From this the blood is returned by the veins to a simple auricle, thence it passes into a single ventricle, which, in turn, drives it into the branchial artery, and so back to the gills again. "From what we have said of the mode of respiration, it is clear that a trout, before it attempts to breathe, must turn its head up against the stream. Were it to attempt this operation facing down the stream it would in vain try to let out the water from its gills; for, as soon as it had lifted its operculum, the current would pour water in from behind, in place of suffering it to discharge what was there. It therefore becomes part of the angler's art to keep the head of the trout he has hooked down the stream, in which situation it cannot attempt to breathe, and is therefore the sooner exhausted" (Lord's "Popular Physiology").

Many fishes are furnished with a bladder filled with air, and placed in the upper part of the abdomen, close against the spine: this has been thought to assist the function of respiration. It is, however, more probable that the air-bladder is destined to assist the animal's movements; for it is largest in such fishes as move with great velocity. This organ is wanting in flat fish, where, however, the large lateral fins supply its place; also in the lamprey, which in consequence moves but slowly along the bottom of the water. There seems, however, but little doubt that this organ enables fishes to maintain and adapt their specific gravity to the various depths of the element in which they move.

In whatever way then we regard fishes, we see that by their internal structure and outward shape they seem equally well furnished with the means of enjoying life as birds or quadrupeds. When the senses of fishes, and other faculties pertaining to their organization, are examined, we find that nature, having intended them for less perfect beings, has been proportionably sparing in her endowments. The brain is very small. The organs of smell and the nerves supplying them are perceptible in most fishes; but, as air is the only medium for the diffusion of odours, we can scarcely suppose that, residing in the water, they are affected by them; but it has been supposed that the olfactory membrane serves them instead of a distinguishing palate, in the same way as we distinguish by our taste.

The taste of fishes must be imperfect if its delicacy arises from the softness of the organ; since

the whole mouth of most fishes is covered with a hard bony substance, by which they cannot discriminate bodies by the palate. Salt-water fishes have been known to swallow the fisherman's plummet instead of the bait; indeed, the greediness of the inhabitants of salt water is prodigious: the lines of the fishermen are coarse and clumsy: the baits are seldom more than a piece of fish or the flesh of some quadruped, stuck on the hook in a rude manner. On the banks of Newfoundland, the hook, which is only hidden by the entrails of the animal last taken, is dropped into the water, the cod seizes it at once, and the fishermen have but to pull up as fast as they can throw in; but it is otherwise in fresh water, where the lines must be of a hair-like fineness, and coloured like the stream: the bait must be selected with care; and still the fishes approach with diffidence, and keep the angler waiting for hours in fruitless expectation, until his patience passes into a proverb.

The eyes of fishes are peculiarly constructed. The outer surface is flat, and the internal one spherical: the flat cornea sustains less injury than a projecting one, especially in the absence of eyelids and other projecting coverlids; this flatness, however, is compensated by the greater magnifying power of the crystalline lens. But the form and situation of the eyes of fishes vary in different species, according to their position in the waters, their general habits, and the mode in which they pursue their prey. On looking upon the surface of the waters, the eye of an observer seeks in vain to penetrate the depth; but it must not be supposed that fishes are similarly circumstanced. When we are on the outside of a room, we know how difficult it is to distinguish objects within, especially when the solar light falls obliquely upon the glass; but those within the room have no such difficulty: they can see clearly all that passes without. And this we may fairly presume to be the case with fishes: they can see clearly objects out of the water, while we cannot often see them in the water. Much light is absorbed below certain depths from the surface; and we find that those fishes which dive deep have very large organs of sight.

It is a very common error to suppose that fishes are destitute of hearing: those which have the gills free have no external openings for the ears; but two such openings are discovered in fishes which have fixed gills. In both cases, however, internal provision is made for this very important function; indeed, the custom is as old as the ancient Romans to keep pet fish in ponds, and train them to swim to a certain spot, at the sound of a bell, to be fed. Mr. Swainson tells us, "as a well-authenticated fact, that the Chinese, who breed great numbers of gold fish, call them together, at the time of feeding, by a whistle; and the same mode of summoning other species by a noise, in aquatic preserves, is upon record."

The teeth of fishes are so constant and permanent in their characters as to be second only to the fins in determining character. The food of most fishes is of an animal nature; and they seem as if impelled by urgent and constant necessity to pursue their prey. This appetite surpasses both in strength and activity those bounds which in other orders of the animal kingdom nature seems to have prescribed. Every aquatic animal

falls a victim to the indiscriminate voracity of fishes. Insects, worms, or the spawn of other tenants of the water, sustain the smaller tribes, which, in their turn, are pursued by larger and more rapacious enemies. "From their extraordinary voracity," says Yarrell, "their rapid digestion, and the war of extermination they carry on among themselves, the greater and more powerful fishes consuming the smaller and weaker, from the largest to the most diminutive, add to this the constant and extensive destruction effected by the numerous sweeping nets of ruthless man, and it is probable that comparatively but few fishes die a natural death."

The same talented naturalist remarks that "the wounds of fish heal rapidly; and they appear to have but few diseases, probably owing to the uniformity of the temperature of the medium in which they reside."

The Cabinet.

PROCRASTINATION.—Virtue is not a mushroom, that springeth up in one night, when we are asleep or regard it not, but a delicate plant, that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit, that will be conjured away with a charm, slain by a single blow, or despatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue into its place, to a few years or weeks; yet he who procrastinates his repentance and amendment grossly does so: with his eyes open, he abridges the time allotted for the longest and most important work he has to perform.—*Barrow.*

INCOMPREHENSIBILITY OF GOD.—Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him, not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess, without confession, that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore, it becometh our words to be wary and few.—*Hooker.*

PROVISION FOR THE FUTURE.—The godly man lives hardly, and (like the ant) toils here during the summer of his peace, holding himself short of his pleasures, as looking to provide for a hard winter; which, when it comes, he is able to wear out comfortably; whereas, the wicked man doth prodigally lash out all his joys in the time of his prosperity, and (like the grasshopper), singing merrily all summer, is starved in winter. I will so enjoy the present, that I will lay up more for hereafter.—*Bp. Hall.*

A DAILY CAUTION.—The greater the gain any worldly enterprise promiseth, the greater be thy jealousy to count it according to the value it has in God's eyes.

LEAVES AND FRUIT.—Words are the leaves, and deeds the fruit, of our tree of life upon earth.

THE OLD YOUNG MAN.—If thou wouldest be a young man in thine old age, study to be an old man in thy youth.

RESOLUTIONS.—Our good resolutions, alas! are like our garments, constantly renewed, and soon worn out.

Poetry.**THE SIGNS OF THE TIMES.**

LUKE xxi.

BY THE REV. GEORGE BRYAN, M.A.

(For the Church of England Magazine.)

SIGNS of the times ! whence ? whither ye ?

Why on our hearts like fear

Your visits come, in sun and sea

And air, and everywhere

Round 'mong the nations who have made

Earth tremble 'neath their giant tread ?

We trace the change and purpose high

Which holy books declare ;

And wonder if the hour draws nigh,

And ye forerunners are

Of strifes and storms to follow on

Till truth shine forth, and night be gone.

Deep expectation long ago

Resolved the era, when*

New light should spread on things below,

And life and true love then

Go forth, twin sisters, hand in hand

To speed delight thro' every land.

In many forms, of various hue,

And charged with heavenly flame,

Your glances look creation thro',

And move earth's ponderous frame ;

Wheels within wheels fall on the soul,

Unfolding mysteries as they roll.

A whirlwind passed, and tore and reft

And scathed, like withered flowers,

The pageants which old time had left

To grace imperial bowers ;

And rent proud masoleums where

Kings still wore crowns and brandished spear†.

An earthquake in the whirlwind's way

Rolled on, and prostrate laid

The lordly powers and proud array

Which only man had made ;

And kingdoms fell, and brilliant lot

Looked sere and small where truth was not.

And lightnings flashed thro' many lands,

And scorched, till madness came

On souls long held by iron hands

Beneath the papal name ;

And millions caught the frantic mood

To slake it in each other's blood.

Retiring steps ! I see him go

Down by the marble stair :

And thread disguised the streets below†,

But gain no rest-place there :

On, on, the wanderer, and away

From Tiber's bank to Naples' bay.

Lone, lone, the prelate-prince departs,

Chief of the power that bore

Rule over kings and realms and hearts

Which he must bear no more :

The sun that gave the triple crown

False fires and forms goes dreadfully down.

And what if once, and once again,

'Tt rise o'er land and sea,

Despised through wisdom's fair domain

* Fleming. See his "Rise and Fall of Papacy."

† When the mad populace at Paris tore open the tombs of the kings of France in 1793, one was found in a sitting posture with a crown on his head, and other emblems of royalty about him. See Lamartine's "Account of the Girondists."

‡ See Church of England Magazine for Jan. 1849, p. 55.

And curt its course shall be :
In one stern hour, undreamed-of, come
Wild darkenings, and eternal doom.

And pest, and crash, and horrid sound,

And death, and danger, break

Up piece by piece the fallow ground,

And earth's foundations shake,

Till "light sown" deep takes downward root

And earthly souls bear heavenly fruit.

They mean not so*, the rebel-bands

That tear up thrones ; but he

On high, by passion's ruthless hands,

Will make his purpose be :

Then on that passion deal the blow

It dealt to lay its victim low.

And wherefore still o'er Anglia's isle

To Scotia's distant bound,

With one firm pulse all hearts beat, while

The world looks tottering round ?

Why, o'er our boding homes hath gone,

Wrathless, the just, th' avenging One ?

O deem not 'tis in mortal power,

But by immortal too,

Our bark stands to the skies that lower,

And walks the waters through,

Stately and self-staid, as if storm

Must quail before its radiant form.

Thanks to our old-time kings and peers,

And priests and people, who

A fabric raised, long dim with years,

Yet, as in youth, still new ;

Building at once the church and throne

On Christ, the sure foundation-stone.

Since emprise high, and fair acclaim,

And wealth, and boundless sway,

Have waited, wait on Britain's name,

As hope and joy on day ;

And truth is still our mystic clue

To lofty peace or Waterloo.

Keep watch and ward by day and night

O'er our palladium, ye

Who claim to lead our sons in fight,

Or sweep, as wont, the sea,

Or plant our race on distant shores,

Or homeward freight colonial stores.

"God honours them who honour him :"

And nations rise or fall

As burns their life-lamp bright or dim,

Or hath no fires at all :

How wild their dreams, how dread their doom

Where light is dark in Christendom !

Yet sun and shade and foe and fear

Perform his plastic will,

Who calls "things not, as tho' they were,"

And good brings forth from ill :

And good or ill or nought make plain

His path whose right it is to reign.

Hatloft, Jan. 1, 1849.

* Isa. x. 7, 12.

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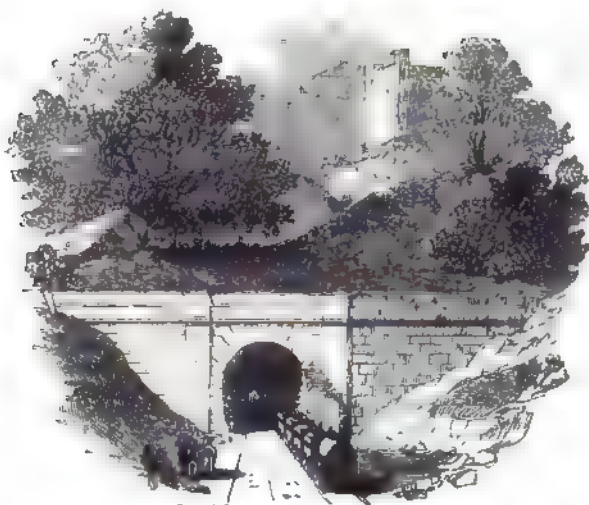
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 758.—MARCH 10, 1849.



(Railway Tunnel.)

THE RAILWAY TUNNEL.

We find it recorded as one of the signs of the latter days, that "many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4). Some have been inclined to interpret these words of the great facilities of locomotion which by means of modern science we enjoy, and to consider that they are literally fulfilled in our own times. Whether this be indeed so or not, it is perhaps too soon to assert; but certainly the fact which has been taken to be a fulfilment of them is significant of a state of things very different from the habits of our forefathers. But a century, nay, only half a century ago, travelling was tedious. And though, perhaps, greater celerity had been used some generations previously—for we read of an archbishop of Canterbury proceeding to Rome upon his appointment, and returning to England

after it had been confirmed there, within a month; also of an embassy to Brussels accomplished satisfactorily within three days—yet the pace of public conveyances, and the time consumed in passing over one or two hundred miles, in the seventeenth and eighteenth centuries, seem to us as we read now perfectly ludicrous. We can almost annihilate time and distance, and can cross an extended kingdom in a morning.

Not the least triumph of modern art is the perforation of the earth for our iron ways. Heretofore a hill was a formidable barrier to even a common road; and a tunnel, through which a canal was conducted, along which goods might slowly be conveyed, was a mighty work. Now, a vast train of carriages shoots with whirlwind speed through a solid hill. And it is a singular thought to him who is treading its grassy slopes, far it would seem from the haunts of busy life, that

deep beneath his feet, in the very bowels of the earth, there is rushing at the moment a mass of men, some in the engagements of commerce, some in pursuit of pleasure or health: the rock has been hollowed into long caverns for them: the darkness stops them not: on, on they hurry, and issue from the side of some quiet bank, or from some deep trench, as they bound in their forward course to the distant sea-port or the vast metropolis. Entombed they are for a few minutes, and, did some trifling accident occur, there, as in a ready-made grave, would the hopes and fears and quick thoughts and desires of a multitude be quenched at once. But science has been true, and the providence of God has shielded them, and they are again in sun-shine, traversing perhaps some lofty mound and noble viaduct, raised as far above the surface of the earth as they had previously been interred beneath it.

One might easily give the rein to imagination on such a topic, and imagine a hundred pictures. One thought, not the least interesting, is the vast amount of human labour that has been spent upon a railway tunnel. If there be a hard rock through which to bore, the progress must have been slow, and effected only by the aid of gunpowder; but, if the soil were soft, then, though excavation was more easy, the crumbling material would not form the sides and roof of the cavity, and therefore walls and arches have had to be built. What pains, what perseverance, especially when we recollect that some tunnels are half a mile, a mile, nay longer in extent!

But how little, after all, are the greatest works of man compared with the works of God—the mound with the vast mountain, the tunnel with the mighty cavern that human daring has never yet been able to explore! We are at last brought to the conviction, and it is the wisest as well as the humblest at which we can arrive, that the inhabitants of the world are but as “grasshoppers” in the sight of him who “sitteth on the circle of the earth.” It is our happiness to seek his favour; and, if for the object of natural convenience labour and patience are employed, how much more should they be to secure that which a man might profitably part with all that he possessed to obtain.

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOB, B.A.,

Curate of Wellingborough.

No. I.

SOUTHEY'S "HOLLY-TREE."

A HARD-toiling man was Robert Southey. A willing prisoner within his library, he read and wrote, with pains-taking thoughtfulness too, "from morn till dewy eve." And, while his larger pieces, in prose and verse, make for him no mean niche in fame's stately temple, many a short lyric endears him to those who never accompanied Madoc in his prolonged journeyings, nor watched the fortunes of Roderick, the last of the Goths, nor unravelled the tangled web of Kehama's curse.

Let us pause awhile at one of these lyrics of his—one very characteristic of his style and thought, in which sobered fancy interweaves its tissue with moral sentiment.

"O madder, hast thou ever stooll to see
The holly-tree?
The eye, that contemplates it well, perceives
Its glossy leaves
Ordered by an intelligence so wise
As might confound the atheist's sophistries."

That is to say, there is in the "fabric" of the holly-tree a grand testimony for natural theology. It stands an eloquent exponent of Bridgewater treatises, without their formal letter-press, and sections, and portentous appendices. Its conformation presupposes consummate skill in the hand that shaped and reared it, as well as the ideal of beauty, so refreshing to the musser on nature's glories. It is not shut up in private study or public museums, to be discussed only by the erudite, and pondered only by one in ten thousand; but it stands cheerily through the long winter of life's highway; and wayfarers of all ranks and of all ages may stop, if they have the will, beneath its boughs, and read, as Southey suggests, on "its glossy leaves" one of God's own homilies to our world. It is because the atheist wants the will to read aright, that he

"Reads to doubt, or reads to scorn;"

not from a lack of instructive matter in this natural volume, stereotyped by no printer of earth, nor needing the revising and correcting of us sons of the soil. Observe the aspect given by Southey to his doctrine hereupon. "Below," says he,

"Below, a circling fence, its leaves are seen,
Wrinkled and keen:
No grazing cattle through their prickly round
Can reach to wound;
But, as they grow where nothing is to fear,
Smooth and unarm'd the pointless leaves appear."

What is this but an iteration of the fine old truth that "God tempers the wind to the shorn lamb"? The same Father in heaven, who provides for earth's suckling the tending care and nurture of loving parents, who provides for the seed-corn its outer covering, and for each order of creatures the means and appliances suitable to its wants, provides also for the leaves of the holly-tree, that are in peril of spoliation, the safeguard, "wrinkled and keen and prickly;" while the upper leaves, out of reach, and so out of such peril, are unmarked by the like panoply. Good is it to sit side by side with a poet who sees and notes these things—a natural theologian, that sends forth reverent glances on the marvels that encompass him, and sees something spiritual in "the weanest flower that blows," when he reflects what it is and whence it came. Good is it to list to the poet that thus continues:

"I love to view these things with curious eyes,
And moralize;
And in this wisdom of the holly-tree
Can emblem see,
Wherewith perchance to make a pleasant rhyme,
One which may profit in the after-time."

And, as he muses, he thinks the tree before him symbolizes what he would wish to be, as well as what he is: another aspect is presented of the twain, orders of leaves, the lower so rough and

sharply-armed, the higher more innocent and gentle:

"Thus, though abused perchance I might appear
Harsh and austere,
To those who on my leisure would intrude
Reserved and rude,
Gentle at home amid my friends I'd be,
Like the high leaves upon the holly-tree."

The "might appear" need not, ought not, to involve the really being cynical and exclusive. The poet, a man of much study and pensive mind, was conscious that his bearing among strangers might have in it a dash of austerity; and especially to such strangers as, for the sake of mere lion-hunting, would come trooping to Keswick and prowling about his den. Time was valuable to him, who found a poem to work out, a history to explore, a critique to jot down, or an essay to indite, for every hour of his working-days. Those who are free from such lionizing can hardly conceive the annoyance to which men of earnest genius must be subjected by a series of these persevering intrusions. And what wonder if the royal beast was in outward show, or "might appear," a little surly at such pertinacious stirring-up, and was in fact, afraid of being amiable in semblance, lest it should encourage a prolonged stay, and fresh inroads of inquisitive but mostly light-minded visitants?

But hear him again:

"And should my youth, as youth is apt, I know,
Some harshness show,
All vain asperities I day by day
Would wear away,
Till the smooth temper of my age should be
Like the high leaves upon the holly-tree."

Noble aspiration! Robert Southey, thou didst not gaze vacantly at the subject of thy verse, but with the eye of him who

"Sees sermons in stones, and good in every thing."

His desire was that what was forbidding, in his temper, tone, character, might day by day become less and less, giving place to a genial warmth and hallowed tenderness of spirit; that the prickly leaves, edged with their thorny weapons, might be succeeded by an effusion of softer foliage.

There is one sad thought suggested by this image in Southey's life-history. "Ah, he foresaw not," says Gilfillan, "that the high smooth leaves on its top were to be withered and blackened where they grew." His last days were spent in melancholy fashion; for the over-tasked brain had bent beneath the burden of past years, and there was not physical stimulus enow left to bid it rally. "What a mournful thing," he once said of Cowper, "that his mental vision was so often obscured!" And ere long his own was overclouded with darkness, thick darkness. Not indeed, as Cowper's, with darkness that might be felt; such as distracted the soul with paroxysms of despair; but with a sombre hue, that spread its mantle far and wide. As one of his biographers tells us, "to the last he retained his old affection for his books. The way into his library he easily found, and thither it was his wont to repair; and he would sit with a black-letter volume open on his lap, gazing on one page for hours, and at times moving his fingers, as if making written extracts. Out of his library he never could find his

way without the aid of a guide. After two years of mental incapacity,

'Death came o'er him gently,
As slumber o'er a child.'

There was no flashing up of the taper before death, no lucid moment; but during his life he had made the great preparation, and hope illuminated the faces of all who gazed upon him when he died."

Poor Southey! Though the high leaves were thus seared, let us trust that the berry was bright upon the topmost bough.

But this by the way. Let us, in conclusion, observe another aspect in which the poet presents his tree symbolism:

"And as, when all the summer trees are seen
So bright and green,
The holly leaves a sober hue display,
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the holly-tree?"

"So serious should my youth appear among
The thoughtless thrung;
So would I seem among the young and gay
More grave than they;
That in my age as cheerful I might be
As the green winter of the holly-tree."

What though the desire and aim here proposed were not fulfilled in Southey's own case, at least in the closing scene of all! That militates not against the soundness of the aim, the excellence of the desire. Other circumstances in his life prevented the fulfilment: excessive toil, the sweet of the brain, had marred the hope of these stanzas. Our part is to admire and imitate the example of his good resolve, a resolve formed when he was yet early in life (1798), and one of which he strove to fulfil the first condition, gravity in youth, whatever may be alleged of the other, cheerfulness in age. As the holly appears dull and dim when Midsummer glare casts sunny radiance on the other trees of the field, but is clad with brightsome green when they are leafless and black, when "icles hang by the wall," and all around is dreary, so it is the poet's desire to be moderate and thoughtful and foreseeing in life's heyday, that in winter time he may not be seplene, but have enough and to spare. He would avoid young levity, that he may attain mature cheerfulness. He would have some oil in his vessel, as well as feeding his lamp at this present. He would rejoice in his youth, but with trembling: he would cultivate a gladsome spirit, but not at the expense of an abused conscience.

May we enter into the union of simple piety and profound wisdom that may be fairly asserted to underlie these sweet lines on the holly-tree. Our life's winter, reader, is coming on. Are we good husbandmen? Are we taking thought for the morrow, and for the upper boughs?

THE SANCTIFICATION OF THE SABBATH*.

THE sanctification of the sabbath is an important and universal duty. God has blessed and hallowed that day, because therein he rested from his works. The Lord Jesus Christ also on the first day of the week (the Christian sabbath) rose again from the dead; on which account it is to be observed as a day of holy rest and religious worship, to the end of time.

Our obligation to this duty arises, first, from the positive command of God, contained in the fourth commandment: "Remember the sabbath-day to keep it holy" (Exod. xx. 8-11); secondly, his own glorious example: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his works, which God created and made" (Gen. ii. 3). Thirdly, Jesus Christ uniformly observed it: "He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read" (Luke iv. 16). Fourthly, it is necessary as a day of rest both for man and beast. Fifthly, it is peculiarly requisite for the performance of religious duties, and for obtaining spiritual blessings. Sixthly, it was observed by the apostles and primitive Christians.

The reasons above specified for the religious observation of the day necessarily exclude business from engaging our attention. All our secular concerns must be relinquished, and, as far as possible, banished from the mind, lest the great object of the day should be frustrated. Works of necessity and mercy only are allowed. Also it is criminal to spend the day in idleness and indulgence. We cannot offer a greater affront to God. It is as proper to be active in his service on his day as to be diligent in our own affairs during the rest of the week; nor are the pursuits of pleasure to be viewed with a more partial eye. "Not doing thine own ways, and finding thine own pleasure" (Isa. lviii. 14), is mentioned in connection with an important promise and blessing. Painful experience has taught many persons what an evil and bitter thing it is to sin against the Lord in this particular instance.

But there are also positive duties enjoined. A more particular attention to the various branches of personal religion is now more expedient than the hurry of business will in general admit of on other days. Intimately connected with this is the special inspection of the spiritual state of the family, and affording each member of it necessary instruction and assistance. The offices of public worship must also be seriously attended to, and discharged. The Christian will find ample employment for his mind and his time in the various successive duties of this holy day.

That you may be induced to a regular and serious use of the sabbath, consider your state and condition by nature is sinful and miserable. The pardon of sin, and the peace which flows from it, are blessings essential to your real happiness. Your mind is dark and ignorant: you want divine illumination. The world is deceitful and dangerous: you need grace to preserve you from its snares. Your soul is immortal, and eternity is approaching: it is necessary that you should think about salvation, and prepare to meet your

God. The sabbath is graciously afforded you as an opportunity to seek and obtain the blessings which belong to your eternal peace. It has been observed that it frequently happens that, as men conduct themselves toward God in relation to his day, so God over-rules things toward them as it regards their prosperity and comfort. Hence may be inferred the necessity of an implicit reliance on Divine Providence, and an universal obedience to the will of our heavenly Father. The command is: "Sanctify the Lord God in your hearts" (1 Pet. iii. 16); and the promise which may properly be annexed to it for encouragement is: "Them that honour me I will honour; and they that despise me shall be lightly esteemed" (1 Sam. ii. 30).

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

No. I.

THERE IS A GOD.

THESE words, "There is a God," may startle the well-nurtured, unsophisticated young reader. He may say, Can any one be so infatuated as to deny the existence of God? And I answer, Yes: there have been some who theoretically denied his spiritual existence; and there are many who practically deny it. The former deify matter or the motive energies of nature, and are called materialists; while the latter represent God as a great indefinite Existence, or First Cause, who, having made the world, and set the machine of nature, as a self-acting engine, in continual motion, now reigns apart from all knowledge of its proceedings, but especially without taking cognizance of man's actions preparatory to a future account. To be consistent in this, they deny the immortality of the soul, though some of them allow something of an immortality, as we would allow the perpetual existence of a drop of water when it falls into the ocean. But this does not imply self-individual consciousness, nor admit of retribution for past offences. Such notions as these composed the creed of the Epicureans or Sadducees of old, whose motto was, as St. Paul says, "Let us eat and drink, for to-morrow we die;" that is, when this life is ended all possibility of further enjoyment is gone, we shall be as the extinguished flame of a candle.

Men of this description have been so subtle and industrious in heaping up devices to keep themselves in countenance, when confronted with the truth of revelation, that it has been disputed whether mankind, revelation being once lost, could ever arrive at any certainty of the existence of an over-ruling Providence, and an all-seeing Intelligence, who takes account of our motives with a view to a future of retribution. The foundation of such a belief must be in the knowledge of the mutual relation between God and man; and this

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knowledge could never have been arrived at without the light of divine revelation.

Where the last gleams of that revelation, which was given to the first fathers of the human race, are faintest, we still discover a longing after immortality. But from that to the most learned of the heathen world, we find men's notions so absurd, that the poor naked Indian's expected life beyond the grave, in regions abounding in the pleasures of the chase, and in the kind of food he is accustomed to, seems to come nearer to revealed truth than those notions of the heathen philosophers, who, concerning the return of the spirit to God who gave it, maintained that the soul was like a particle of light coming from the sun, and at death was merged, without individual consciousness, in the unfathomable abyss of light, which they conceived to be the essence of the deity. Should we advert to ancient Rome, to Cicero, as having given us the whole substance of Grecian knowledge on the subject, we shall find him sometimes asserting the soul's individual and personal immortality, and then again doubting it. And belived when we may say all heathen knowledge, and the light of natural religion, if there be any light in it without revelation, were concentrated at one point, as if to show the worthlessness of it all, just when life and immortality were about to be brought to light in the gospel, and the true nature of God was to be made manifest.

Now, whatever correct and definite notions we have of God, to revelation we are indebted for them all. But it must be observed that in the Old Testament the life beyond the grave is not clearly revealed, although it is frequently alluded to. In this respect our translation of the Old Testament requires the concentrated light of the New to bring out the full meaning of those allusions to the future state. It may be observed that the whole of the Old Testament, being a system of protestantism against sin and heathen depravity, and of prophecy, verbal and typical, of the advent of the Saviour and the work of redemption, sets forth the existence of God in all his attributes, in opposition to the heathen deities and the devices of man's depravity, rather than any revelation respecting the future state. And yet there are not less than sixty allusions to the intermediate state; besides plain declarations of the wicked being "turned into hell", and all the nations and people that forget God; and that there are prepared for them that love God—the righteous—"pleasures" at God's right hand "for evermore".

It may be remarked, as to that which constitutes the Old Testament scriptures, that it was given at "sundry times and in divers places," as man's need afforded God the opportunity; and as these revelations are frequently comprised in historical matter which mainly refers to the time and to the then passing events, we may consider each revelation as a beam of light, which we are now enabled, being in possession of all the counsel of God with respect to the scheme of redemption, to converge to one focal point; and we can now bring each article of faith to this point, and examine it in this concentrated light. And thus we may dwell with the very foundation of all religion, namely, belief in the existence of an ever-present and all-seeing God.

But with this assistance and this concentrated

light, we must not forget to examine what we ourselves are when we would inquire what God is. We are the made: he is the Maker. When a man fabricates any article, or raises any superstructure, he only adapts a number of already existing objects to each other, and gives the idea of oneness, or unity, to a multitude of individuals. The highest we can go is to say that he causes the co-operation of a great number of previously existing energies, properties, and forms. It is not so with God. He first created matter with all its energies, properties, and forms, and of this composed our frames. And he also created the animal and rational principle, which he made, at least for a season, one with the matter. We, then, are the creatures of God the Creator; and, being creatures, our animating principle, or rational soul, can only be as a particle of light is to the sun, in comparison of all that to which God has given life and intelligence, and our bodily substance as a grain of sand to the solid globe.

When therefore God imparted this revelation, we must remember that its extent would not be in proportion to his infinitude, but such as is adapted to our limited, comparatively speaking, inconceivably small capacities. A particle of light cannot comprehend the whole sun and its light; an insect cannot contain all the life of animated nature; a grain of sand cannot infold within itself the whole terrestrial mass of our planet: neither can the finite mind, understanding, or intellectual capacity of man comprehend the infinite essence of God. What then are we to say of those who pretend to reject revelation because it does not give a full description of God? Revelation was given according to man's capacity, and not according to God's incomprehensible infinitude. What is given is sufficient for our purpose. For, though the light of the sun does not enable us to see things at the opposite side of the earth, or to scan objects in the far-off distant planets and stars, or to scrutinize every particle of the sun's own nature and composition; yet it is enough to serve all the purposes of that life which the Creator has given us. And so is it with respect to the revelation contained in the bible. It is sufficient to enable us to know as much of God, and of our own relative position with respect to him, as our purpose requires.

It is revealed to man that God created him; and this at once tells him that whatever he may know of God, he can only know what his Creator has given him faculties to comprehend. When we view the sun by his own light, we can, with the aid of science—that is, the collective wisdom of past ages—form an adequate idea of its extent and use; because we then contemplate a finite creature, in this respect, like ourselves. But, when we direct our intellectual powers to the nature and extent of God, even aided by the light which he has given us in his revealed word, and the super-added light reflected from the wisdom of past ages, and that which we derive from the contemplation of a boundless futurity, we are still only creatures turning upon our Creator; the thing made presuming to scrutinize, and pretending to contemplate its infinite and incomprehensible Maker.

In this concentrated light of revelation, and that of the collective wisdom of all mankind, and also with that brought in by our intellectual excursions in a boundless futurity, all converged to one focal point, we contemplate the affirmation, "There is a God." And, doing so, in an ecstasy of wonder and delight, we cannot but exclaim with the enraptured poet,

"If a God there is, that God how great!"

In this concentrated light, then, we view God reigning alone from all eternity; and we contemplate him as being distinct, though the Creator, from the created universe, as any artificer is distinct from the article which he has fabricated or made. Yet, as to the support of the universe, he is as necessary to its existence as food and vital air are to the existence of man. When therefore we say, "There is a God," we mean a something which we cannot define, otherwise than by saying that, as to extent, we are less in proportion to him than a drop of water to the mighty ocean, a grain of sand to the solid earth, or a particle of light to the sun. And even that knowledge which we have of him, in his revealed word, though perfectly correct, and abundantly sufficient for the purpose of directing our erring steps aright, yet it may be as inadequate to his infinitude as our finite local existence is short of his immensity. And as to existence, we have none, nor is there any in the universe, but what was derived from him, in one respect as a stream of water from a fountain; but in another as very different, since the water existed in the reservoir of that fountain before it issued from it, and after its emission the quantity in the reservoir is so much the less; whereas all come from God, while his substance suffers no diminution. He created all from nothing. All created existences abstracted nothing from his essence: his glory may shine upon creatures, and be reflected from them; but he never gave his substance to them, any more than a man imparts his own personal substance to a mirror that reflects his likeness. And, as he created all from nothing, without any diminution of his own substance, so, should it be his will, all may return to nothing, or to him without any augmentation of his essence. Comparing, therefore, great things with small, as distinct as a house is from its builder, so distinct is the visible universe from the divine essence of him who, in his almighty power and infinite wisdom, created it from nothing.

But, since "there is a God," and we cannot adequately define him, how are we to designate what we understand to be God? All we can do is to ascribe to him certain powers and dispositions, such as we are authorized to do from revelation, and the light from the other aids which he has given us, in his works compared with his word. And each one of these powers and dispositions we call an attribute. We attribute them to God in like manner as we attribute certain properties to water. We say that water possesses abstergent powers, has weight and force in gravitation, and is liquid, or, at certain temperatures, wants cohesion of parts; and we sum up all its valuable properties when we say that it is useful. So we say of God: he is eternal, self-existent, self-sufficient, and the origin of all; or he is the

Almighty. He is the support of all; or is divine Providence, which includes omnipresence, omniscience, as well as omnipotence. He is the Source of all that conduces to the well-being of his creatures, or is Goodness itself, or the Good, i. e., God. The word God then means, in the abstract, as a word, only an attribute; but it is that which includes all our ideas of the constituents of our well-being or our happiness; and it therefore is that favourite attribute by which we designate his love and benevolence, which are the chief components of what we understand by the Supreme Good, or God. And thus have we educed what we mean when we say, "There is a God."

SKETCH OF THE LIFE OF ELFRIDA.

By MARY ROBERTS.

I saw a fair child play
Mid flowers and ferns, glad in her own bright dreams—
The dreams of childhood, imaging all forms
Of gladness and of beauty. Years past on,
And with them strange events did darkly shadow
The hopes that rested on that fair young child.

HISTORIANS have given the broad outlines of Elfrida's life; but the lights and shades that flickered over its eventful years, the one beautiful in their breakings forth, the other deepening, darkening, and extending over its all of loveliness and good report, are embodied only in the records of ancient chroniclers. Listen, therefore, to much that I have gleaned from thence, and profit by the moral of my sketch.

Edgar, a Saxon king, had married in early life Ethelfrida, or Ethelfreda, surnamed "the Fair" in consequence of her fine complexion. Neither biography nor yet legend has preserved ought respecting this queen, except only that she became the mother of a son, whom his father called Edward—a scant memorial, taking no note of incidents which, however deeply interesting, have faded in the obscurity of time.

Years passed on, and a second queen, equal in birth and beauty, sat beside king Edgar on his throne. This lady was Elfrida, daughter of the celebrated Orgar, who held the office of herologue, or earl of Devon. Tavistock, of which the history is associated with Anglo-Saxon times, owed to his munificence the erection of a spacious monastery. It stood beside the town, within the diocese over which the celebrated Aldhelm presided, and under the immediate superintendence of its founder; and there also his native language was studied, and preserved long after it had become obsolete in every other portion of the Saxon heptarchy. Orgar resided at Tavistock. He had a palace there, wherein his daughter, the beautiful Elfrida, first drew breath, and where his court, equal in splendour to those of many among the Saxon princes, derived its greatest lustre from his personal character. Munificent and courteous, zealous for the honour of religion, brave yet merciful, he was renowned throughout Britain, not only for his admirable qualities, but as a leading member of wittenagemote, or assembly of wise men, the parliament of the Saxon heptarchy. Orgar was not

less happy in domestic than public life. His only son, Ordulph, was endowed with mental qualities not inferior to the extraordinary strength and stature with which they were combined. He was also distinguished for his piety; and those who heard in the stillness of the morning and at eventide the murmurs of his voice, when engaged in devotion, feigned that heavenly messengers held communion with the youth, and made known to him the will of the Most High with regard to his conduct and achievements. Elfrida was his sister, the only daughter, the beloved one of her father's house. Young and guileless, living in comparative seclusion under a parent's roof, surrounded with the loveliest scenery in Britain, the heathy moor, the forest, birds and flowers, she rejoiced among them as a young fawn rejoices in his native shades. Powerful temptations had not yet assailed her: she had no yearnings after a loftier station than the one she held; for none, perchance, of the Anglo-Saxon nobles could vie with her father in the splendour of his court, or the number of his vassals.

Brief space elapsed after the treacherous marriage of Ethelwold with Elfrida, before a courier arrived in haste at Tavistock, bearing a message from king Edgar to the earl, of which the purport was, that he designed to visit him, in order that they might hunt together.

The heart of the guilty courtier sunk within him when he heard of the projected visit, for he too well divined the cause: he had deceived his wife, her father, and the monarch, who placed in him the most unbounded confidence. But the time drew on when it would become impossible to dissemble further; and he resolved to confess the wrong which he had done. He pleaded the love with which Elfrida had inspired him, as the only palliation; and he most earnestly conjured her, by the thought of his affection and her own solemn vows, to conceal, if possible, her surpassing loveliness.

Elfrida promised compliance; but ambition and self-will urged her to the contrary. She scorned the man who had treacherously deprived her of a crown; and, having arrayed herself in her best apparel, she set forth her beauty to the greatest advantage. And lovely did she look, even as a form of light; but darkness was in her soul; for well she knew the revengeful temper of the king, and that, from the moment of his beholding her, the doom of Ethelwold was fixed.

The banquet passed off with music and rejoicing: the neighbouring thanes were there; their ladies, too, all sumptuously arrayed, in honour of the royal guest. Night came, with its silence and repose; but scarcely had the sun arisen over the mountaintops, when hounds and horns, mingled voices, and the trampling of impatient steeds, called up the inmates of the castle to join in the great hunting party that was going forth to range through Dartmoor-forest. Dartmoor was then, as it is now, a wild and lonely place, disforested in many parts, yet still with its breadth of woodland, its ample streams and broken rocks, high hills and rugged foregrounds, where the burrowing rabbit loved to hide, and wild animals found a covert among the furze and underwood.

Onward went the earl and Edgar, now threading the mazes of the forest, and now bounding

over the wild heath, till they came to a place called Welverley, where the king, suddenly reining in his steed, took the treacherous courtier at an advantage, and slew him upon the spot. His son came up at the fatal moment; and, seeing his father lying dead, the king jeeringly asked him how he liked such game. To which the son barbarously and servilely replied: "Well, my sovereign liege, I ought not to be displeased with that which pleases you." From that day the young man succeeded to his father's place at court; for the king, who could ask such a cruel question of a son while standing beside his murdered parent, was capable of being pleased with the unnatural answer.

Edgar shortly afterwards espoused Elfrida, with whom he lived for some years, and died at the early age of thirty-two.

An ancient illumination in a book of grants, bestowed by the monarch on Winchester cathedral, has accurately preserved a sketch both of his dress and person. The king wears on his head a plain crown of gold: his purple tunic is short, and scarcely reaches to the knee: brown leg-bandages extend from the calf, with an easy curve; and over the whole is thrown a blue mantle trimmed with broad gold-lace, pinned on the shoulder by a plain gold buckle. This costume is apparently pedestrian; for the full dress of Saxon kings, usually consisted of a tunic reaching to the feet, with a flowing mantle either of purple or light blue. On state occasions they bore a sceptre terminated with a globe or ball, or kind of fork resembling the support of an ancient musket. A Saxon youth is pictured in attendance on the king; and his mantle being gracefully fastened on the left shoulder is most probably a sign of nobility: his short tunic is embroidered with different colours; and the legs cross-gartered, according to the Highland fashion, conveys an additional proof of the antiquity of an illumination to which we owe the likeness of this monarch. Croyland's triangular bridge forms a back ground to the picture: that bridge, venerable for its great age, was first mentioned in the charter of Edred, king of Britain, A.D. 943, at which period it formed the boundary of Croyland-abbey, and was ornamented with a statue of king Ethelred.

Elfrida had vainly sought, during the life-time of her husband, to set aside the claim of Edward to the throne, in favour of her son Ethelred. But the king would not deprive his eldest-born of the fair patrimony that by right devolved upon him, and Dunstan determined to support the will of his late sovereign. The young prince was of a guileless temper: his disposition was equally sincere and open; and he was, therefore, incapable of suspecting the treacherous designs of others. He knew, indeed, that his step-mother had borne him no good will; but, after his accession to the throne, he uniformly showed her much attention, and expressed the most tender regard towards his brother. It was otherwise with Elfrida. She watched in her dark hold to obtain by treachery the ambitious purposes she was unable to effect by open force.

Edward set forth, one day, early in the month of April, with only a few attendants, to pay his respects to the widowed queen, who dwelt at

Corfe-castle, and to see his young brother, to whom he was much attached. According to the Saxon chronicles, leaves of the hazel and willow were beginning to expand; and, as the youthful monarch rode over the wide heath and through the forest paths, he rejoiced, doubtless, with that feeling of hilarity which the sight of nature, when just budding into life, awakens in the mind. At length the castle walls, with their parapets and turrets, rose full in view; and, as the trampling of his steed sounded on the draw-bridge, Elfrida advanced to receive him. "Welcome," she said, "my liege. Alight, and take some refreshment." Edward excused himself by saying that his stay would alarm his attendants, whom he had left in the forest, but that, if she pleased, he would take a cup of wine without alighting, as he was thirsty. The wine was brought; and the tragedy of that eventful evening preceded many others that were acted in after years within the gloomy walls of Corfe castle.

The young king, finding himself wounded, rode off at full speed; but, growing weaker as he went, he at length fell dead near the door of a blind cottager. The corpse was soon discovered by some of Elfrida's myrmidons, who tracked the king from the castle-gate; and, thinking to conceal so dire a crime, they threw it into a well. But, a few days after, it was discovered by some who desired to do honour to the poor remains of one who had been a king; and they buried them at Wareham, in haste and fear, carefully covering over the place, as if dreading lest this last act of love should draw upon them the vengeance of Elfrida. The place of interment could not, however, long remain concealed. Dunstan, and the alderman Elphere, governor of Mercia, caused the corpse to be disinterred and brought to Shaftesbury with regal honours, followed and attended by an immense concourse of people, where it was solemnly committed to the earth. "This last rite his friends and kinsmen performed with much love and many tears," wrote one of the old chroniclers of bygone days, "to show as well they might, the love and veneration in which his character was held, though they could not avenge him. But his heavenly Father avenged him greatly. His murderers wished to blot out his memory from the thoughts of men; but the Avenger, who dwells on high, did, on the contrary, extend his fame. A short time, and those who would not honour him while living, kneeled in despair around his grave."

Ethelred succeeded to the throne; and Elfrida beheld the solemn placing of the crown upon the head of her young son. But her perturbed spirit could not rest; and two nunneries were speedily erected, in the vain hope of expiating such a dreadful crime; for so men thought in those dark days, when the pure light of Christianity was partially obscured. But the building of them could not soothe the conscience of that miserable woman, nor yet silence the whispers of remorse. She was held in universal execration: no one cared to speak to her. When she passed by, young children ceased from their play, and looked aside, as if they feared to encounter one whom they so much dreaded. Her terrible remorse bordered on despair. When the day dawned it brought no cheerfulness to her worn spirit; and the return of

night only increased her distress. She even fancied that a fiend was ever beside her couch, waiting to convey her soul to the region where hope never comes. It was dreadful to hear her cries when all else was still; for she would shriek and wail as if endeavouring to escape from the grasp of her ever-present guest. Hoping by outward means to find protection from the horrors that assailed her, she wore such vestments as were deemed invulnerable to the shafts of infernal malice; and over these was thrown a robe covered with crosses, as if the very emblem of her Saviour's sufferings might suffice to save her in the hour of her extremest agony. Thus her life wore on; a queen, and yet an outcast; surrounded with the trappings of earthly greatness, yet feared and abhorred for her crimes by those who were constrained to wait upon her. At length she retired to the nunnery of Ambresbury, which she had founded, practising the rules of the order with scrupulous exactness, and secluding herself within the walls. But all would not do. The nuns were terrified continually with wallings from her cell; and there at length she died, a miserable example of retributive justice, which thus visited her crimes with the enduring agonies of remorse.

Ordulph, the brother of Elfrida, was a devout and estimable man; and dreadful to him must have been the condition of his beloved and once beautiful sister. Their paths of life had been far apart. The one walked in singleness of heart, loving the ways of holiness, and seeking on all occasions to promote the glory of his Maker; the other, keeping alone in view the glittering meteor of ambition, and following on, through crime and peril, to the consummation of that dreadful deed which rendered her a woe-begone and miserable woman to the latest hour of her existence.

No chronicler has recorded the last moments of Elfrida; but, concerning Ordulph, it is written that he died full of years and honours, and was laid to rest beneath the shade of that noble structure which his father Orgar founded, and his own munificence enlarged. The tomb was of great dimensions and curiously wrought: but a solitary arch alone remains. This arch stands singly, mantled with herbs and flowers, and shaded by giant trees, which have, perchance, sprung up since the abbey was dismantled. It is both pointed and spreading; and, being designed according to the fashion of sepulchral monuments in the olden times, it was so built as to form part of a wall; and was decorated with rich and highly-relieved mouldings, varied by a range of small arches, supported on slender pillars with a kind of pinth.

Scant wreck remains of the venerable abbey. Its state apartments are broken down and tenantless; but the walls still stand. They were spared at the time when many a stately edifice fell before the blind zeal of men who were hurried on by their own impetuosity and misguided feelings. Yet not spared, it might be, had it been easy to destroy them; but their massiveness and the strength of the stone-work were most probably their protection. Even now, seen in the gloom of evening, when a slight haze ascends from off the Tavy, and enwraps them as with a transparent mantle, they appear lofty and embattled. The drapery of ivy that beautifully hangs in festoons on the lonely tower, which bears the name of the

Still-house, is scarcely seen ; and he, who lingers when the evening star is rising on the raised causeway that lies between the abbey-walls and river, may listen for the evening bell, so perfect and unbroken seems the ancient building over which the wreathing mists shed a still deeper illusion.

THE CHURCH OF GOD IS BOUND TO EDUCATE THE YOUNG :

A Sermon*,

BY THE REV. ASNER W. BROWN, M.A.,

Vicar of Pychley, Northamptonshire, and Rural Dean.

MATT. viii. 29.

"And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

THE subject to which our church this day directs our thoughts is contained in the collect of the day : it is the frailty of our nature, and the need of strength and protection not our own. She bids us look to God for this strength and protection ; nor shall we look in vain, if we come to him through Jesus Christ.

The portions of scripture appointed are such as teach us the same subject in various points of view ; and the gospel, from which I have taken the text, describes a miracle full of rich and varied instruction on the subject. I will confine myself to one part of that instruction ; the part which bears especially on teaching, or enabling others to teach, sound wisdom and true knowledge to the young.

The collects and scriptures selected at this season are connected with the epiphany, or manifestation of Christ as the Saviour of the whole world, both Jews and Gentiles. Why was God's blessed Son manifested to the world? That he might destroy the works of the devil, and make us the sons of God and heirs of everlasting life. What is the general characteristic of those works? The text condenses, as it were, the spirit and principles of the wicked one, and drags them forth to light ; and we can thus contrast them with the humble, calm, and trustful spirit and principles of God's children (the heirs of eternal life), as embodied in the short prayer, or collect, compiled for this day by the church.

To the church of Christ is entrusted the bringing up of the rising generation. When they were baptized, and grafted into the Christian covenant, they were signed with the sign of the cross, in token that, as they

grew up, they should "not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil ; and to continue Christ's faithful soldiers and servants unto their life's end". That mark was a mere outward and human sign, that could in itself profit them nothing ; but it was like a soldier's uniform—a testimony to their treason, if they should be found not fighting against those enemies of Jesus Christ, their King. Let me ask you, my dear friends—young and old—you, who have been baptized unto Jesus Christ, on whose side are you found fighting? On Christ's? or on Satan's? You wear, as it were, Christ's uniform : you bear his name : are you striving against the works of your Saviour's enemy, in your own hearts, and in the world at large?

But let us look more closely into the subject of the text. The bible, from Genesis to Revelation, abounds, on the one hand, with passages which teach us that Jesus Christ, our Atonement, our Mediator, and our God, is the same yesterday and for ever, unchangeably gracious and almighty. So also is it full, on the other hand, of passages which show that the great fallen angel, the devil, the enemy of God, the enemy of our souls, has, ever since the creation, been the same malignant, fierce, and dreadful spirit, watching to destroy, going about seeking what souls he may devour. And this is that enemy against whom the church of God is bound to fight, and to train up children also to fight, in unceasing warfare. He is "the spirit that now worketh in the children of disobedience" : he is "the enemy" so frequently spoken of, and prayed against, in different parts of the prayer-book : he is the wicked one, always watching, in God's house, to catch away the seed sown among the worshippers. The bible describes to us abundantly his character. His picture is shown, at the fall of man, tempting our first parents to their utter ruin. He is revealed to us, in the trials of Job, as accusing that servant of God even at the throne of the Almighty. See him promptly springing forth among the angels, and offering to be a lying spirit, and tempt wicked Ahab to fight the foolish battle where he was slain. See him (in the book of Zechariah) standing at the right hand of the high priest, Joshua, the son of Jozedech, to resist him at the very altar of God. See him tempting our blessed Lord forty days in the wilderness, and wrestling the very word of God to suit his wicked deceivings. See him entering into Judas, one of the twelve, until he betrayed his gracious Lord unto death. See him, at Philippi, making the heathen priestess, the damsel with

* Preached on the fourth Sunday after the Epiphany.

the spirit of divination, preach the very gospel itself for his own purposes, and say, "These men are the servants of the Most High God, which show unto us the way of salvation;" until Paul was grieved, and obliged to silence the unhallowed cry. See him, at Ephesus, putting down, for his own purposes, the false professors and wicked Jews who falsely wrought miracles, and said, "We adjure you by Jesus, whom Paul preached." And, finally, see him and his legions, in the text, suddenly driven to discover the true principles on which they act, and saying, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" This is the spirit, these are the principles, of Satan, the god of this world; and such, therefore, are the principles from which we must seek to deliver children; and such is that spirit, the opposite of which we must seek to graft in their minds.

Let me show you a little more fully—

I. The principles which Satan seeks to implant in the heart.

II. The fruits of those principles in the life.

III. The way of counteracting them.

I. Observe the spirit which our enemy seeks to place in the heart. He made these poor people fall down before Jesus, and cry, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" They had a certain kind of devotion; for St. Luke says (viii. 28) that they fell down before Jesus, and cried out to him. But it was the devotion of devils, who believe and tremble. O how opposite to the worship and confiding love of the children of God, which St. John describes! (1 John iv. 17, 18): "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear (slavish fear) in love; but perfect love casteth out fear, because fear hath torment." The spirit in the text is in every point the opposite of that spirit of love: there was in the cry of these men no boldness for the day of judgment, but a settled despair, and a fearful looking-for of judgment and fiery indignation when the time of judgment should come. There was a feeling of separation from Christ, "what have we to do with thee?" instead of a feeling that as Christ is, so are we in this world. There was no love, but fear and terror of such a kind as had torment: "Art thou come to torment us before the time?" But some one may say this was a supernatural feeling in those over whom Satan had obtained a supernatural and com-

plete power. And, if this were truly so, does not every one, who gives himself up to commit a sin, put himself, so far as he can, wholly in Satan's power? As it is written, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" But the spirit of the text is not a supernatural terror: it is merely that which one may always detect in the sinner's heart—a ruling principle, more or less strong, according as he is more or less under the dominion of sin. See it in our first parents immediately after they had sinned. They said, "What have we to do with God? let us hide ourselves from his presence." Was it not fearfulness and dread of God which made Adam answer, "I was afraid, and I hid myself?" Confidence in God; fellowship with God; love to God; hope of happiness—all were gone. The record of Adam's first meeting with God is merely another form of this text: "What have we to do with thee, O God most high? Art thou come to torment us already?"

The like principle Satan implants in all hearts. Children are of their own nature inclined to evil, because all our hearts are a corrupt inheritance from our first parents. Children naturally follow their own will, their own devices and wishes and desires. They are ignorant of God, until they are taught; and, when taught, they too naturally turn from him, because he is holy, and hateth all that is evil. Satan lays hold of the ruined parts of man's heart, and fills them with his wicked principles, to which we are all thus by nature inclined.

It becomes a fixed principle in the sinner, that there is nothing of fellowship between him and God. Sinners in their natural character say, "What have we to do with God? His laws are too strict; his heaven is too insipid; his worship and service are dull and tedious and gloomy". They say, "What joy, or mirth, or pleasure can there be in God's service? What matters it to us whether religion increases or not, provided we thrive in the world, and have pleasure?" People soon learn to think that religion makes us unfit for business, unfit for enjoyment, peculiar. They say, "We belong to the present life: let us leave religion for the next world; leave it for Sundays; leave it for a death-bed. What have we to do with God, now that we are young and happy and gay? It is time enough for religion by-and-bye." Let me ask you, my dear friends, whether this is not the principle of the world at large, the natural principle that works in people's mind? And what is it but a more decent way of saying, as in the text, "What have we to do with thee, Jesus,

thou Son of God?" Now this principle is one which the church of God is called to fight against, and to teach children to strive against.

But there is also the other evil principle of the text: "Art thou come to torment us before the time? Men live without real hope in the world. They try to deceive themselves, and think they shall go to heaven; but conscience will sometimes speak, and make them feel very uneasy at the thought of another world. They put off the thought as long as they can; because conscience dares not really hope for heaven. Nay, by far the greater part of men have no liking for heaven, and they would rather stay on earth. If they must die, then heaven, they think, is better than endless woe; but still earthly joys are better than either; and they look to death, not merely with natural fear, such as all may probably feel, but with regret and anguish that earthly life will then be over, and nothing will be left but heaven. Men put off as long as they can the thought of death, the thought of their last sickness. And, if in their times of worldly amusement some one should bring religion to their notice, they are ready, as the poor men in the text were, to say, "Torment us not with religion before the time, not until we are on our death-bed."

Nor is it only the thoughtless and godless world that think and feel in the way which the text points out. Even the moral and devout too often have somewhat of the same evil principle working in their very religion. The formalist saith: "What have I to do with Jesus Christ? I know he died to save us; but I may reasonably hope to be accepted before God, because of my careful attention to religious duties, and my strict fulfilment of the moral law: it is the godless and the immoral who have need of the Saviour's atonement." And, as for the professing religious world, how ensnaringly does Satan make them trust in their head knowledge and religious excitement of feelings! how easily do they forget that union with Christ is their only safety; union by simple, humble faith in Jesus; such an union as makes us love what he commands, and desire what he promises! that inward fellowship with him which delights in the thought that he reads all our thoughts and intents and wishes and purposes, can correct within us what is evil and springs of itself, can strengthen and make fruitful what is good and implanted by his own Holy Spirit. There is nothing so opposite to godly, vital, practical religion, as the two Satanic principles of the text, viz., "What have we to do with Jesus?" and, "Is he about to torment us before the day of judgment?"

Yet are not these two principles every where abundant, and especially among children? Let me entreat you all, for the sake of Christ, strive yourselves, and help us, his ministers, also to counteract in the minds of children these principles of Satan. Their existence is no light matter. For, see—

II. The fruits of those principles in the actions of persons in whom they reign. The place, where the miracle we are considering was wrought, was on the east side of the sea of Galilee; a lake of some five or six miles across from Capernaum, Bethsaida, Tiberias, and the other towns on its western side. The east side was mountainous and wild, like the rest of Bashan, and was the country of the Gadarenes, Gergesenes, or ancient Girgashites; and in this neighbourhood was the Decapolis, or district of ten half-Gentile cities, of which the city of the Gaderenes was one. The people professed to be, on the whole, Jewish, and yet cared lightly about the laws of Moses, as appears from the large herd of swine kept by them, and mentioned in this miracle. They chose to bear the name of Israelites, and were in covenant with God by circumcision (for Jesus was not sent but to the house of Israel); but we see how much the whole population had the principles of evil rooted in them; for they said, as the men possessed with the evil spirit had done, "What have we to do with thee? we beseech thee depart out of our coasts." They were willing to have the name of Israel, and to dwell in their land; but, like the ungodly in their prosperity, of whom Job speaks, "They said unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" (Job xxi. 13). Accordingly the Gergesenes were considered to be restless and lawless, caring for little beyond their own will and their own interest. And is not this very much the character of any nation, or city, or neighbourhood, where religion is disregarded, and where the prevailing principle is, "What have we to do with God and godliness? It will be time enough to be troubled with these things in another world?"

But the poor men in this gospel, over whom Satan had obtained full power, were exceeding fierce, so that no man might pass that way. They wore no clothes; they abode not in any house, but dwelled in the tombs and sepulchres hewn in the rocks and caves of the mountains: they had been bound by their neighbours with chains and fetters, but these they had broken, and gone back into the wilderness. Neither could any man tame

them: they were day and night in the mountains, crying and cutting themselves with stones. You will find all these things by comparing this account by St. Matthew, with the accounts given in Luke viii. and Mark v., who do not mention both the men, but only, it would seem, speak of that one who afterwards wished to go with Jesus as his disciple. Through the mercy of God, the devil is not permitted in our days to have this outward power over men. But, just in proportion as he gains the upper hand of men's hearts and souls, just so far do their actions show, as clearly as did the actions of the two poor sufferers in the tombs, that they are under the rule of principles which refuse to have fellowship with God and with his Son Jesus Christ; and that they cannot help looking at God as their enemy, instead of their reconciled Father and friend; or thinking of him as their tormentor, who is eagerly watching for their deserved death and perdition, instead of their faithful Creator and merciful Saviour, who is waiting to be gracious, "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9).

Nor is it only of grown persons that this is true: we may see the same principles among the young. How hard is it to tame children's unruly wills! How bent are they on breaking away from the godly bands of parental obedience, of school, of church, of duty, of truth and godliness, of Sunday, of private prayer, of public worship! Religion is to them irksome, wearisome, and dull: they long to escape, and live and act among the wild and thoughtless and headstrong of their companions and playfellows; to set at nought the proper and customary duties of quiet, steady conduct; to throw off respect to their elders, reverence to the rulers and laws, honour and veneration to the church of God. How often are they fierce and ready to quarrel, hasty and bitter in their words, angry when their wills are thwarted, wanting in love and gentle kindness to their relatives and companions! They are indeed in covenant with God by the sacrament of baptism, as these two men were in covenant with God by circumcision, but O, how often are their hearts unbaptized, just as these two poor men were "uncircumcised in heart"! And how shall they be delivered from the influence of Satan's principles? The Saviour left to his ministers a solemn charge: "Feed my lambs." And it is by the labours of his ministers, and the aid of all the church, that the Saviour's lambs must be fed, and guarded as far as may be

from the dreadful enemy of all souls, and from the influence of those principles of evil which he seeks to establish in their hearts.

III. How, then, shall we counteract them? The Saviour only can say to the evil one, "Come out of the hearts of these children." But, as he now no longer permits any other than natural power to Satan, so now he works only by natural means to drive him out. There are now no miracles, although the power is still his, and only his; but he applies that power in answer to the prayer of faith, and the diligent use of the means which he has appointed. We have the promise: "Train up a child in the way he should go; and when he is old he will not depart from it."

What is the best counteracting power in any heart against the two evil principles which we have been considering? Is it not an humble, filial spirit such as is prayed for in the collect of to-day? a spirit which owns our manifold dangers, our frailty of nature, our continual transgressions against God our Father? a spirit which humbly relies upon him for all our strength, and all our protection? a spirit which hopes and expects to be guarded by God, and him only, through dangers, and enabled to resist temptations? a spirit which clings closer and closer to our blessed Saviour, and asks and hopes only through him? We say that in our baptism we were "made the children of God, members of Christ, and inheritors of the kingdom of heaven"; and are we not bound to cultivate in children the spirit which belongs to such a profession? We say that God's commandments are to teach us our duty to God and our neighbour: we are bound to teach children in such a way as to give them that knowledge of God's law which shall fit them for whatever station God may have placed them in, whether higher or lower, that they may learn and labour truly to get their own living, and to do their duty in that station. Even the daily work of any one must be done either for God or for Satan; and are we not bound to plant in children's minds such principles as may regulate all their habits, ways, business, and amusements, so as to adorn the doctrine of God their Saviour when they grow up, and to promote his glory and his kingdom in the station they may happen to fill? Let every Christian take an interest in educating all children in religion and in needful worldly learning on religious principles. It is not the work of one or two persons: it is not the work of the clergy only, but of the whole church of God at large, to nourish and bring up children in the nurture and ad-

monition of the Lord, so as to be useful and happy on earth, hopeful of heaven, and glad in the knowledge of their Saviour.

MISSIONARY RECORDS.

No. XLIX.

* Many turn away from missionary calls with indifference: they little know the danger which we incur by such neglect. If our foreign dominion and our commerce were taken from our nation, in what state should we be left? Miserable, starving, and despised, we should hold a third-rate position in Europe; like Portugal and Holland, we should fall from our high estate to be trodden under foot by all. Yet what other result can we look for, unless, forsaking our sloth, we spring forward to hold our true position of an essentially missionary church and nation?"—THE LATE REV. H. W. FOX.

CHINA.—Extract of a letter from col. Philipotts, dated Hong-Kong, Jan. 29, 1848: "You will perhaps be surprised to hear that a 'Christian Native Union Society exists now, composed of natives exclusively, who meet every evening for the purpose of reading the scriptures together, and prayer; and also of reading essays on Christianity, which the most clever among them write for the purpose. I saw from sixty to seventy of them a few days ago, of whom one had just come from Pekin, another from Tartary, and another from the Great Wall. Most of them, as I was told by Dr. Gutslaff, the interpreter here, are sincere and confirmed Christians. They are in connexion with all parts of the Chinese empire, and constantly going and coming; so that in a week afterwards, at their meeting, though one would see about the same number, one-half would be new arrivals. There is another society, equally numerous, who assemble at a different hour, because they speak a different dialect. You see that the seed is sowing; but there is a sad want of labourers in the vineyard, and, above all, of a good and active bishop, to guide and direct the efforts which must now be made by the church to secure these people, who at present belong to no church, but merely profess to be Christians trying to spread the gospel among their countrymen." Captain Coote, R.N., also writes under the date, May 30: "Since your leaving, I have watched its (the Chinese union's) proceedings as far as I was able, and have every reason to believe the Lord is blessing the word preached and disseminated by its agents. Several—many more have been baptized, and many had come from distant parts for instruction in Christian doctrine. When I left, I think I counted between sixty and eighty at one meeting. Shortly after you left it was deemed necessary, advisable, and likely, with God's blessing, to be beneficial to publish selections from our prayer-book, to guide and give a right direction to worship in the newly-formed churches, even in a very distant part of the empire. It was not all finished when I left; but I have brought what was, hoping to get assistance in finishing it; it costing more than was expected" (Progress of the Chinese Christian Union, 1849).

"INDIA.—India is one of the brightest jewels of the British crown: it contains about one hundred millions of Hindoos and Mohammedans, who are

subjects of our queen, besides many more millions who are under British control and protection: from it we derive large stores of wealth: in it are abundance of lucrative professions for the sons of Britons. Yet no one but an infidel ever thought that these were the ends by which the purpose of God, in committing that large continent to our care, was fulfilled. It is not that the holders of India stock may receive their dividends with regularity: it is not that our London merchants may add riches to riches: it is not that a secure provision may be made for the younger sons of our influential families that God has made such great and important changes in one of the largest continents and one of the most populous nations of the globe. Other purposes he may have had; yet a believer in revelation can see that the one great and peculiar purpose of God, in so disposing of India and placing it in the hands of a Protestant Christian country, is the imparting the highest of all gifts—the knowledge of salvation through his Son to the millions of idolaters in that land. The natural and intended result of the close tie between the two countries of Great Britain and India is the benefit of each. From India we are to derive the lesser good of temporal power and wealth: this is the secondary object. From Great Britain India is to derive the greater good of religious knowledge, and the consequent benefit of moral and political advancement: this is the primary object. The former of these two is partially obtained: India has greatly enriched our nation. The latter is mainly forgotten: we have only of late years begun, and are still with feeble hands carrying on, the religious instruction of India. About forty thousand Britons find wealth or maintenance in India, from purely Indian resources. The number of ministers of all Protestant denominations from Great Britain, engaged with the natives, amounts to less than one hundred and fifty: those of the church of England, who have gone from this country, amount to about sixty. The size of India is much greater than is supposed: the scale on which it is drawn in the maps and atlases, where it is commonly seen, conveys a reduced impression of it. It covers as much space on the globe as the whole of Europe, Russia excepted. In extreme length from the Himalayas to Cape Comorin it measures between 1,700 and 1,800 miles; in its extreme width about 1,200 miles. It contains 1,300,000 square miles, and a population of more than 130,000,000 of people" (The rev. H. W. Fox's "Chapter on Missions in South India," late assistant secretary of the Church Missionary Society).

FRANCE.—Provision for the Clergy, &c.—The National Assembly has voted the following sums for public worship: Expenses of the ecclesiastical administration, £1,080; pensions, £12,400; Romanist clergy, &c., salaries of the cardinals, archbishops, and bishops, £42,180; salaries of the chapters and ministers, £1,219,524; chapter of S. Denis, £3,680; stipends (exhibitions) in seminaries, £40,000; pensions to ecclesiastics and members of orders, £32,000; for the interiors of diocesan buildings, £18,680; for large repairs, £80,000; for churches and clerical residences, £48,000; support of ecclesiastical institutions, £4,000; incidental charges, £200; and restoration of the cathedral of Notre Dame,

£16,521: total amount for the support of the Romanist church, £1,518,265. Votes to other denominations, viz., Protestant clergy, £48,842; muniments, &c., £400; the directory in Strasburg £640; Hebrew worship, £4,915; miscellaneous, £72: total of vote to the Protestant church and others, £59,869: amount of the ecclesiastical provision made by the state, £1,571,134. The second section of the new constitution enacts, under the seventh article, as follows: "Each individual is free to hold whatever faith he elects, and enjoys equal protection from the state in the enjoyment of his mode of worship. The servants of the Confessions, which are at present recognised by law, as well of those which may be so recognised hereafter, shall be entitled to salaries from the state." This constitution makes no allusion whatever to Christianity; nor does it proclaim France to be a Christian state. It stands neuter, neither acknowledging nor denying nor gain-saying the religion of Jesus.

LOOCHOO MISSION.—The first effort to raise funds for this mission commenced in Feb. 1843, and by the end of Dec. 1847 the amount received was upwards of £1,000. Thus provided, and honoured with the patronage of the duke of Manchester, the committee engaged the services of Dr. Bettelheim, a converted Jew, educated in medical science in the universities of Poeth, Vienna, and Padua, who had been previously employed by several governments of Italy, and subsequently in Egypt and Turkey. The excellence of his Christian character had been most satisfactorily ascertained before the committee adopted him as their agent; and they afterwards made arrangements for his future ordination as a minister in the church of England. Dr. B., with his wife and child, and a Miss James as their companion (who is to undertake an infant-school in Looschoo as soon as an opening can be found), embarked for Hong-kong in Sept. 1845, and has now been for more than two years engaged in efforts to bring the Looschoos to the light of the gospel, acquiring the language, translating the gospel of St. Luke, the morning service of the church of England, select portions of scripture, and a condensed view of the whole plan of salvation, and otherwise actively fulfilling the duties of his responsible vocation. Strong in the Lord, he has pursued his noble task without flinching before the much opposition which he has had to encounter on the part of the government. The last communication which has been received from him is an indirect one, in a letter to a friend at Hong-kong, dated "Napa, Looschoo, Aug. 27, 1848." He writes: "I bless the Lord for your labours and success, and pray for his continuing mercy on you and all our brethren in China. The Lord has been gracious to us this last year. I dare scarcely tell you what my eyes have seen and my ears have heard. But, why not? I have not to fear that any may create difficulties. Let me, then, tell you that there are Looschoos who pray to Jesus Christ before mine own happy, beatified eyes. O what a blissful sight! I wish I could send you my journal: duty bids me send it direct to England with the Looschoo junks in October (God willing). I shall send the duplicate via China: your heart will rejoice at it. But, dear man of God, all is exposed to be overthrown in a

twinkling, if the Lord should for one moment cease to keep down the unruly opposition of the government: the people are ready for the Lord, but the rulers are Pharisees and Boetians." The committee contemplate the strengthening of this interesting mission by the sending out of an ordained clergyman of the church of England, as good Dr. Bettelheim's coadjutor.

RAGGED SCHOOLS.—"If we could prevail on those whom we now address to accompany us in our walks and visitations among the densely-crowded alleys of this great metropolis, to witness with their own eyes the destitution, ignorance, filthiness, and sin, in which so large a portion of our fellow-citizens are grovelling, to test, by every one of their senses, the character and results of the moral and sanitary condition of these forgotten thousands, we should have no difficulty in convincing the most obstinate of the duty and necessity of some vigorous and immediate efforts. If, after such a perambulation, we could further prevail to conduct them to the schools in connexion with the 'The Central Society,' termed the 'Ragged-School Union,' and especially to the school lately founded in Westminster, for the daily education and maintenance of children left in the most forlorn and perilous condition—perilous, we mean, in respect of the gallows or transports which stand before them—we should be equally successful in satisfactorily establishing the reality and value of the system we have adopted. * * * It will not be out of place here to quote the testimony of a notorious thief, a resident 'practitioner' in the neighbourhood of our industrial school. He came to inspect the buildings, and learn the 'curriculum of study' proposed for the children: he heard it, and, expressing his approbation, added his intention to become an annual subscriber to the amount of one guinea. 'What,' said the city missionary, 'is the meaning of this? You know that these schools are established to counteract such practices as yours.' 'Alas!' replied the man, with an altered tone and countenance, 'if such things had existed when I was a boy, I should not have come to my present disgraceful condition.' Here is one among many, many of the instances we could produce in attestation of the utility of these humble institutions: were there any further doubt on the subject, we might remove it by citing the willingness, nay, the burning desire, the children exhibit to enter the school, and embrace the discipline" (*Ragged-School Union Magazine*, No. 1).

POPERY.—"The condition of popery is a subject that calls for our most serious reflection. Within these few weeks we have heard that the liberal pope, the idol of the populace a year ago, is driven from Rome, and become an exile through the hatred of his own subjects, and the fierce passions which have been let loose among them. How remarkable is this sign of the times! They have shut up the word of life from the people, and this is their just and fitting recompence. They have flattered the people in their sins; and the sinful passions of the people, unrestrained by that word which has been withheld from them, are now the scourge by which they themselves are punished. The sentence, for a while suspended since the outbreak of democracy in the last century, seems now to begin its course again. Yet

we must not be too sanguine in expecting the instant overthrow of Romanism; or, at least, we must remember that the 'false prophet' survives when 'Babylon' falls. Traditional popery, that mixture of Christian truth with Gentile superstition, may perish as a system, and democratic popery may survive with an increase of power. Rome may be punished, and made desolate; but the pope, if he will only bless and sanctify the madness of an ungodly people, may be retained as an useful help and adviser, even by governments that have cast away the grace of God and the word of Christ, and have enthroned in their stead the will of the sovereign people. Meanwhile, it is the clear duty of those who know the truth and love the bible to seize every opening for spreading it where it has been excluded so long; to watch with reverence the signs of the times, and rejoice in every token that popery is near its fall, and the glory of the latter days, though by sure and solemn judgments, ready soon to be revealed" (Church of England Young Men's Society, Quarterly Journal, Jan. 1849).

A CHRISTIAN ISRAELITE.—"Mr. Sternschnus, a missionary at Bagdad, writes that he had in September last baptized Elisha, the son of the moskiah of the Jewish community in England. He had been four months in Mr. S.'s house, and under his immediate eye, so that he had every opportunity to watch his progress in divine things, and to ascertain the real and genuine state of his mind. The wife of the converted Hebrew is also under instruction: she knows Persian only; but appears to listen with attention to whatever she hears about Christ and his salvation. Elisha, after his baptism, was asked by the Jews to return to them under the most favourable circumstances in a worldly point of view; but his simple reply was, 'I am now a follower of Jesus Christ; and, unless you believe in him too, I can have no communion with you.' He has accompanied Mr. S. on a missionary journey to Mosul and Kurdistan. May the grace of his new Lord and Master go with them both!" (Proceedings of the London Society for Promoting Christianity among the Jews).

IRELAND—On its Evangelization. — The committee of "the special fund for the spiritual exigencies of Ireland" say, in their "further report and appeal," "The committee are sure that they express the feelings of the vast majority of their brethren in this country, when they say, 'we must care for the souls of Irish Roman-catholics: we must do what we can to give them the blessings of the gospel. They are our fellow-countrymen: they are our neighbours. Next to the neglected masses in England, they have the first claim on our missionary exertions; and it is the most vitally important national duty of British charitableness to care for them. When judgments are being poured out on apostate Christendom, and we are yet so mercifully spared, we must lift up the predicted voice of heavenly entreaty to those in Roman apostasy: 'Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues.' May we, British Christians, repenting of past neglect, acknowledge we are verily guilty concerning our brother, in that we saw the anguish of his soul, and would not hear. May we now bring forth fruits meet for repentance?" The committee, with reference to

their past and proposed labours, report that "they have already appropriated funds to employ faithful and approved men, ordained for the purpose by the bishops of Tuam, Killaloe, and Cashel, in their respective dioceses; and they propose, as the public shall enable them, to multiply such labourers. It appears to them that a more direct missionary effort to the Roman-catholics should henceforth be the chief object which the committee should aim at, under the slightly-modified title of 'the special fund for church missions to the Roman-catholics of Ireland.' A very intelligent observer of passing events, who spent part of last summer in Ireland, writes to a member of the committee, among other things, 'I spent a part of the past summer with * * *, and was at pains to gather information as to the hold which popery, as a religion, really has on the minds of the Irish people. I learnt then, what I have since had abundantly confirmed, that the mind of the people seems to have outgrown it. It was my friend's decided conviction that there never was a time when, humanly speaking, controversial preaching or discussion was so likely to be attended with success; that, if taken advantage of, the result could scarcely be over-estimated; but that, if neglected, the danger was imminent; that emancipation would issue in tendencies as bad, or worse, of an opposite description; that it would, in fact, be but an exchange of popery for communism and infidelity. I have a letter from the bishop of * * *, written some two or three weeks back, in which he says the same thing.'" We lament to add, that for carrying out the great, the national, the holy object which the society contemplates, the committee have but £700 at their disposal. But they will reap abundantly if they sownot; for the heart of Christian England is with them; and their work is one upon which the divine Head of the church will pour down his grace and all-sufficiency.

SPREAD OF THE GOSPEL IN FRANCE.—The fourth occasional report of the "committee of the evangelical church of Lyons" bears evidence, that, in spite of all the misery and destruction in which the country has plunged itself, the God of truth is prospering this blessed work in that city. "Since our last report," say the committee, "the work of God at Lyons has encountered the trial most adapted to prove its solidity. The revolution of February, which has so profoundly shaken social order in France, has especially caused great perturbation among the working classes of our great cities. Individuals generally in the greatest misery, in consequence of the insufficiency of their wages, found themselves all at once in sight of the most dazzling prospects: They were induced to believe that the golden age was to recommence for them; and, in point of fact, they were for some time the real masters of France. To appreciate aright the pre-occupations which have absorbed the minds of our Lyons workmen since the revolution, it is necessary to bear in mind the letting loose of popular passions, the struggles of private interest, the daily *émutes*, the propagation of alarming reports, the movements of the clubs, the electoral struggles, the service of the national guard, and, above all, increasing misery, which too soon succeeded the splendid hopes at first entertained by our population. If the

work of the gospel at Lyons had not been firmly rooted, it would no doubt have greatly and permanently suffered; but almost everything has again taken its accustomed order. The services of the national guard had caused a considerable diminution in the attendance at our chapels; but it is now very nearly as considerable as before the revolution. Amongst the persons receiving evangelical visits, few have relaxed, and many have advanced in divine things. Our greatest obstacle at present is the excessive misery of our poor weavers. When the body suffers from the horror of hunger, the mind has but little taste for eternal things; and frequently our evangelists return from their visits grieved at heart with the scenes of misery they have witnessed. Nevertheless, they sometimes meet, amongst the most unfortunate, with hearts open to the truth; and from an almost empty purse is drawn the last mite to purchase a copy of the New Testament. Sometimes, also, they listen with joy to the exclamation, 'Ah, what would have become of us without the gospel? It alone has saved me from crime or despair.' The number of children attending our boys and girls' school has considerably increased."

H. S.

Miscellaneous.

JOURNEYS TO THE HOLY LAND.—In the view of accomplishing an object I long had in view from an early period of life, namely, in making a journey to Palestine, the glory of all lands, I encountered many indescribable privations and dangers, horrors of plague, and often had occasion to pass along many seas, and was in great jeopardy. It might occupy a volume to describe all the various particulars which occurred; but I shall confine myself at present only to one frightful tempest, which will never be effaced from my mind, and the goodness of that great Being, who ruleth the winds and waves, can speak, and it is done. On this occasion the sky was remarkably serene, and its azure so pure and beautiful, that the stars shone with a brilliancy of which it is impossible to convey an adequate idea to the natives of our humid atmosphere. The striking appearance of the heavens, stretched out as a curtain, and that grand army of fixed stars, I shall ever reflect on as one of the most splendid displays of the magnificence of the Creator. Beholding those glorious orbs, as they sparkled in the clear crystal of their spheres, and all the host made by the breath of his mouth, how strongly was I reminded of the sublime language, that, if "stars are not pure in God's sight, how much less man, that is a worm!" Cooped up in a narrow cabin, darkness was on the face of the deep, when the wind, in all probability the "euroclydon" in the inspired volume, freshened into a gale, and anxiety began to prevail lest our provision should be exhausted before completing the voyage. Great were our apprehensions also from seeing water-spouts at a distance—a most wonderful phenomenon, like large pillars, and as it were boiling up with great height. In such a situation, where, it may be asked, is the man who can shun contemplation? Is he not on the wide ocean, tossed to and fro? A plank only is between him and an eternal

world, knowing not what a moment may produce: and is not the love of life blended with the fear of death? The captain, a Roman-catholic, assured us he never put to sea without having holy water and images on board, reminding me of the words of the wise man, that "those who prepare to pass through the raging waves call on a piece of wood, made with hands, more rotten than the vessel which carries them." It may be observed that the vessel in which the great champion of the faith, Paul, had embarked, also contained idols. The gale that occurred increased to a mighty tempest. I was, along with others, long shut up in our submarine abode; and one, I shall never forget, was the very personification of despair, and very image of death, calling out, "Is there danger?" when every thing at the moment was smashed, rolling to and fro about the cabin. Every sail of our giddy citadel was furled, the helm lashed, and she was allowed to encounter the pitiless gale under bare poles; the roaring billows rivalling the very heavens themselves in point of altitude. The thunder was terrific, rolling through the vaults of heaven, shaking the feeble masts to the very keel; and the bark frequently appeared enveloped in flames by lightning. Utter confusion took place: despair appeared in the face, and terror in every heart; and all our frightened eyes witnessed the mighty wide-extended deep in all its horrors, during this voyage. Afterwards, the gathering darkness; a tempest-driven sky; the creaking of the masts, threatening every instant to fall; the mountain-wave darkly rolling and curling its monstrous head, and loud howling of the bitter blast; clouds and ocean blending: the bark was strained to such an extent as if its ribs were severing; the stammering also of the mariners on deck, reeling to and fro, like drunken men at their wits' end; the howling of the wind, and whistling through the shrouds. A leaking was discovered, and chain-pumps were in full operation: these, added to the tossing to and fro and labouring of the vessel, led to an apprehension every moment she would go down, and be thus buried in the deep. Such are a few things of what occurred on this awful night; when we committed ourselves to that Almighty Power who is not only the confidence of all the ends of the earth, but of those who are afar off on the sea, and mightier than the mighty waves. Let it be added to all this, the stars, those splendid lamps of heaven, as seen between the hurrying clouds, appeared as if driven from their courses; and the surrounding billows, on the unruly element of nature, sparkled with liquid fire, presenting a spectacle of watery hills; and the frail bark groaned in her timbers, as she plunged into the hollow of the waves. All this was a time of feverish excitement, when we were in "jeopardy every hour;" and at last it was concluded we should be hurried into an eternal world, since all circumstances appeared to proclaim the total impossibility of human power to save. Truly has it been said that men who go to sea in ships are shown the wonders of the Lord. In a word, after long suffering for nights and days, he who rides on the wings of the wind, and directs the fury of storms, said, "Peace, be still;" when this tempest ceased, and we reached in safety *terra firma*, under a tide of joy, grateful to that God who had unfolded his wonders to us on the mighty deep, and in so especial a manner extended his mercy, and thus saving our precious lives.—*Dr. Rae Wilson, on Travelling to the Holy Land.*

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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Gateway at Balbec.)

BALBEC.

BALBEC, or Bualbec, is in Coele-Syria, pleasantly situated on a rising ground, near the north-east extremity of the plain of Bocat, which extends almost to the sea, and immediately beneath the mountain-range of Anti-Libanus. It is about 120 miles from Palmyra, and 45 from Tripoli.

In the Syrian language its name signifies the City of Baal, or of the Sun; and hence it was called by the Greeks Heliopolis, a word of the same meaning.

The history of this city is little ascertained. It was probably enriched by commerce, and its connexion with Tyre and Palmyra, and consequent

traffic with India. It thus became a place of importance, adorned with noble buildings, and obtaining several privileges from the Roman Caesars. At a later period Christianity flourished there, and the large temple is said to have been converted into a church by Theodosius.

The circuit of the city walls is nearly four miles. Within this area are a great temple, a smaller one or basilica, also a circular temple, and a various column which stands in a commanding position. The style of the temples seems to show them of Roman origin. The order most frequently employed is the Corinthian. The Ionic occurs in the interior of the circular building, and occasionally the Composite appears. The city walls are rude, and it would seem hastily erected, com-

posed of fragments from edifices, intermixed with rough stones: they are about ten or twelve feet high, with large square towers at intervals. The gates are also rudely built, with the exception of one on the north side, where there are the ruins of a large sub-basement, with pedestals and bases for four columns, in magnificent taste, and of a much higher antiquity. There are ruins without the walls; among them a Corinthian column, about two leagues from the city, the shaft of which consists of fourteen stones, each about three feet high, standing on a base of five steps, six feet three inches in height. A Mohammedan sepulchre of octagonal shape stands on the road to Damascus: it has a dome, supported by five granite columns twelve feet high.

The immense size of the stones in the ruins of Balbec may well excite surprise. "On the west side of the basement of the great temple even the second course is formed of stones which are from twenty-nine to thirty-seven feet long, and about nine feet thick: under this, at the north-west angle, and about twenty feet from the ground, there are three stones which alone occupy one hundred and eighty-two feet nine inches in length by about twelve feet thick: two are sixty feet, and the third sixty-two feet nine inches in length. The material is a white granite, with large shining veins like gypsum. This stone abounds on the spot and in the adjacent mountains. Quarries have been opened in several places. In one, called St. Elias, there is still, among other stones of a vast size, one worked on three faces, which is nearly seventy feet long, and about fourteen feet in thickness each way." Compared with these monstrous masses, what are the stones of our own Stonehenge?

The former grandeur of the city of Balbec contrasts sadly with its present aspect. But a very small part of the space within the walls is inhabited: the houses are mean, and the population has of late decreased. The power and pomp of the proudest earthly capitals will soon, we may be assured, decay. But every proof afforded of this truth is profitable to the Christian. It prompts him to turn his thoughts to "a city which hath foundations" immovable and stedfast: it incites him to seek a habitation there; and, while proceeding on his journey thither, to cultivate that temper and character which may befit those that are to reside therein.

NEAR APPROACH OF THE LATTER DAYS.

FOURTH SUNDAY IN LENT.

(March 18.)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—JOHN v. 25.

MANY pious and learned divines of the present day would discover in its manifold portents the near approach of the "latter days." Among these portents may well be reckoned the spirit of inquiry and ritual reform which is spreading among the "outcasts of Israel," and their growing avidity to "search the scriptures." Under God's blessing, the door has been opened by the spread of intellectual light amongst the Jews: it is gradually constraining them to cast off the yoke of talmudical bondage, by which their souls have

for so many ages been held in thralldom. This is the day for which the late bishop Alexander, himself a Christian-Hebrew, so ardently prayed; for the yoke of rabbinical traditions is so adroitly hidden by all that can feed and fan their national pride, that, "so long as my brethren wear it," he often observed to me, "they will shut their ears to the sound, and their eyes to the light of the 'glad tidings,' that their Messiah came upon earth more than eighteen centuries ago." And it is the opinion not only of many of our own Gentile divines that the days of their mourning are about to end, but of an acute master in Israel, whom Christ has called out from among them to minister zealously in his church, and in his name speak peace to his brethren in the flesh. The opinion is contained in the closing passage of the rev. J. Cohen's late address to the students of the Hebrew college maintained in Palestine-place by the Society for promoting Christianity among the Jews.

"When I remember," said Mr. Cohen, "the many thousands in Israel still in darkness and the shadow of death; when I think of the many generations of our fathers that have passed away, and heard nothing and knew nothing of the 'hope of Israel,' and then think of the goodness of the Lord to myself and to you, dear brethren, in calling me to believe in the glorious gospel of the blessed God, how can I help feeling that all we have and all we are should be devoted to his blessed service? How can I help calling upon you to join in stirring up our hearts to praise the Lord for his goodness and for his wonderful works to the children of men? * * * The times we live in call upon us to be busy about our Master's work: the day of judgment on the Gentile nations is the day of hope for the kingdom of Israel. Already the movement has begun: amid shaking thrones and the upturning of nations the way is preparing for them that shall have the dominion. Already there is a shaking among the dead bones: the bonds of iron and brass in which they have so long been bound seem already burst asunder: they seem but to wait for them who shall go and prophecy, and call down the breath of the almighty Spirit upon them, that they may 'live.' Already, on all sides, the horizon is big with portents, which proclaim the speedy advent of the Lord, the King of the Jews. It may be our eyes shall behold him; or it may be in the days of our children that the weary wanderers shall find their glorious rest in Immanuel's land. Let this the glorious and blessed hope so long delayed, and now so nearly imminent, encourage us to press on and abound in the work of the Lord, and 'occupy till he comes.' Now is the time to cry aloud and spare not, to lift up the voice with strength, and to say unto Zion, 'Behold, thy King cometh, even God with a recompence: he will come and save you.' We long to see many such zealous and faithful messengers of the Lord of hosts go forth and cry unto the lost sheep of the house of Israel. We have good hope that God has called you to be amongst the number: we pray him to endow you abundantly with every good and needful grace: our hope is that he will make your way plain before his face, and bless your labours with a rich and glorious harvest, through the power of the Lord Jesus. Amen."

H. S.

LAST DAYS OF THE REV. H. W. FOX*,

LATE MISSIONARY IN THE MADRAS TEOLOGO DISTRICT, AND AFTERWARDS ASSISTANT SECRETARY TO THE CHURCH MISSIONARY SOCIETY.

In order to enjoy the benefit and pleasure of the monthly meeting of the committee on the 11th of September, he remained till the evening of that day in town, and travelled all night into the north to visit his family in Durham, and to attend missionary meetings—imprudently anxious to make the most of a short absence from his usual routine of labour. He reached Durham on Thursday, the 14th of September, and was obliged to send for medical aid immediately, in consequence of a return of his Indian malady, dysentery.

His name had been advertised for two sermons to be preached at South Shields, and for four consecutive meetings at different places on the four following days. The two days of rest, it was hoped, would restore his strength; but he was unable to exert himself in the preparation of a sermon, which he attempted to write for the second occasion, and therefore resolved to give an extempore address. Under the pressure of severe illness he preached twice on that day; and, as he stated, "God wonderfully helped him." The next day he addressed a very large and crowded meeting at Bishop Wearmouth, and on the following morning the Sunday-school teachers assembled at the house of the rector, Mr. Webb; after which he returned to Durham, in preparation for the meeting to be held that evening. His extreme exhaustion obliged him to go to bed upon his return home, at four o'clock; but he rose again in a few hours to speak at the meeting, upon the arrangement that he should give the first address, and then retire.

Most touching was his appearance on that occasion. "Thrown aside as a useless wreck," as he feelingly said of himself in his speech, pale and languid, yet he spoke with his usual simple earnestness and energy, his countenance beaming with that peculiar expression of love to God and man for which it was so remarkable. He returned home. Every attention was paid to his health which the tender care of his mother, and the devoted affection of the sister to whom an early allusion was made, and subsequently of an elder brother, could minister. For two days he was confined to his room, and then to his bed, from which he never rose, the disease gaining ground rapidly.

Yet for the first ten or twelve days it was hoped that proper remedies and entire rest might restore his health: perfect quietness was prescribed, and little conversation took place in his room. As yet neither he nor his family had more than a solemn apprehension that the Lord might be about to send for him. There was no reluctance on either side to speak of such a prospect. "For me," he said on one occasion, "it is far better to depart; but I am only a young man as yet, and I might work in God's service if he raised me up. Yet, when I think of my deceitful heart and the power of the world, I tremble lest I should not stand firm." The promise was asked and given, that he should be told as soon as the doctor thought him worse.

It is part of a Christian's privilege to see the

* From the "Missionary Record."

hand of our Heavenly Father in all the arrangements for the welfare of his children; and, as a wise parent, who foresees some solemn event of which his child is unconscious, will make such preparations as love and wisdom may suggest, and gradually prepare the mind of the child for the coming scene, so in this case we cannot but mark such circumstances as the removal of our brother to the bosom of his family; the presence of his sister to greet him, whose usual residence was in a distant part of the country; the permission which was given to him to render his last service to the beloved missionary cause, in the city in which his youth had been spent, and where his family name and influence gave a peculiar weight to his dying testimony—these palpable evidences, and innumerable not less clear though more private tokens, inspire the blessed assurance in the minds of his surviving friends, that the message was sent to call him home—his first remove to his earthly home a brief but sweet emblem of his eternal home; because—to adopt the language of his favourite author, Bunyan, to whom he often referred in his illness—"his Master was not willing that he should be so far from him any longer."

On Wednesday, the 11th of October, he sent for his sister to his bedside. "In a weak and feeble voice he said: 'George has just been with me, much cast down upon this, that he says Mr. J. thinks much worse of me, and that I may not remain long.' 'When he comes again, I wish you to ask him particularly; and, if he says the same, are you all prepared to join me in praise?' I could not answer: I hid my face. He added: 'It is a hard thing, I fear, to ask of you.' I said: 'God will give us grace so to do, I trust: he has made us willing to part from you.' He went on to say: 'O, if it might be in twenty days* or so, O, how glorious! I can scarcely think of it, it is so overpoweringly glorious!'"

His parting with his two little children evinced the same strong faith and detachment from this world. His thirty-first birth-day occurred during his illness, and he received with a cheerful smile the visit of his children to his bedside, when they brought him nose-gays, and wished him many happy returns. When he thought his time might be short, he desired to see them. "They got on the bed," his sister writes, "and kissed him. He said: 'That is your last kiss. God bless you. If you wish to see papa again, you must come to heaven, where you will find him and dear mamma, and little Johnny. Now good bye.' He was calm, and not overcome. I remembered his deep emotion when he parted from them to return to India two years before. The struggle, and it was a bitter one, was gone through at that time. The sacrifice had been made; and God spared him the pain of a second. He afterward told me that he had a firm confidence they would come to him in heaven. Upon my inquiring if he had any thing to say respecting them, he merely said: 'You know my wishes so well, I have nothing to tell you. Their mother and I committed them to you.'"

But we must not dwell too long in admiration upon the mature and lovely fruits of this Christian character. We desire not to exalt the man.

* Probably having the celebration of the Jubilee, Nov. 1, in his mind.

Our desire is to exalt that Saviour, out of whose fulness he sought for and received that grace, by which, in life and death, he glorified God. Neither do we mean to imply that he was a faultless character. It is difficult, in a hasty sketch of a short and truly Christian career, to mark the traits of human infirmity. Henry Fox was the first to confess his own unworthiness and insufficiency when tried by the strictness of the divine law. When he first went to India, there was somewhat of the hastiness of youthful judgment, upon the work of others; but all this gave way under the ripening influence of divine grace, to an union and brotherly affection of the closest kind with all his fellow-labourers.

The foundation, we hesitate not to say, of his devotedness, was laid in an ardent love of the Saviour. It was this, doubtless, which kept him steady to his missionary resolves in early life, which made him esteem it honourable and delightful to testify his name among the Gentiles.

His sister writes: "The one striking feature of his illness, as of his life, was his abounding love to his Saviour: it literally filled his heart, and nothing came into competition with it—him first, him last: he was indeed the Alpha and Omega. In his weakest and most trying moments the name of Jesus would bring a smile of happiness across his worn and suffering features." And again: "Reading to him a portion out of the book of Revelation, he said: 'The second and third chapters are so full of rebuke and exhortation—full of beautiful passages. I read them with R—— just before I left Madras. I never met with any one of my own age so full of Christian experience as he is. He did not talk about religion: he talked Christ. We do not speak enough about Christ: it is because our hearts are not full enough of him.' " And once more, a few hours before his release, the same affectionate relative wrote: "He still lingers, very weak, incapable of saying or apparently feeling much. Not a cloud, so far, has bedimmed his view of the Saviour, and of the bliss that awaits him; though he expresses little unless asked a question directly, such as: 'You have peace?' 'Yes, in Jesus. He is the dying Saviour.' Speaking of parting with friends on earth, I said: 'You are going to some very dear to you in heaven—your dear wife.' His reply was: 'I am going to him who was pierced for me: that's the thing.' "

Equally conspicuous, as a foundation grace of his Christian character, was his faith—clear and simple, strong and fruitful.

"Early in his illness," writes his sister, upon repeating from John iii. 36, 'He that believeth in him hath everlasting life,' he said, with a solemnity of tone and look I shall never forget, 'I *have* believed: I *do* believe.' This was the secret of his strength and comfort throughout his illness; and it was striking that he should have said this to show it at the very commencement. Speaking of Christ, he said: 'It would be ten thousand times better to be with him. Perhaps I may see him to-morrow.' The happy calmness of tone with which he expressed himself throughout his illness was striking. It was the result of a firm conviction of the certainty and reality of the truths which he believed, and of the glory which he anticipated. It was as if he were speaking of soon

joining a loved parent or brother upon earth, only his feelings were holier, higher, more blessed. I never witnessed any thing like excitement in him: it was the sober sense of waking bliss which filled his heart, and there was a reality about it which almost made me feel as if faith were turned into sight."

With such graces as love to Christ and strong faith in vigorous exercise, it may be easily inferred that many other fruits of the Spirit would abound in him. Meekness was always a conspicuous feature of his character. In his illness this was manifested in his patient submission to the will of God. At times it was severely tested.

"Frequently did we hear him, in low and earnest tone, calling upon Jesus. At the commencement of his illness he seemed to be peculiarly sensitive to the fear of sinning by impatience. Many times he said to us: 'Pray that my patience fail not;' and most fully was the prayer answered. Never was there a word, or sigh, or look, which betrayed a failing of perfect patience. God's will was indeed sweeter to him than his own ease or comfort."

But the crowning grace of this instructive scene was joy—"a joy unspeakable and full of glory."

"His whole heart seemed fixed upon the joys to which he was going: the prospect looked to him inexpressibly bright. The day on which his danger was announced to him seemed to him a day of peculiar joy; for as yet his body, though very weak, was not so painfully oppressed as it afterward became. When I went into his room the next morning, he said to me: 'I am very weak—can scarcely speak; but O, happy! happy! happy!' Any little thing I could name to him as a sign of approaching dissolution was a pleasure to him. Strange did it seem to be affording him comfort by telling him of various little signs of the nearness of death; but so it was.

"The last two days and nights he frequently seemed near going. My prayers were joined with his that, if it were God's will, his happy soul might speedily be released.

"I heard him faintly saying to himself: 'Jesus, Jesus must be first in the heart.' These were nearly the last words. I felt his firm grasp of my hand relaxing—his pulse was gone, he gently ceased to breathe."

So was Henry Fox parted from us, a few days after his thirty-first birthday.

Who shall contemplate this brief sketch without adoring the grace of God in him? Who can lament the brief career of this devoted missionary? He lived, he laboured to the best purpose. The glorious stamp of divine acceptance is manifest in his life and in his death. But let us not separate between the character of the man and of the missionary: the lustre of each was combined. He reviewed, amidst the scenes which we have described, his call to the mission work with gratitude and praise. "After the first three verses of Isaiah had been read to him, with the remark that it was a privilege to have been called, even in a small measure, to prepare the way of the Lord, he replied: 'Yes, there seems a special blessing upon it. I often thank God that he called me to be a missionary to go abroad.' On his mother's asking him, but a few days before his death, whether he had ever repented of having

given his life to missionary work, he said : No, never : if he had to live over again he would do the same."

We cannot conclude without calling upon young men especially to come forward and supply the place which Henry Fox has left ; and we would say to them, seek to understand and to obey the suggestions of the Holy Spirit of God : shrink not from the call to missionary work. If it be the call of God, he will remove all difficulties, open the way, and incline the hearts of others as well as of our own to the obedience of faith. Let the dying words of the youthful missionary sink into your hearts : " There seems a special blessing upon it." The period of service may haply be as short as the ministry of our Master ; but the results may be unspeakably precious to our own souls, and to the church which he hath purchased with his blood.

EVIL DAYS*.

WHEN God's judgments are abroad, the days are said to be "evil": they are so, on account of the heavy calamities and troubles to which men are then subjected. There may have been some public judgment alluded to by St. Paul : we know that about those times there was a severe famine. That judgments are now abroad in the earth is too manifest to admit of a doubt ; and so we rightly say "the days are evil." Of the Almighty's four sore judgments, "the sword, and the famine, and the noisome beast, and the pestilence," one—namely, famine—has but recently passed over the earth and scourged many lands, while the sword and the pestilence are at the present moment desolating the nations. The sword which had slept for thirty years has again been awakened ; and war, which many dreamed would be no more heard of between civilized countries—war, with all its horrors and atrocities, has been laying waste fair fields and cities, filling with violence the peaceful seats of industry, and turning the happy homes and hearths of citizen and peasant into scenes of pillage, blood, and death. If these fell calamities, ravaging neighbouring countries, have not been visited on our land, we have had alarming threats of similar evil, showing to us that, if the Almighty, for our wickedness, should issue the decree, "Sword, go through the land, so that I cut off man and beast from it," there are instruments ready to execute his purpose. Exposed as we thus are to such a judgment ready to fall on us, as has already overtaken the miserable nations of Europe, we cannot but confess that the days are evil, full of fear, and difficulty, and trouble.

But, if the sword threatens us, the pestilence is already walking through our land : that mysterious messenger of death, which has already travelled over many countries, its footsteps everywhere marked with swift destruction to the sons of men, has at length reached our shores. That a disease so awfully destructive, so sudden, so inexplicable, so uncontrollable in its progress, bearing in itself all the characteristics of a divine

judgment, has actually appeared among us, does certainly imply that "the days are evil." It is alarming, whether we consider that God hereby tells us that he has a controversy with our nation, or reflect with ourselves upon the danger we are in of sudden sickness and death, and our state of preparedness for our final summons. Death we can never be sure of being distant : our last great reckoning we can never calculate upon being far off ; but, when such a deadly distemper is on the wings of the wind, we may truly say "the Judge standeth before the door." Can we hope, considering how loudly our national sinfulness calls for punishment, that the hand of the destroying angel will be stayed ? And may we not rather apprehend that the Almighty will make our plagues wonderful ; that he will "pour out his fury upon the land in blood, to cut off man and beast from it ?" And, if we are thus exposed to God's judgments of the sword and the pestilence, are we prepared, should they overtake ourselves, and carry us away, to go into our Judge's presence, without confusion of face ?

It may thus appear, my brethren, how necessary it is, in these dark and appalling times, that ye should be "redeeming the time." Little may be remaining to many of you : how important, then, to save, and husband, and employ well, what space you really are allowed ! How much time have you already lost ! how many of your days have been spent in vanity, in worldly pursuits, in sinful indulgence in those very sins for which, it is to be feared, God is now calling the nation to account ! how many duties have you left undone ! how many means and opportunities of good have you heedlessly squandered and lost ! how many Lord's days have you neglected ! how many communions have you turned your backs upon ! And, if the days are at present so full of evil that you feel that your span of life may be soon and suddenly cut short, would you not be glad at any price to redeem the years which are past, the mis-spent hours of youth, manhood, and old age ? would you not that you were able to undo the deeds of bygone years, and dedicate yourselves anew to your God and Saviour ? Alas ! my brethren, you cannot blot out the record of the past which stands against you in the book of God's remembrance : you cannot destroy the memory of sinful years, by living them over again to better account. As, then, you cannot undo what has been done, and are nevertheless answerable for every breach of God's law, and have incurred a penalty which you cannot pay, you are at the mercy of him whom you have offended ; and he, and he alone, can remit the penalty. Fall down before him, therefore, in unaffected penitence, confess your guilt, entreat his forgiveness, for the sake of his Son, whom "he heareth always." To humble repentance and earnest prayer forgiveness is promised ; and, if the past is forgiven, the time is, as it were, redeemed : its guiltiness is taken from the page of the divine record, and will no more rise in judgment against you.

O then, my brethren, embrace the opportunity which you are yet graciously afforded, thus to make your peace with God for past guilt ; and, while you mourn with godly sorrow over by-past sin, and cast yourselves on the merits and mercy

* From "A plain Sermon for the Times". By rev. W. Henderson, M.A.

of him who alone can answer for and atone for your shortcomings, pray for grace and strength, gird up your loins, apply to your work while it is called to-day: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest," God only knows how soon.

THE CHALDEANS, OR NESTORIANS*.

It is difficult to ascertain when the name Nestorian was first applied to the Chaldeans; probably not before the Roman-catholic missionaries, who were brought into contact with them, found it necessary and politic to treat them as schismatics, and to bestow upon them a title which conveyed the stigma of a heresy. By the Chaldeans themselves the name has ever been disavowed; and, although Nestorius is frequently mentioned, in their rituals and book of prayer, as one of the fathers of their church, yet they deny that they received their doctrines from him.

The peculiar doctrines of the Chaldeans, that which has earned for them the epithet of heretics, may be explained in a few words. With Nestorians, they assert "the divisibility and separation of the two persons, as well as of the two natures, in Christ;" or, as Assemani has more fully defined it, "the attribution of two persons to Christ; the one being the Word of God, the other the man Jesus; for, according to Nestorius, the man formed in the womb of the virgin Mary was not the only-begotten Word of God; and the incarnation was not the natural and hypostatic union of the Word with the human nature, but the mere inhabiting of the Word of God in man; that is, the human nature subsisting of itself, as it were, in its temple." This of course involves the refusal of the title of "mother of God" to the virgin, which the Chaldeans still reject, although they do not admit, to their full extent, the tenets on account of which they are accused of heresy by the church of Rome. The distinctions they make upon this point, however, are so subtle and refined, that it is difficult for one who discourses with them to understand that which most probably they scarcely comprehend themselves. The profession of faith adopted by the fathers of their church, and still repeated twice a day by the Chaldeans, differs in a few respects from the Nicene creed. I give it entire, as it is both interesting and important. In these books, it is entitled, "The creed which was composed by three hundred and eighteen holy fathers, who were assembled at Nice, a city of Bithynia, in the time of king Constantine the Pious, on account of Arius, the infidel accused."

"We believe in one God, the Father Almighty, Creator of all things which are visible and invisible.

"And in our Lord Jesus Christ, the Son of God, the only-begotten of his Father before all worlds, who was not created; the true God of the true God, of the same substance with his Father; by whose hands the worlds were made, and all

things were created; who for us men and for our salvation descended from heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the virgin Mary, and suffered and was crucified in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the scriptures, and ascended into heaven, and sitteth on the right hand of his Father, and is again to come and judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of Truth, who proceeded from the Father—the Spirit that giveth life.

"And in one holy and universal church.

"We acknowledge one baptism for the remission of sins, and the resurrection of the body, and the life everlasting."

It will be perceived that there is nothing in this creed to authorize the violent charge of heresy made against the Chaldeans by their enemies; and it is certainly evident, not only from this document, but from the writings of Nestorius himself and the earliest fathers of the eastern church, that much more has been made of the matter in dispute than its importance deserves. But, however this may be, it should be remarked that it is only with this fundamental heresy that the Roman church charges the Chaldean. It is not denied that in other respects they have retained, to a great extent, and in all their purity, the doctrines and forms of the primitive church. Mosheim, whose impartiality can scarcely be doubted, thus speaks of them: "It is to the lasting honour of the Nestorian sect, that of all the Christian societies established in the east, they have preserved themselves most free from the numberless superstitions which have found their way into the Greek and Latin churches." It is therefore highly interesting to a Protestant to ascertain in what respects they differ from other Christian sects, and what their belief and observances really are.

They refuse to the virgin those titles and that exaggerated veneration which were the origin of most of the superstitions and corruptions of the Romish and eastern churches.

They deny the doctrine of purgatory, and are most averse, not only to the worship of images, but even to their exhibition.

The figure of the cross is found in their churches, and they are accustomed to make the sign in common with other Christians of the east: this ceremony, however, is not considered essential, but rather in the light of a badge of Christianity; and as a sign of brotherhood among themselves, scattered as they are among men of a hostile faith.

In the rejection of the doctrine of the transubstantiation they agree with the reformed church, although some of their earlier writers have so treated of the subject as to lead to the supposition that they admit the actual presence. Any such admission is, however, undoubtedly at variance with their present professions, and with the assertions that I have on more than one occasion heard from their patriarch and priests.

Both the bread and wine are distributed among the communicants; and persons of all ages are allowed to partake of the sacred element. Christians of all denominations are admitted to receive

* From Layard's "Nineveh and its Remains."

the holy sacrament; whilst Chaldeans are allowed to communicate in any Christian church.

With regard to the number and nature of their sacraments, their books are full of discrepancies. Nor were the statements I received from the patriarch and various priests more consistent. The number seven is always mentioned in the earliest Chaldean writers, and is traditionally retained to this day; but what these seven sacraments really are no one seems to know. Baptism is accompanied by confirmation, as in the Armenian church, when the *meiron*, or consecrated oil, is used, a drop being placed on the forehead of the child. This confirmation or consecration appears to have originated in the custom of giving extreme unction to an infant, in the fear that it might die soon after immersion. Through the ignorance of its origin, this distinct sacrament came to be considered an integral part of baptism; but neither confirmation nor extreme unction appears to have been recognized as a sacrament by the Chaldeans. Auricular confession, which was once practised as a sacrament, has now fallen into disuse.

A doubt also exists whether marriage is to be considered a sacrament. In the early ages of the Chaldean church, the degrees of consanguinity and affinity, within which intermarriages were prohibited, were numerous and complicated. Ebed-jesus enumerates sixty-two; but the laws on this subject, if ever very strictly observed, have been greatly relaxed. The patriarch has the power of pronouncing a divorce, and is the sole judge of the sufficiency of the grounds.

The Chaldean church reckons eight orders of clergy: 1st, the patriarch; 2nd, the metropolitan, or archbishop; 3rd, the bishop; 4th, arch-deacon; 5th, the priest; 6th, the deacon; 7th, the sub-deacon; 8th, the reader. The five lower grades of the clergy are allowed to marry. In the early ages of the church the same privilege was extended to the bishop and archbishop, and even to the patriarch.

Ordination is a sacrament. Oil is only used in the ordination of the patriarch. In other instances prayers are said over the candidates, with an imposition of hands, and with the tonsure of so much of the hair from the crown of the head, as when grasped in the hand rises above it. The early age at which the clergy, including bishops, priests, and deacons, are ordained, has long formed a ground of reproach against the Chaldean church; which in this respect differs not only from all other eastern churches, but acts in direct opposition to its own statutes.

The fasts of the Chaldeans are numerous; and they are very strictly observed, even fish not being eaten. There are 162 days in the year in which abstinence from animal food is enjoined; and, although during the time I was carrying on my excavations, I frequently obtained from the patriarch a dispensation for the workmen, they never seemed inclined to avail themselves of it. Their feasts are observed with equal strictness. On the sabbath no Chaldean performs a journey or does any work. Their feasts and fast-days commence at sunset, and terminate at sunset on the following day.

The patriarch is always chosen, if not of necessity, at least by general consent, from one family. It is necessary that the mother should abstain from

meat, and all animal food, some months before the birth of a child, who is destined for the high office of the Chaldean church. The patriarch himself never tastes meat. Vegetables and milk constitute his only nourishment. He should be consecrated by the metropolitans; and he always receives the name of Shamoun, or Simon; whilst his rival, the patriarch of the converted Chaldeans, in like manner always assumes that of Usuf, or Joseph.

The language of the Chaldeans is a Shemitic dialect, allied to the Hebrew, the Arabic, and the Syriac, and bears the name of Chaldee. Most of their church books are written in Syriac, which, like the Latin in the west, became the sacred language in the east.

ADDRESS TO THE UNDECIDED*.

To the undecided among my people I can only say that, if I were to write a volume to them, it would consist almost entirely of warning: the word "beware" seems peculiarly to suit such as halt between two opinions on a subject so momentous as salvation: your sin, too, is fearfully heightened by the fact that you are enlightened and instructed in the way of righteousness: you know what is right, but you don't do it: you assent to a preached gospel, but are not savingly influenced by it. Your case, I consider, to be dangerous in the extreme: the hardening process may be silently but surely going forward within your bosoms. "The tenderness of a Saviour's love, if resisted, will every day lose more of its novelty and of its power to touch the heart. The habit of resistance to the word and testimony of a beseeching God will every day become more predominant: the stony heart will every day become more a heart of adamant: the triple brass of unbelief will every day become more impenetrable. O, my friends, it is fearful to think how many of us are every hour subjecting our hearts to this sure and silent process of hardening. O it is the saddest of all sights that a godly minister can behold, to see his flock, sabbath after sabbath, waiting most faithfully on the stirring ministrations of the word, and yet going away unawakened and unimpressed; for well he knows that the heart that is not turned is all the more hardened." Beware, I beseech you, of the doom of him who was almost persuaded, but went no further. What would Agrippa give now, that he had been decided for God when in this world? God's Spirit will not always strive with men. There really is no neutral ground on which any man can stand with any hope of safety: that which separates between the children of God and the children of this world is a gulf, and not a solid: you must be at one side or the other: most earnestly do I pray that the Spirit from on high may come down in majesty and in mercy on my flock, and give decision to many hesitating hearts in the midst of us. There are far too few downright, decided followers of the Lamb as yet in our congregation: I feel this greatly as a pastor, and am truly hum-

* From "Beware, and be steadfast." By rev. W. M. Fablon, minister of St. John's, Liverpool. Liverpool: Newling: 1849.

bled before my God because of it; and so I ought, for no doubt I am much to blame for want of fervent faithfulness, urgent pressure, and incessant diligence and prayer: still I do not yet find my flock complaining that the tone of our ministry is too low, the gospel too weak, the standard pointed at too short of God's high mark, or the pressure too inferior. Let me then now, at the dawn of 1849, urge to speedy decision. Could the silent tenants of the tomb speak to the living, they would say, Be decided: could the spirits of the just made perfect speak, they would cry, Be decided: could the ruined and the lost utter a cry from their dark dungeons, they would say, Be decided: every toll of the funeral bell says, Be decided, and quickly too; and Solomon says: "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy." Beware then, beloved, lest any of you fall into the pit, crushed into aggravated damnation, beneath a load of slighted privileges and admonitions.

The Lord be with each and all of you, this year, in peace and mercy and love; sustaining you amidst all needful difficulties; guiding you amidst all perplexities; soothing and sanctifying you amidst all sorrows; preserving you amidst all dangers; restoring you amidst all backslidings; quickening you amidst all decays and deadenings; forgiving all your iniquities; healing all your diseases, and crowning you with loving-kindness and tender mercies. My love be with your spirits. The grace of our Lord Jesus Christ, and the love of God our Father, and the communion of the Holy Spirit, be with you all now and for ever. Amen.

THE SIN OF INGRATITUDE:

A Sermon,

BY THE REV. BEAVER H. BLACKER, M.A.,

Curate of St. Mary's, Donnybrook, Dublin.

LUKE xvii. 17.

"And Jesus answering, said, Were there not ten cleansed? but where are the nine?"

IN those numerous miracles performed by the Son of God, when he had resigned for a season the bright glories of heaven in order to instruct and redeem the world, so much majesty and mercy are displayed, and the hand of Omnipotence is so clearly visible, that they at once stamp the character of divinity upon the man Jesus, and force every candid and unprejudiced mind to echo the language of the centurion who witnessed the horrors of the crucifixion: "Truly this man was the Son of God."

But, independently of this grand and valuable purpose (not altogether unnecessary, I fear, at the present day), these inte-

resting miracles contain much spiritual and practical instruction; and from that particular one, which I wish you now to contemplate minutely, a lesson may be derived both humiliating and awakening. O, may it please God to bestow upon us in abundance the Spirit of wisdom, by which we shall be enabled to consider the subject with profit to our immortal souls!

Our Lord (as the narrative informs us), while passing through the confines of Samaria and Galilee, was met at the entrance of a certain village by ten persons, who were suffering under the loathsome and inveterate disease of leprosy. This disorder was highly contagious; and by the Jews was dreaded as the very worst of all pollutions. It was, moreover, considered to be an undeniable mark of the divine displeasure, incurred by the commission of some enormous sin. The wretched sufferers were consequently separated from all civil and religious communion, and were mournfully left to pine away in solitude, or (as the psalmist has forcibly expressed it) "to eat ashes like bread, and to mingle their drink with weeping." Besides, by the law of Moses (as fully laid down in Leviticus xiii. and xiv.), sacrifices and sin-offerings were directed to be made, and a vast variety of purifications were requisite before the convalescent patient could be restored to his forfeited privileges; and so firmly was this malady believed to be a malady inflicted by the immediate hand of God for some offence, that any attempt to alleviate or heal it by human skill was deemed presumptuous impiety. Thus, of those unhappy beings, who now solicited the compassion, not of man, but of the Lord of life, we are informed that they "stood afar off." Under the legal defilement which they had contracted, they dared not approach nearer to his person, or mingle in the society of their fellow-countrymen. Outcasts even from their own families, banished from the abodes of happiness and health, and confined within the limits of their own infection, their sole resource was to lift up their voices, and cry aloud: "Jesus, Master, have mercy on us!"

Misfortune may, and often does, cause the world to frown upon the destitute, and coldly to avoid all intercourse with them; but the case is far different with respect to God. "His ear," says Isaiah (lix. 1), "is not heavy, that it cannot hear;" being open to the very humblest petition; and, if men will but acknowledge his power, appeal to his mercy, feel deeply their need of it, and truly lament their own unworthiness to become its objects, the faithful prayer shall be fully

answered, the door of mercy shall be opened wide, and the boon that is so earnestly desired, if expedient for us, shall be most graciously vouchsafed. That this is certain, we have innumerable assurances in scripture; and, in the miracle which we are considering, a practical illustration has been afforded to give us encouragement and confidence in our prayers to heaven.

In the exercise of his almighty power for the relief of his creatures, our Lord, it appears, sometimes made use of external applications, sometimes merely touched the afflicted member, and sometimes spake the word only, and the sufferers were healed. Now, in the choice of these different modes of cure he was doubtless guided by the peculiar circumstances of each case, making use of that mode which was best calculated to prove to those who were present the energy of his divine power. In the case, however, of these lepers, he adopted another course. He silently exercised his healing mercy, commanding them, in compliance with the established law, to go and show themselves unto the priests; "and it came to pass that, as they went, they were cleansed."

Brethren, we must not pass over in silence the lesson of humility and obedience which our Lord has here so plainly taught us. On this, as well as on every other occasion that offered, he has left us an example of respect to the civil authorities, and of strict conformity to the established customs of the country in which we live. For, he who was "Lord of lords and King of kings," to whom thrones and principalities and powers were subject, and whose word was a law even to the winds and the waters of the deep, even he refused not to give "tribute to whom tribute was due, and custom to whom custom." Carefully did he "fulfil all righteousness;" thus strengthening by his high authority those civil and social ties whereon the comforts of society depend, and proving the truth of the apostle's assertion, that "the powers that be are ordained of God" (Rom. xiii. 1).

But to proceed with the narrative. Of all the persons who had so earnestly petitioned for relief, and had ascertained their cure before the priests, to whom they had been referred, one only (and he was a Samaritan) returned to give God the glory. Deeply affected by the mercy which had been vouchsafed, he hastened to throw himself at the feet of his benefactor. No longer obliged to stand afar off from the society of his brethren, no longer the object of their aversion and contempt, and unlike his companions, who instantly sought intercourse with those who had shunned them

in the hour of distress, he alone sought the presence of him who had restored him to health and happiness: his first and greatest object was to give to the God of Israel the honour due unto his name, to praise him for his goodness, and, prostrating himself before him, to "declare the wonders that he doeth for the children of men." Our Lord, upon receiving his solitary acknowledgment, exclaimed, as if in surprise, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

Perhaps the first emotion excited in the breast, on the mention of these things, is one of mingled astonishment and indignation; of astonishment at the hard-hearted insensibility, and of indignation at the ingratitude displayed by those nine persons who had experienced the healing power and tender mercy of Jesus of Nazareth. In truth, ingratitude is universally allowed to be one of the darkest in the long catalogue of our sins: it admits of neither palliation nor apology: it is as odious to man as it is offensive to God: it requires neither the reasoning of the wise, nor the eloquence of the orator, to prove its baseness even to the most worldly-minded: in short, it excites general and unqualified disgust; so much so, that, among the many who are wicked enough to practise it, there never yet was found one, I believe, bold enough to defend it. But let us pause for a moment in our censures on these ungrateful Israelites.

There are some truths in the revealed word of God so congenial to our nature that they are at once received and gladly acknowledged; while, on the other hand, there are some, which, "fools, and slow of heart to believe all that the prophets have spoken," we are most unwilling to allow. In this latter class may be ranked the humiliating and unpalatable declaration of the prophet, that "the heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9); which, in application to ourselves, is reluctantly admitted, because revolting to our natural pride, and adverse to the hopes which we form and delight to cherish. Let us therefore restrain our censures: let us carefully call to remembrance our own ways: let us commune with our own hearts. O let us humble ourselves before the scrutinizing eye of God, and examine diligently whether we have learned to praise him for all his goodness; whether the abhorrence we profess to feel is justified by the state of our own hearts; in short, whether the disgust, which we do not hesitate to avow against ingratitude in general, may not pass a fearful censure upon ourselves, and stamp the seal of condemnation

upon the sentiments we entertain with respect to what the Lord has done for us. "Out of thine own mouth will I judge thee," said Jesus to the unprofitable servant. Well, then, may we tremble lest this appalling sentence be one day passed upon ourselves. Well indeed may we have our fears, lest the rich and countless blessings we have received, the daily and hourly mercies we enjoy, have not excited in our breasts better feelings, warmer love, and more manifest devotion, than were in the thankless hearts of the nine favoured Israelites, who forgot their Benefactor, and returned not to give him glory.

The solemnity of this place, even were it possible for me to do it, necessarily excludes all allusion to your individual blessings and enjoyments. For, my friends, in public the minister of the gospel can treat only of general and public benefits, which all have received, and in which all are concerned. And are such nowhere to be found? Can I not speak of those proofs of God's goodness which have been conferred on the evil and the good, on the proudest and the meanest, on the gayest and the most unhappy? Has the poor man, who has not where to lay his head, through the bounty of his Creator, no blessing in common with him who fares sumptuously every day, and revels in all the comforts which this world can bestow? Can I not treat of the glorious gifts of creation, the daily experience of our preservation, and, above all, the holy mysteries of our redemption? Are not these subjects in which all are deeply interested? Have not all the inhabitants of the world enjoyed the first? Does not our presence here clearly prove the second? And who, with the bible before him, can conceive that the third, that inestimable benefit of redemption, is denied to any who will receive it? Is it not written that "Christ died for the ungodly," *i. e.*, for all men? (Rom. v. 6, 12).

Now, with respect to these inestimable benefits, I would inquire of you, one and all, whether they have been viewed by you in their true and proper light? Have the various attractions of creation never occupied in your breasts that place which the Creator alone should hold? In the preservation of your lives and senses, amid the enjoyments of your worldly substance, has the Giver and Preserver been uniformly acknowledged? Has your redemption by the blood-shedding of Christ been duly appreciated? Have the means of grace to enable you to receive that redemption never been neglected? or the bright hopes of immortal glory never disregarded? These truly are important and

searching questions; and happy is the man who can reply, "O Lord, I have loved thy word, and sought thy forgiveness: thy statutes and thy commandments are my delight. I will ascribe unto thee worship and honour; for thou art good and gracious, and thy mercy endureth for ever."

Whether all, or many, or even any of you can thus reply, it is not for me, or any other fellow-mortal, to determine. In these matters you are responsible to him alone, who knows the heart, and from whom no secrets are hid; and to that omniscient Judge you must either stand or fall. God, however, has not left himself without a witness in your breasts to assist you in this work of self-examination. Your conscience, enlightened and guided by his word, will give each of you the needful information; for, "if your heart condemn you not, then may you have confidence toward God". But this at least I may say, without the danger of being deemed presumptuous, that the character of the world, the besetting sin of man, is ingratitude towards God. What, think you, is it that causes the man of business and the idle votary of pleasure to obtrude his sinful occupations on the sacred seasons of devotion, and to suffer the world and its claims to banish God from all his thoughts? What makes the patient to forget his penitence, his fears, his promises, when God has healed him, but ingratitude—the very same sinful disposition that influenced the nine ungrateful lepers, who returned not to give God the glory? What is it that causes the world to convert the glorious gifts of God, our senses and talents and bodies and worldly substance, into incentives to disobedience? What pollutes every fountain of happiness and every blessing of heaven, but base ingratitude to the Giver of every good thing? And, to sum up all, what else is it that makes so many to forget the healing mercy of him who died to cleanse us from that worst of all diseases, the leprosy of the soul?

It may well appear strange, on a superficial glance, that a duty, both easy and delightful, should ever be so neglected. Nevertheless, among those who would indignantly shrink from the imputation of ingratitude to an earthly benefactor, thousands may be found guilty of unthankfulness to him, compared with whose unparalleled love all that a mortal friend can do is less than nothing. The highest obligation we can owe to the most active, most devoted, most zealous friend on earth, is far less than what is due, and justly due, for the manifold mercies of our God; and yet do not our hearts often

glow with love and gratitude to man, while they are cold and indifferent to the mighty Source from whence alone every good and perfect gift descends? Such, alas! is too commonly the case; but remember, it is only when softened by the dew of heavenly grace that our sense of God's kindness becomes vigorous and lively: it is only by the grace of God that we can become conscious of our own corruption, and can contemplate with becoming reverence the immeasurable distance between that glorious Being, who holds the universe as it were "in the hollow of his hand," and that feeble race, which "cometh forth like a flower, and is cut down," but of which the Lord is not in any wise unmindful. Yes, that mighty God who is "glorious in holiness, fearful in praises, doing wonders," vouchsafed to visit us in our low estate. As the strongest proof of his love, he gave his only-begotten Son to be the propitiation for our sins. Through that great oblation, once offered, we are brought nigh who were afar off: through him, too, he has promised that the presiding, pervading, sanctifying influences of the Holy Spirit shall never be denied to those who seek them; and further, that this Spirit of wisdom and truth and counsel and comfort shall never be wanting to the faithful, but shall be with them alway, even unto the end of the world.

Beloved, if you can contemplate these unspeakable benefits with cold indifference, believe me you are still far, very far, from the kingdom of heaven: if you are even faintly affected by the wonders of the Lord, be assured, no matter what may be your worldly moral character, you are still ignorant of the malignant nature and fatal tendency of sin: its odiousness in God's sight is not felt as it should be felt: you are still at enmity with him; for you are not prepared to ascribe to him the honour due unto his name. O, if such be your wretched state, let the animated appeal of the apostle Paul to the Ephesians rouse your languid hearts and quicken your slumbering consciences: "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light" (Ephes. v. 14). Soon, perhaps very soon, this world, which now absorbs every thought of your mind, every feeling of your heart, every faculty of your understanding, may soon have passed away for ever: the worldly projects which now exclude eternity from your view, kindling your warmest hopes and awakening all your energies, may soon appear less than nothing, altogether vanity. O, then, let not the trifles of time cheat you of the treasures of eternity, of that blissful eternity which was so dearly purchased for

you by the sufferings and blood of the incarnate God. "Taste, and see that the Lord is gracious," a rich and never-failing source of consolation. Seek him as the only Physician, who cometh "with healing in his wings": seek him, if you would find him, in the appointed means of grace: seek him in the secret service of the closet: seek him in the sanctuary amidst assembled Christians. Thus shall you learn to show forth his praise, not only with your lips, but in your lives; therefore "praise God in his sanctuary: praise him in the firmament of his power: praise him for his mighty acts: praise him according to his excellent greatness." "O give thanks unto the Lord; for he is good; for his mercy endureth for ever."

May that mighty God, who alone can order the unruly wills and affections of sinful men, pour into your hearts such gratitude and love, that you, loving him above all things, may obtain his gracious promises, which exceed all that you can desire, through Jesus Christ your only Saviour and Redeemer. Amen.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

NO. VIII.

THERE is hardly anything too absurd for the ear of ignorance and credulity. They, who oppose the efforts which many persons are now making to carry into effect the pious wish of our late venerable sovereign, George III., that every poor child in his dominions might be able to read the bible, can surely have little idea of the extreme difficulty there is to inculcate wholesome doctrine on totally uncultivated minds. It was stated in a former paper what absurd tales were believed, when deluded or factious individuals were endeavouring to get up petitions against the government plan of education in England. The instance of credulity which I am about to relate affords another proof of the gross ignorance which still exists in some, perhaps in many parts of this kingdom, notwithstanding the boasted march of intellect.

Jacob Smith had again visited his friend, James Dowell, in order to have some further conversation with him about certain passages in the prayer-book, which he had often been told, and had at length believed, were very anti-scriptural. They had just sat down in the bower at the upper part of the garden, which commanded an extensive prospect, when a visitor called at the cottage; and, not finding the owner there, he approached the place where the two friends were examining

the prayer-book. On lifting up his eyes from the book, Dowell saw a man standing at the entrance of the bower; and he immediately recognized him as one of those unsettled, wandering characters, who seem to be continually seeking rest, but never able to find any. James invited him to come in and take a seat near him. The following conversation then ensued:

Henry Veer.—O, James, I am so glad to find you at home! And, though you seem engaged with your friend, I hope he will excuse me, as I want very much to talk with you about the wonderful news which I heard last night.

James Dowell.—Well, Henry, and what is this wonderful news? I have heard nothing.

H. V.—That is strange. I should have thought that everybody in the parish would have known it, for it is a matter which concerns us all. Why, James, it is quite certain that the world will be at an end before six months are over.

J. D.—Indeed!

H. V.—Is it not very wonderful news, and very alarming?

J. D.—Very wonderful; and, pray, where did you hear it?

H. V.—O, I heard it at the meeting-house last night. We had a fine preacher from B—. I forget his name; but he told us the exact time when the world would be at an end.

J. D.—And you really believe all the nonsense he uttered?

H. V.—Nonsense! Do you think it nonsense, James? Why, the preacher is such a fine man; so loud, so quick, with such a power of words! And he is reckoned a man of great learning.

J. D.—It matters not what he is reckoned, nor whether he be a ready speaker, or able to bring forward texts of scripture as abundantly as he used to turn bricks from the mould in the clay-pit.

H. V.—Do you, then, know him, James?

J. D.—Yes: I know that the preacher whom you heard was lately a brick-maker, residing in a small village in N—. He had the opportunity of learning (to read and write at a school, where the pupils were never taught their duty towards God and man; but each was left to choose any form, or no form of religion, just as he pleased. The consequence was that he grew up perfectly indifferent to all modes of faith. But, after a while, he was induced to attend a meeting-house, where any member of the society was allowed to preach, if he thought himself capable of edifying his brethren. The proceedings of this sect pleased the visitor, and he requested to be admitted as a member. His next step was to mount the pulpit, in which he acquitted himself so well in the opinion of his hearers, that they applauded him extravagantly. The meeting-house was crowded whenever it was known that he was to occupy the pulpit; and this popularity so intoxicated his mind that at length he fancied himself a prophet. He then forsook that station in life where he could earn a comfortable maintenance by the labour of his hands, and made himself ridiculous by aiming at things too high for him. I am not therefore surprised at any extravagancies into which he has fallen; for, when a man, on the suggestions of pride and vanity, leaves his appropriate station, and presumptuously undertakes to teach and

guide others in spiritual things, it is not unusual for him to be "given up to a strong delusion."

H. V.—Then do you think, James, that he has no reason for declaring that the world will soon be at an end? He spoke quite positively.

J. D.—I could laugh at your simplicity, Henry, in asking such a question, were I not grieved to see you so credulous. It is indeed painful to see any of my fellow-countrymen, and especially my immediate neighbours, who all have opportunities of hearing sound scriptural instruction at church, and who therefore might know better if they chose—it is very painful to see them giving heed to such fables and delusions.

H. V.—But the preacher said that he had actually had a vision which led him to conclude that the world would soon be destroyed. Look, here is a paper which he gave to some of us.

J. D.—What is all this? O, an account of his dream. I see from this precious notice that you need not be very much alarmed; for this wonderful man says, after all, "it is only a conjecture!"

H. V.—He did not say so when he preached. He seemed to be quite certain; and, more than that, he proved from scripture that all he said was true.

J. D.—You mean, Henry, that he perverted or wrested some passages of scripture, so that they seemed to prove the truth of what he asserted.

H. V.—But he is said to be so good and holy a man that we never could suppose he would deceive us.

J. D.—Satan, you know, sometimes puts on the appearance of an angel of light, the better to accomplish his purposes. Perhaps this false prophet is one of his agents, employed to draw as many unstable souls as possible from the truth. That he will mislead no small number is very likely; for there is such credulity in the multitude that impostors seldom fail to gain numerous proselytes and followers. They who neglect the duly appointed means of grace are particularly liable to be thus deceived. Like sheep wandering out of the fold, where security and wholesome nourishment are provided for them, they soon lose themselves, and become the prey of wolves in sheep's clothing, "who lie in wait to deceive." Had you and the other credulous people, who have been frightened by this absurd prediction, regularly sought instruction from the minister of the parish, you would have been in no danger of being misled by these blind and presumptuous teachers and impostors.

H. V.—I recollect that a young woman, who regularly attends church, made this answer to one of our people who was telling her that the world would be destroyed in a month or two: "It is plain that the man is a deceiver; for has not Jesus Christ said, 'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only'?"

J. D.—It would indeed be surprising if any person, who pays due attention to the sound and wholesome doctrines which are constantly taught at church, should not be able to give an answer to all such perverters of the truth.

H. V.—Then you think, James, that if I had not forsaken the church I should not have been so ready to believe this man's words?

J. D.—Had you given heed to what you would have heard at church, I have no doubt of it. There is plenty of good seed regularly sown there; and they who receive it into their hearts with meekness and docility are sure to have their understandings enlarged and improved.

H. V.—Well, I do not think that I improved much while I attended church; but perhaps it was my own fault, as I was very needless during prayers generally, and not very attentive to the sermon. But, as I did not feel quite right, I asked an old friend, who is a very pious man, what was best to be done. He advised me to go first to one meeting-house, then to another, and, where I found the sort of preaching which I liked, to keep to that place of worship. I did so, and was much pleased with the way in which they worshipped in the meeting-house at C—, and have therefore generally gone there.

J. D.—And you see to what kind of instruction you subjected yourself by following this advice. Had your friend told you to go where you could hear the most scriptural, and, consequently, the most profitable instruction, namely, at your parish church, you would have done well to hearken to him; but, as he advised you to seek rather what would please you, than what might make you "wise unto salvation," his counsel should have been rejected. But men naturally love what is evil, and eschew what is good; and therefore they readily follow advice which flatters their pride and self-conceit. Yet, gratifying as it is to have our own way, to hear whom we please, and to choose a teacher whom we can order to preach smooth and acceptable things to us, we are not likely to derive any real benefit from such an indulgence. "If the sheep choose their shepherd, and he be accountable to them, he cannot govern them nor feed them; for they will feed where and how they please." Had you lived, Henry, in one of those large and densely-peopled districts, where but few have the opportunity of attending church, some excuse might be made for you: it would have been your misfortune rather than your fault that you did not attend the place where the best instruction could be found; but you are now, without any necessity, deliberately rejecting sound and wholesome instruction, and running after you know not what sort of teachers. You are voluntarily surrounding yourself with the dangers and evils which others have to encounter, because they are unhappily living as sheep without a shepherd, owing to the immense size of the parish in which they dwell. What those evils are you may form some idea of from the following passage in one of the reports of an excellent society: the incumbent of a parish containing 30,000 inhabitants states that those for whom he solicits aid "are not indeed without the means of grace, as there are two or three chapels within the limits of the district; but of even those who are called members it is most lamentable to notice the very low state of Christian feeling and moral practice. It is the universal complaint of their own ministers. It is not, as in many parts of England, that a large portion go to no place of worship: the case is peculiar here that the majority belong to some place of worship; and, when I have said that from thence on the sabbath a large portion adjourn to the beer-shop, you will understand the condition of the

people. A large copper-master, some time since, especially noticed this practice to me as prevalent among the hundreds he employed. I inquired how it was their ministers did not point out the demoralizing nature of such a practice? His reply was, they dared not; the people would not permit it". The people here referred to were acting according to your friend's advice, and were attending such preaching as they liked. It was not the bible which they received as their rule of conduct, but whatever seemed pleasing in their own eyes; and they expected that the teachers, whom they paid for instructing them in spiritual things, would connive at their bad practices. Nor were they disappointed; for their ministers dared not point out the evil courses of the people on whom they depended for their livelihood. It is not therefore surprising that vice and profaneness abounded amongst them.

H. V.—I can readily believe that the dissenting teachers of that place would not dare to tell their people of their evil doings; for I know that a preacher who came to our meeting-house greatly offended several of our people by his plain-speaking. He told them how much religion suffered when they who professed to be under its influence were guilty of evil-speaking, slandering, and backbiting, neglect of parental duties, improvidence and luxury, extravagance in dress, and indifference about paying their debts.

J. D.—That language, I suppose, was too applicable to some of his hearers to be agreeable; and therefore they were dissatisfied with him.

H. V.—Yes; several of them declared that they would never go to hear that man again. It was no business of his, they said, how they chose to spend their money, or whether they got into debt or not, or in what manner they brought up their children. They did not want to hear about morality, but the gospel.

J. D.—And thus they seemed to forget that the gospel taught them to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present world;" and to "owe no man any thing;" "to put on modest apparel;" and to bring up their children "in the nurture and admonition of the Lord." No doubt those dissatisfied persons were much better pleased to hear the wonderful tidings which the new prophet brought to them, than to be told of their errors.

H. V.—That they were, I assure you. They said that he was better worth hearing than any man who had stood up there for many years.

J. D.—It is just what might be expected of those who will not hear the truth, and cannot endure sound doctrine; for it is declared of all such wanderers from "the old paths," that "after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4). And such is the teaching, Henry, that you have deliberately chosen since you turned away your ear from the scriptural instruction which is provided for you at your parish church. There you might have been edified, or "built up" in "the faith once delivered to the saints;" and there, even should an unfaithful minister dare to preach unscriptural doctrines, you

• Report of the Church Pastoral Aid Society for 1848; pp. 25, 26.

would still have had the opportunity of hearing the truth, during the reading of the liturgy and the scriptures. Can you not perceive that you have given up the substance in order to run after a shadow?

H. V.—Why really, James, I begin to think that my old friend's advice was not very wise. I can tell what I like; but, as you have just now said, it does not follow that I shall like what will do me most good. As, then, I cannot be sure that my inclinations will lead me to seek what will most profit my soul, I ought to be thankful that a church is established, and open to both poor and rich, where nothing is allowed to be taught which is contrary to God's word. I might have been living in a country where I could have had no such privilege.

J. D.—That is true, Henry. Had you lived in a country where popery is the established religion, you could have had none of those privileges which are now open to you "without money and without price." Wherever that dark superstition prevails, the scriptures are not allowed generally to be read; but the people are required to believe every doctrine of the Roman church, without any hesitation, however repugnant it may be to the word of God. In this country, on the contrary, if you have any doubts on your mind as to the truth of the doctrines which our church teaches, you have only to mention the matter to the minister of your parish, and he will read to you, or point out to you, passages in holy scripture which prove those doctrines to be true. And the prayer-book being now printed with marginal references, any person who can read has only to compare the language of our liturgy with the texts to which he is referred, and he will find how thoroughly scriptural it is in every part*.

H. V.—Good evening, James, and thank you for your good advice. I will think about what you have said to me.

J. S.—I must also bid you good evening, James; for it is too late now to examine the objections that are made to some parts of the prayer-book.

J. D.—We can consider them to-morrow evening, Jacob. I am not sorry that we have been interrupted; for we have thus had another opportunity of observing how dissent operates. The evils to be found among dissenters may be clearly traced to the system itself. This shows that the principle is bad; and, were that principle to be carried out to the utmost, we should behold discord, strife, confusion, division, and weakness pervading the whole community. On the contrary, the evils which may be found in our church are to be attributed to the abandonment and neglect of its principles. Let but each member of our church follow her directions, and what a spectacle of unity and peace, integrity and virtue, charity and goodwill, would be afforded to the world! The church of England would be one united family. It would resemble a city built upon a hill, which cannot be hid. It would be as a beacon on the top of the mountains, diffusing a calm and steady light on every side, and guiding the steps of the wanderer among devious paths to the asylum of concord and unity.

* This prayer-book is to be had of the Christian Knowledge Society.

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

NO. II.

THE INFINITUDE OF CREATION, AND THE INCOMPREHENSIBILITY OF GOD.

I HAVE shown (see the former article) that man is the creature of God. Now, if we take a glance at the infinitude of God's works, each one of us, when contemplating our own intellect (and God knows how proud we often are of our own intellect, yea, as proud as if the divine intellect were our own), we cannot possibly say that our individual intellect is greater, in proportion to all the intellect taken collectively, as distributed throughout the infinitude of the divine works, than a particle of light to all the light which emanates from the sun. But I have already stated that God created all from nothing, without diminution of his essence; and, if so, the very substance of all his works, infinite though they be, are less in comparison of him than a particle of sand to the whole globe. Because, take away that particle, and the globe is less by that particle; but take away the created universe, and God is no less. And, if the works of God are so extensive as to be infinite, or beyond man's comprehension, on account of their extent, and yet every man is a part of them, as much as a grain of sand is a part of our terrestrial mass, how can he possibly comprehend God? And yet, because God has given us a few glimpses of his nature, such as he deems sufficient for our purpose, the sceptic, as if he had all God's intelligence, and God only his intellect, persists in saying he will not believe, because revelation does not enable him fully to comprehend what God is.

That we may attain some notion of the greatness of God, we must take a glance of the immensity of his works, premising, in the first place, as we have already done, that the divine essence is as distinct from these works as any artificer is from the article of his own fabrication. This is aimed at the present infidel pretence and the old heathen notion that there is no other God than the energies of nature; which is equal to saying, when a man sees a watch pointing to the hour of the day, that it made itself, and coils the mainspring, which continues the daily motion.

We must farther premise, while contemplating the immensity of the divine works, that, let man strive as he will, he cannot in imagination set bounds to the creation. Let him stretch in every direction, and imagine suns and systems of planets, with their teeming inhabitants, he never can find a bound whereat he may say, "Here ends the Almighty's works; and beyond is empty space." This idea he cannot form. Then, again, he must be convinced that animal life is distinct from mere matter. Yet, below, he cannot tell where animal life ceases and mere matter begins; nor, above, since he is told of pure spiritual natures, he cannot say there is not this intelligence, as much exceeding that of man as man exceeds in intelligence the lowest microscopic insect. But, having once

arrived at the notion that the divine works are without bounds; that animal creation exceeds his comprehension; and that intelligent spiritual natures above, in the extent of their intelligence and every means of knowledge, may equally exceed his comprehension; and withal, being ignorant how his own rational soul acts in conjunction with the energies of matter composing his body, and how his will originates in that unknown region, wherein all his affections are elaborated, he cannot but admit that there may be, in this unknown region, a free range for spiritual intelligences to bias his affections, although they and their agency may be as incomprehensible to him as the meanest living insect below, or the spiritual intelligences from above.

And, if in the dark on these subjects, what can he say of the divine nature, abode, or extent? Is there an insect buried beneath the surface of the earth, without ever seeing the solar light, or having felt the cheering breezes of the vital air, or enjoyed more liberty than a small cavity in the heart of a stone affords? Such an insect has as good a right to say what this world is, as man without revelation has to say what God is.

Should we look from ourselves downwards, through the larger animals, to reptiles, insects, and lastly, to animalculæ, as we descend we shall find their number increase in the proportion in which their magnitude diminishes. For one human being, of which there are supposed to be a thousand millions, we shall find as many millions of the more perfect animals; and for every one of these we shall find a million of smaller animals, reptiles, and insects; while for every one of these there are not less than a million of visible animalculæ. And the microscope tells us that for every one of these are millions, till we arrive at living creatures, of which it would require millions to equal, in bulk, a grain of sand. And did God create these? and does he care for them, and receive delight from their enjoyment of life? Who but an infidel may say No?

Let us ascend from our own species, our own habitable globe of sea and land, where every continent, and some of its single islands, has its millions of human inhabitants, and every leaf of every plant, and every drop of all its waters, has its countless nations, to the worlds around us. Our solar system contains at least six or seven primary planets, the smallest of them apparently capable of containing almost as many living creatures as our own, and the largest so many more as amply to make up the deficiency. Besides the primaries are the secondaries and the asteroides, above twenty in number, all perhaps adapted to animal life. And even the sun himself is now discovered to be a habitable world, and apparently capable of accommodating as many living creatures as all those habitable worlds which surround him: then there are the fixed stars, each supposed to be suns all as large as our sun, some much larger, even a hundred times larger. These are all surrounded, as we infer, by planets whose reflected light, on account of their distance, cannot reach us. But both these suns, their planets, and their satellites, are all, no doubt, the abode of animal life, as much the work of the divine hand, as much cared for as the inhabitants of this world. What, now, is the idea of the greatness of God,

from the immensity of his works, of which infidel man complains that he cannot be a Christian, because this same God has not told him enough of his nature, though he is too proud to admit that quite as much is told him as his intellectual capacity can comprehend?

But do we stop here? No. We have described as yet only as it were a grain of sand in comparison of our whole globe. The very stars, the fixed stars, these suns are apparently as numerous as microscopic insects, and even more so. For with respect to microscopic insects, even when we may take a million on a needle point, knowing that our globe is finite, we may conceive to have a limit to their number; but of the stars in the heavens, our most powerful telescopes seem only to increase their numberless infinitude, and our imagination cannot conceive a limit to their extent. Where, then, shall we find that God whom the infidel would call the soul of nature? Where shall we find the intellect which will dare to grapple with the essence and extent of this God; or say, that because he has told us something he has not told us enough? He has told us how to fulfil his will, how to act according to his laws; that we are immortal; that the beat of our moral character will be given here; and that, if when we go hence, and our sphere of action is changed, it be found in harmony with his general laws, happiness will be the result; but if contrary, unhappiness will be the consequence. And, if he has sent us one with full powers and authority to declare his will and promulgate his laws, and open a way to him, and, in addition, to set us an example, how much more ought we to admire his goodness, and be thankful for his benevolence!

The Cabinet.

SATAN'S YOKK.—Sin is a sore burden. Call upon God to help thee, that thou mayest be able to cast it from thee before it lays thee prostrate, and thou art become unable to rise from under it. But 'twere far better thou shouldst make what haste thou canst, and get thee up with thy load to Calvary; for there thou hast but to cast thyself upon thy knees, and it will fall off of itself.

SIN.—If we do not call upon God to help us in rooting out our sins, they will root us out of his paradise for ever.

USE OF THE TONGUE.—It is quite as easy to recall a word thou hast spoken as to get back a stone thou hast cast among the billows. The word spoken has changed ownership. Be, therefore, "swift to hear and slow to speak."

A CONTRAST.—When innocence stumbles, the wicked rejoice; but the upright humble themselves and pray, and every good angel weeps.

Affliction appears to be the guide to reflection, the teacher of humility, the parent of repentance, the nurse of faith, the strengthener of patience, and the promoter of charity: while of those upon whom affliction is thus sanctified to the purifying of the soul and its improvement in Christian graces; of those who study to convert it, with the blessing of their merciful Father, to their spiritual and eternal welfare, that they "may become partakers of his holiness;" of those who welcome it as the means whereby they may learn "the statutes" of the Lord; of such persons it may be truly affirmed, as the royal psalmist acknowledged of himself, that "it is good for them to be afflicted."—*Bishop Mant.*

Poetry.**GETHSEMANE*.**

In sable garb, like mourning bride,
Her diadem and robe of pride
Her starry jewels laid aside,
Night sitteth in Gethsemane!

The moon is absent from the sky,
Nor planet sailing silently,
Nor smallest star salutes the eye,
In heaven's hidden hemisphere!

And what this supernatural
Emphatic stillness, wrapping all
Like dreary shroud or sullen pall?
Is Death lord of Gethsemane?

Lo! nothing stirs. Where is the rill?
It murmurs not. The leaves, how still!
Where's the night-wind? What mighty ill
Hath stricken thus Gethsemane?

Hush! yet a little while, the Lord
Of all, th' August, Incarnate Word,
On earth despised, in heaven adored,
Shall moan 'mid this sad scenery!

This the appalled, astounded site,
This the agast, astonished night,
Shall look on that stupendous sight,
Messiah's garden-agony!

But he is God! Why, mortal! hold.
The scriptures search: in them is told
What mortal muse need not unfold,
The meaning of this mystery!

Ponder their page: then evermore,
If hell be not for thee in store,
Wilt thou love, honour, praise, adore,
The Mourner of Gethsemane!

Miscellaneous.

VISIT TO THE LOOCHOO ISLANDS.—A transport, called the "Indian Oak," had been sent from Chusan, with the letters of the expedition against China, and was wrecked on the coast of the Great Lochoo. Luckily for the officers, crew, &c., they fell into the hands of good Samaritans, for the kindness of the natives exceeded all that has hitherto been known. They stood on the beach ready to receive them with open arms, changed their dripping clothes for their own, brought them into their houses, and fed them; and, not contented with this, wandered along the coast, to pick up articles washed from the vessel, returning them to their right owners, who all declare they believe not a single nail of the vessel was appropriated by a native without permission (Campaign in China). On the 6th Sept. 1840, a boat, lugg-rigged, containing Mr. Field, chief officer of the transport "Indian Oak," and lieutenant Bowman, agent, arrived at Chusan, and reported to the senior officer the total loss of that vessel at Lochoo; and that all hands, about 70 or upwards, were providentially saved and provided for on shore by the humane natives. Captain C. A. Barlow, R.N., C.B., was accordingly immediately sent with Mr. Field, in H.M.S. "Nimrod," to rescue the men, and convey them to Chusan. They found the people well provided for, having an encampment or barrack close to a small temple or joss-house: on the left stood the house appropriated to the officers, the next for

the whole crew, then a separate building for the Lascars: a cook-house, a place for a bath for the officers, with plenty of fresh water always ready; a house for fowls, vegetables, and such articles as were daily supplied them gratis, together with faggots of wood for cooking, water for the same purpose, and every thing they thought would conduce to their comfort. They were freed from the insult of prying curiosity, by a regular set of watchmen being stationed outside. They had also a store-house for whatever was saved from the wreck, in which every article was safely housed, including a fine Brahmin cow and calf, which were finally left with the king, after repeated entreaties that he would accept them. The vessel built by these kind people, for the purpose of sending the crew of the "Indian Oak" to Canton, was a remarkably fine well-built vessel, about 180 tons, masts, sails, anchors, and cables all complete. The country over which they passed was in a high state of cultivation, with regular divisions of property by hedge-rows, equal to those in England; good bridges, drains, &c. The women they chanced to see appeared most wretched, their occupation being laborious, and, it is to be feared, not well treated. It thus appears, that, however civilization may be advanced, and whatever the amiability and kindness of disposition the heathen may possess, Christianity, and Christianity alone, ever raises the condition of females, and removes the curse pronounced at the fall. May this consideration stimulate the happier females of favoured Britain, particularly the wives and daughters of naval men, to exert themselves for the Lochoo mission. On finally leaving the island, captain Barlow signed a receipt, in the name of her majesty, for the vessel; and with the greatest difficulty imaginable induced the king to accept his long spy-glass, the Penny and Saturday Magazines, some bibles and testaments, and a gilt-framed picture. This was in return for three months' supporting seventy people, building a vessel, storing and victualling her, supplying her with vegetables, fowls, eggs, water, two bullocks, and several pigs, &c., &c. He will, however, be more than recompensed, if British liberality and benevolence should send him a preacher of the gospel.—Extracts from a letter received from lieutenant Bowman, of the transport "Indian Oak" addressed to lieutenant H. J. Clifford, R.N., hon. secretary; Calcutta, Sept. 10, 1844: My dear sir, I have great pleasure in acknowledging the receipt of your favour of the 4th of March last, and its enclosures. Ill health and absence from Calcutta prevented me receiving and acknowledging your interesting communication relative to those kind and good people of the great Lochoo islands. I can only assure you of the interest I must ever feel in the welfare of those excellent people; their great hospitality and kindness to myself and ship-mates, when thrown shipwrecked and naked on their coast: those kind-hearted men received us as friends; clothed, fed, and housed us; built a vessel of about 180 tons, sufficiently large (with an ample supply of provisions and water) to convey us to Canton, had not, in the meantime, H.M.S. "Nimrod" and "Cruizer" arrived. I shall ever consider that a heavy debt of gratitude is due by me and all those who were by the wreck of the transport "Indian Oak" thrown upon their bounty. Yours very sincerely, J. W. BOWMAN (late mate, Royal Navy).—To lieutenant H. J. Clifford, R.N., &c., hon. secretary of the Lochoo Naval Mission, Dingle, Ireland.

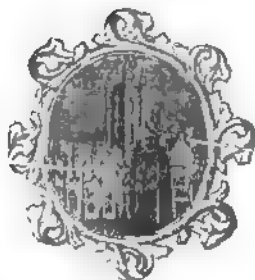
* From "Evangelical Melodica." London: Dalton, &c. 1849. The purpose of the author is the praiseworthy one of substituting sensible religious words for the sentimental foolish songs now frequently in vogue. But we cannot compliment him on having executed his plan well.—Ed.

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OF
CLERGYMEN



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CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY BILLS."

No. 755.—MARCH 24, 1849:



(The Tables of the Law.)

THE TABLES OF THE LAW.

MOSES was summoned by the Lord to ascend Mount Sinai, where his visible presence was manifested in devouring fire, and clouds of darkness. There the Hebrew legislator continued for forty days and nights, and received two tables of stone, on which were the ten commandments engraven by the finger of God himself.

But while he tarried on the mountain the people corrupted themselves, and made them gods of gold, before which they worshipped. The Lord apprised Moses of their sin, and sent him down to check them. So jealous was this eminent servant of God for the divine honour, that, when he came within sight of the abominations practised, we are told that he cast the tables from his hands, and brake them. His emotion would not suffer him to care for the material stones which yet the finger of God had miraculously formed.

After punishing the idolatry of Israel, Moses again ascended the mountain, and interceded with

the Lord for them. And we find that God was entreated of him, and graciously wrote again on other tables the words of the former, and, after forty days more, dismissed Moses to carry them to the people. "And it came to pass when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And till Moses had done speaking with them, he put a veil on his face" (Exod. xxxiv. 29, 30, 38).

We may hence learn—

1. The deep reverence with which we should receive those commandments which were so specially given by God to his people.

2. The perverseness of men, who affront the Lord to his very face.

3. The blessing of communion with God. They who are admitted to near converse with him are lightened with some of his glory.

CHARACTER OF CHRIST*.

We are not now to dwell upon the character of a heathen hero, or to twine a garland for the brow of a conqueror whose victories swim in blood; we are not now to eulogize frail, erring man, or to sing the song of praise to one who has swept through the world like a fiery meteor, blighting the happiness of multitudes.

To us is given the pleasant and instructive duty of exhibiting him, whose character has been viewed with deep devotion for eighteen centuries, and is now the light of example to multitudes in all quarters of the globe, from the pale Laplander in his snows, to the sable African in his burning sun; from the humblest intellect to the mightiest philosopher; from the gates of Gibraltar, to the feet of the everlasting mountains. To us is given the rejoicing theme of receiving that Saviour whose voice constantly warns men from the inhospitable coasts of sin, whose truth breaks the chains of error from every mind, and whose hallowed words are ministering angels in the house of death. To us is given the privilege of beholding the conduct of the Messiah of the prophets, the long-promised Shiloh, the beloved Son of God, the Saviour of the world, over whose birth angels sang in tones of joy, and death fled in dismay at the prospect of his defeat.

Our minds could not entertain a more delightful subject, or one that kindles in the soul more of the living energies of virtue, and the desire of growing in philanthropy. The Saviour's character, when held up with all its lovely qualities before the mind, awakens the dormant feelings, and leads the creature in prayer to the spiritual cross of the Saviour, to beseech for wisdom in imitating the pure conduct and God-like spirit of the Redeemer.

It is well to commune with the conduct of great and good men; to mingle our thoughts with those of the pious and religious; to trace their character, and observe how they influence others; it is well, because such communion with pure and noble conduct as irresistibly wins the admiration of the soul as the magnet attracts the needle. Who can reflect upon the unblenching fearlessness of the apostles in the presence of their bitter foes; upon their resolute perseverance when threatened with prisons and premature death; upon their continued exertions in proclaiming a world's salvation, in spite of every obstacle; without becoming inspired by their ardour, and enlivened with a virtuous enthusiasm to examine the system they proclaimed? Who can reflect upon the fervent and earnest benevolence of Howard and the sisters of charity, upon their active exertions in alleviating the distresses of men and women, without fear of pestilence and contagion, and without expectation of reward, and not have a thrill of admiration pass through the mind, leaving a strong desire to follow in the paths of their benevolence? Who can reflect upon the stern integrity, unshaken virtue, and fearless patriotism of Washington, as well as the indomitable exertions and granite firmness of the fathers of the revolution, without enrolling himself a friend to liberty, by consecrating all his powers upon the altars of

knowledge and virtue? Dwelling upon the character of these individuals opens the spring of our feelings, strengthens our better nature, and gives a deeper tone of purity to our actions. But the character of Christ possesses still more powerful influence, because it is more perfect than that of any person who has ever graced earthly life. Nothing can be more pure than the character of the Saviour. The records of time may be searched; the patriots, the philosophers, the moralists of the world may be consulted: all their fame, their benevolence, their intellect, their virtue, may be admired; and yet no person can equal the purity and holiness of the Saviour. The only individual who even shadows a likeness of his character, is an imaginary being described by Plato, in the second book of his "Commonwealth," where he represents a man as giving to the world unquestioned proofs of his sincerity. He says: "Let him be stripped of all things in this world except his righteousness; let him be poor and afflicted, and accounted a wicked and unjust man; let him be whipped and tormented, and crucified as a malefactor, and yet all this while retain his integrity." Where can the original of this picture be found, save in the person of him who suffered on the cross?

In the Saviour all the principles of heaven shone with the brilliancy of the sun and the richness of virtue. How adorable was the Redeemer! You may behold men and women famed for benevolence; you may behold men celebrated for patriotism and uncompromising integrity; you may behold men dignified with all that nobleness which makes human nature truly great; you may behold men whose pious exertions and ardent benevolence have transformed semi-savage and ignorant people into enlightened and affectionate neighbours; you may behold men whose uniform kindness and sweetness of disposition have subdued the most bitter foes, and obtained the protection of contending warriors; and all the principles which make these men truly great, all the virtues which adorn their lives, are united and sublimed in the person of "the Lord our Righteousness." There was in him such a mingling of humility and dignified feeling; such an association of gentleness, vigour, benevolence, and forgiveness; such a blending of devotion, virtue, truth and love; combined with such power of thought, such beauty of doctrine, such admirable illustration in the most winning manner of communication; and sealed by such heroic devotion to the welfare of the world; that Rousseau, sceptic as he was, described the character of Christ in the most charming thoughts and the highest tones of admiration; while the coarse but powerful mind of Paine praised him as a virtuous and amiable reformer. Indeed, so comprehensive is the character of Christ, that, if the whole number of the precepts of the bible be gathered together, the conduct of the Saviour forms the noblest, because practical, commentary upon them all. If we bring to view all the instances of devotion for country, all the instances of the purest benevolence, all the instances of generous sacrifice which the history of the world presents, the devotion, the benevolence, and the sacrifice of Christ are as much superior to them as the sun is superior to the evening star. Of this fact we shall be

* From "Illustrations of the Law of Kindness." By rev. G. W. Montgomery. London: Wiley and Putnam. 1845. The author is an American.—Ed.

touchingly convinced, by directing our thoughts to some of the traits of character which ennoble the "Son of Man."

He was ever obedient to, and mindful of, his parents. With him it was "honour thy father and thy mother." In his youth he was subject to their commands, and ready to heed their words. And when the chain of his life had run out, and his days were numbered, when his labours had ceased, then his filial love was manifested in its purity. For in that season when his integrity was impeached, when the doom of a malefactor was upon him, when the agony of the nails was felt, then he provided for the future protection of his mother. Hence we read: "When Jesus therefore saw his mother, and that disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John xix. 26, 27). Could any fact be more touching than that the Saviour, when he saw his mother, forgot his own terrible agonies, forgot the horrors of his situation, forgot the jeers of his enemies, in his anxiety to provide a home for her before he died. Son! thou who hast neglected father and mother, and art bringing their gray hairs with sorrow to the grave, by intemperance, debauchery, and prophanity; who hast forgotten their wants, and left them to suffer in their declining years: daughter! thou who yieldest no respect to thy parents, and retest them with harsh and unkind words; repent; and, as thou wishest the blessings of a peaceful conscience when thy parents sleep in the grave, come and kneel at the foot of the cross, and pray, "Saviour, fill me with thy filial love; and, like thee, teach me ever to honour my father and my mother."

The integrity of the Saviour was unimpeachable. No wrong motive, however glittering and fascinating, ever influenced him. When the crown of Israel sparkled over his head; when, by assuming the tokens with which the Jews expected their temporal Messiah to appear, he might have ruled in Palestine; when the Jews actually came to make him a king, he was not for a moment swayed from his duty; he neither, like Napoleon, grasped the golden sceptre, nor, with Alexander the great, sat down and cried because there were no more worlds for him to conquer; but the crown was viewed as a bauble, the dominion was thrust aside, and, animated by the holy duty of winning souls to truth and virtue, he enfolded himself with divine integrity, and said: "My kingdom is not of this world." And throughout the whole of the chequered scenes of his ministry, and in the midst of the most adverse circumstances, no act was marred with vice, nor was any practice identified with wrong. So pure was his life, so spotless his conduct, that, when the Roman centurion, himself a pagan and an unbeliever in the Messiah, saw the Saviour on the day of his crucifixion, and at the time of his death, in the greatness of his admiration he was compelled to exclaim, "Truly this was the Son of God."

One of the most beautiful traits in the character of the Saviour, was his compassion, so intimately connected as it was with the most active benevolence. Distress found an answering voice in

his heart, and woe enlisted all his feelings. How tender were his words to the sons and daughters of grief! How soothing the truths he held out to the sorrow-smitten! When he saw the obstinacy of the Jews, their heedlessness of the warnings that destruction was hovering over them, their determination to crucify the Son of God, and their blindness in rushing into the very jaws of fate; when he remembered the doom of the city of Jerusalem, the famine and thirst which its people must endure, to the obliteration of all the affections of the heart; when he remembered the heaps of slain which must encumber her streets and fill the valley of the son of Hinnom; the Son of God wept over the vicious but ill-fated city, and would have turned away its ruin. And, after he had left the judgment-hall of Pilate, and was bearing his cross to Calvary, and saw that a great company of women followed him with lamentations, he remembered the dreadful fate of those women when Palestine should be desolated by the Roman deluge. Hence he said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children" (Luke xxiii.).

Even his miracles, stupendous as they were, set forth his compassion and benevolence with a power which falls upon the soul like the dews of heaven, causing the better feelings of our natures to gush like the fresh and limpid waters of the spring. So far as his mission was concerned, he might, unquestionably, have performed miracles, by rending the mountains, by parting the waters of the lake, by tearing rocks from their foundations, and by making seed become stately trees in a few hours. But, no; this course did not suit the Son of God; his miracles must not only establish his divine mission, but they must also beam with benevolence and shine with the love of heaven. When the groans of the fevered wretch fell upon his ear, he drove away the fire burning in the human frame. When he heard the voice of the blind man, crying, "Jesus, thou Son of David, have mercy on me," he opened his eyes to the countless beauties of nature. When he saw the victim of palsy, chained in physical decrepitude, he returned vigour to the nerves and power to the muscles. When he met the dumb and deaf, shut out from all the music of the human voice and the charms of harmony, he loosened the tongue and regulated the sense of hearing. When he beheld the weeping sister of Lazarus, and remembered that his friend was dead, the Son of God not only wept himself, but he delivered Lazarus from the power of death. And, when he looked upon the melancholy train bearing the remains of the only son of the widow of Nain, he stopped the bier, and said, "Daughter, weep not." He then commanded the lungs of that dead son once more to exert themselves, the blood of health once more to course through his arteries and veins, waking up the dormant energies of life, and returned him to the arms of his mother, a living form. In all these things how the compassion and benevolence of the Saviour shone forth! a compassion and a benevolence whose influence will not cease to be felt so long as one pulse shall beat or one heart shall thrill with sympathy. Different, indeed, were the actions of the Saviour from the actions of the conqueror, the debauchee, and the tyrant. Bless-

ings ever grew in his pathway, and the praise of the poor and afflicted ever formed a wreath of glory for his brows. O ye who freeze up the best feelings of the soul while worshipping, as an idol-god, the golden mammon of this world; ye who have no ear for the cries of the widow and the orphan; ye who drive the starving wretches from your gates, unpitied and unfed, though ye roll in luxuries, come to the Saviour! behold him wandering without a place whereon to lay his head; behold his divine compassion, even when labouring to secure your salvation; behold, repent, and exhibit that benevolence which will lessen misery and strengthen virtue.

Another trait in the character of the Saviour is one which, if the world had heeded it, would have destroyed that vast amount of misery which has poured its blight in devastation and ruin over the earth. When we look back into history, and see how mind has been cramped and fettered by force; how many sects have, at different periods, claimed exclusive power, and attempted to make other sects succumb to them by that power; how many millions of persons have been slaughtered for difference of opinion; and how affection has been destroyed, liberty of thought chained, and family happiness frozen by persecution's iron hand, it makes the heart bleed, and causes man to veil himself in sorrow at the follies of a worm of the dust, who, himself the child of error, rises up to claim infallibility over his brethren. But persecution finds no countenance in the Saviour. He recognized the mind as the noblest work of God, exceedingly far more precious than all the forms of mere matter. His kingdom was in mind, and he threw not a fetter upon it; nor did he cast an impediment in its onward path to truth in the untried regions of religion and science. He ever taught the Jews that it was their privilege, as well as their duty, to judge for themselves what was right, and to search the scriptures freely, as in them they thought they had eternal life. And when, on a certain occasion, as he travelled towards Jerusalem, he sent forth his disciples to prepare a place of rest for the night, and a Samaritan village refused to receive them, and they asked him for fire from heaven to destroy that village, what was his answer? Was it the answer of the fanatic and the enthusiast, who would sustain what they call the glory of God at the point of the bayonet and the mouth of the cannon? Far from it! "Ye know not of what manner of spirit ye are," was the rebuke of the heavenly Teacher. And, when Christ was betrayed by the words of a professed friend, and Peter drew a sword and cut off an ear of one of the servants, what said Christ? "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" The Son of God, the Lord our Righteousness, never gave one hair of strength to a persecuting spirit, or spake one word which can be tortured into approval of reviling sectarianism. No! His aim ever was to take mind from the degradation of vice and error, and enrich it with the freedom of truth. And had the Christian world remembered but one precept of the humble Saviour, "Whatsoever ye would that men should do to you, do ye even so to them," how many prisons would have remained untenanted, how many racks would have remained

unused, and how many stakes would have remained unlighted! No witches would then have been hung, or baptists whipped, or quakers killed by pilgrim fathers. Nor would sects be so estranged from each other; nor would the fear of fashion and popularity prevent so many from avowing what they conceive to be truth; mind would everywhere be free, and righteousness observed.

Another noble trait in the character of the Saviour is his spirit of forgiveness. In this respect he stands far exalted above all beings that have ever lived on the earth; for how almost universally has the spirit of revenge been practised by the world, and how almost universally is it now practised! How many persons in ancient and modern times have and do advocate that it is contrary to honour and proper spirit to forgive an injury or an affront! How infinitely superior are the spirit and conduct of Christ to the spirit and conduct of this world! He taught his disciples the divine precept: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." And how did he illustrate this precept? Did he pour blasting and mildew among his enemies? Did he call down the legions of angels which his Father could give him, and scatter death upon his opposers? Far, very far from it. Amid all the persecutions which were heaped upon him, all the contumely which he endured, the malice and revenge of his foes, yet never, in one instance, did he did forget to forgive, or to meet evil with goodness. And, in his last hours, when he had been condemned and nailed to the cross by the testimony of perjured wretches, though surrounded by his murderers, who mocked his agonies and jeered his pretension, then the dying sufferer added a most holy and divine comment to all his teachings, when for those very enemies he prayed: "Father, forgive them, for they know not what they do." Can the records of history or the annals of the world present such another instance as this of pure forgiveness? Have our dreams even come up to the fact of an individual dying in the midst of his foes, yet praying for their welfare? Who then can meditate upon this glorious feature in the Saviour's character and conduct, and refuse to forgive his brother, even until seventy times seven? Who, when the Saviour died for his forgiveness, can still cherish a revengeful spirit, and refuse to forgive his foe? Hard indeed must that heart be which can resist a Saviour's love, and still nurse unkind feelings.

But the grand seal of the Saviour's character, its express brightness and particular glory, is his love for the human family, and his undying devotion for its interests, expressed too at the expense of his earthly happiness and life; and in a manner which, if we were called upon to falsify it, would have frozen our blood to its deepest fountain, and made us flee with affright. But our Saviour, though at the very beginning he was aware of all that awaited him, yet steadily persevered to the time of the end, until he had drained the cup of woe of its last bitter dreg. On all sides he met the sharpest opposition. His motives were impeached, his conduct misrepresented, and his doctrine caricatured. The Pharisees on the one

hand, and the Sadducees on the other, were constantly seeking for opportunities to destroy him. He was possessed of no earthly home. Though the birds of the air and the fowls of the desert had nests and holes, yet the Son of man had not where to lay his head. He was constantly and bitterly persecuted, until, by the treachery of one of his own followers, he was betrayed. Before Pilate he stood; and there, rather than suffer Christ to go free as an innocent man, the Jews called for a leader of sedition and a murderer to be let loose, and condemned Jesus by perjury. Dreadful situation! His pure name attainted, met by a malefactor's doom, mocked by Roman soldiers, scourged as a criminal, he was led to Calvary, and there, between two thieves, he was nailed to the cross; and, while forsaken by his followers, and scoffed by his foes, he breathed out his spirit to God who gave it. Most cruel death! Most painful sacrifice! Most sublime doom! Yet Christ met it; met it in its fulness and dread; and for what? Have angels sung it to you? is it written on your hearts? He died to do battle with death, to plunge into the tomb, to rob him of his sting, to burst the cerements of the grave, to come forth the "first-born from the dead," to bring life and immortality to light, to establish those principles which will ultimately mould all souls into holiness, and prepare them for the spiritual presence of God. In a word, he died for a lost and sinful world, that its people might live in truth and virtue. Dear Saviour, how great were thy pains; how severe thy sufferings; yet how cheerfully endured for men! O may thy love so subdue our passions and warm our feelings, that we may discover that the cross shows the perfection, the magnanimity, the grand finish of the character of the Saviour! Come to the foot of the cross, fellow-sinner, and tell me if any of thy imperfections are there! Tyrant! is thy reflection there? Profaner! is thy ingratitude there? Cold professor! is thy lukewarmness there? Hypocrite! is thy deceit there? Dishonest man! is thy conduct there? Persecutor! is thy hard heart there? Miser! is thy want of benevolence there? O, no! Love so pure, so holy was there, as to convince us that Jesus was indeed the Son of God. Such was the Saviour; and, if the traits of his character are shadowed in the soul, they make the creature not only pre-eminently kind, but a *man* in all the noble thoughts which that word conveys.

THE SABBATH AS A DAY OF REST FROM THE PRIMITIVE CURSE*.

THE sabbath, as a day of relaxation and refreshment, should be esteemed precious by the "working classes in particular." The statesman, the merchant, the manufacturer, and even the trades-

* From "Heaven's Antidote to the Curse of Labour; or, the temporal advantages of the Sabbath, considered in relation to the Working Classes." By a Working Man (J. A. Quinton, journeyman printer, Ipswich). This essay obtained the first prize for working men's essays upon the sabbath. Partridge and Oakley, London. A masterly production, divided into the following heads: I. The personal advantages of the sabbath; II. Its mercantile advantages; III. Its intellectual advantages; IV. Its domestic advantages; V. Its moral advantages; VI. Its religious advantages.—Ed.

man, can often escape the duties, or emancipate themselves from the thrall of business, and, vanishing from their respective engagements, may embark for foreign travel, and luxuriate awhile in some invigorating climate; or, wandering up and down our own fair isle in search of health, may halt at spots rich in historic interest, and in memorials of ancient fame, or may visit the wonder-teeming cities and towns reared by modern enterprise; or else, if wearied by the excitement of such scenes, may turn aside, for a season, to the margin of the ocean, and there inhale health and gladness from its bracing breezes, refresh their bodies in its waters, and soothe the irritation of their feelings with the music of its murmurings. But not so the poor working man. He cannot go beyond his tether: he can scarcely cast off "his collar." From morning's dawn to evening's close, and often into the deep shadows of the night—through scenes of sorrow and tribulation, and the incipient stages of disease—his necessities chain him to his post. Condemned, like Sisyphus of old, to roll the stone of labour up the steep acclivity of life, which, on having neared the summit, rebounds to its starting-point again, he finds himself, after the disbursement of his scanty wages, again at the bottom of the mountain, yoked to his hopeless task, and compelled to begin anew the up-hill struggle.

But, cheer thee, child of travail! The blessed sabbath is "thine own." It is the excellent gift of thy Maker: see, then, that no man rob thee of the boon. It is the heirloom of thy family: see that it be not alienated from their possession. It is a sacred inheritance, bequeathed by successive generations of the godly: see, then, that its frail fences are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness. The fifty-two sabbaths of rest with which the year is interspersed are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose. They are the ports that fringe the sea of human industry, in which the distressed bark may find a sure anchorage, and where it may renew its outfit for time and for eternity.

O precious day! the workman's jubilee, the slave's release, the shield of servitude, the suspension of the curse! How it smoothes the brow of care! How it brightens the countenance of gloom! How it braces the enervated limbs of labour! How it revives the drooping spirit of despair! How it gives wings to the clogged affections and aspirations of the soul! How it pours some drops of sweetness on the bitterest lot, and sheds some gleams of sunshine athwart the saddest heart! How it lifts the groveller from his low pursuits, and fills him with a noble self-respect! How it extinguishes the jealousies and rivalries of week-day occupations, and links men's hearts in the bonds of brotherhood! It does honour to the glorious attributes of "the man," even when it finds him in the condition of the "serf." In most cases it proclaims to the servant equal liberty with the master. It is a perpetual rebuke to the reigning rapacity of the world. It deals out with even-handed justice the essential rights of mankind to all classes alike, and is designed to protect the poor from the bribes of

wealth, and the weak from the encroachments of power.

Brethren, reflect seriously on these things ; and, though it should appear that the sabbath was ordained for no higher purpose than to administer to the animal refreshment of man, yet even this is a blessing of such priceless worth, that to wring it from the possession of society would superinduce a catastrophe too frightful to contemplate.

ABOLITION OF THE SABBATH.—It requires but a glance to perceive the deranged and godless state to which the repeal of the sabbath-law would reduce them (the working classes). * * The extinction of the sabbath, moreover, as a day designed to be especially devoted to religious pursuits, would lead to the extinction of domestic piety ; and, wheresoever piety shall cease to have a voice and an altar in the house, it will simultaneously cease to have an embodiment in the church, and an existence in the world. Were religion, with its angel-retinue of graces, to be thus banished from our earth, godlessness and impiety, with their demon-throng of attendant evils—oppression, extortion, discord, hatred, revenge, bloodthirstiness, and every species of sensuality that can debase the human form—would reign and riot unchecked among mankind. Between us and a catastrophe so dire stands the “sabbath-day,” whose seemingly frail barriers were originally built, and whose dilapidations, from age to age, have been repaired by the hands of the divine Artificer.

PUBLIC INSTRUCTION ON THE SABBATH.—This provision is peculiarly valuable to the mass of the people, whose avocations and straitened circumstances necessarily exclude them from many sources of improvement, accessible to others. It is, pre-eminently, the glory of the sabbath. In England, Scotland, and Wales, about 35,000 buildings are flung open on this day for the impartation of instruction, moral and religious. About 40,000 minds, many of them gifted and powerful, have consecrated their talents to this work, and distribute on this day the fruit they have garnered by the studies of the week. Every thing, in the nature and accompaniments of the day, favours and aids their efforts. The cessation of business, the sudden enfranchisement of the thoughts from worldly thralldom, and the universal tranquillity that reigns around, all conduce to the success of the preacher's ministrations. But for the institution of these means, what multitudes of every generation must have passed to the grave, ignorant of their responsibilities, their moral relations, and their destiny. The sabbath abstracts the mind from carnal contests, and keeps it from rooting itself altogether in the earth. It beckons the crouching spirit of the trader away from week-day scenes to higher and calmer regions.

The “instruction” dispensed on this day is of a character calculated to expand, refine, and sublimated the mind. It embraces a boundless range of topics, from the simplest elements of knowledge, appreciable by the dullest intellect, to the most recondite mysteries that baffle the highest reason. It unveils the fountain-head of truth, in the nature of God. It unlocks the treasures of divine philosophy, in creation, in providence, and in redemption. It impresses into its sacred service whatever is beautiful in nature, grand in science,

and instructive in art ; whatever is pure in ethics, lovely in virtue, and sublime in revelation ; whatever is monitory in the past, perilous in the present, and inspiring in the future. * * It habituates the mind to the contemplation of all that is wonderful and glorious in God, and all that is hateful and terrible in sin ; all that is divine in compassion, and victorious in love ; all that is beautiful in holiness, and hideous in depravity ; all that is hallowing in truth, and pestiferous in error ; all that is alluring in heaven, and revolting in hell. It is impossible to exaggerate the blessed effects resulting to the working classes from thus familiarising their minds with sound scriptural views and holy bible principles. Such instruction exerts a plastic power upon the character, and tends to make them more conscientious as servants, more patriotic as citizens, more peaceful as subjects ; wiser as men, better as parents, and happier as Christians.

THE CLOUD-LAND.

BY THE REV. G. B. CHEEVER, D.D.*

“Tis morn : with gold the verdant mountain glows,
More high the snowy peaks with hues of rose.
Far stretched beneath the many-tinted hills
A mighty waste of mist the valley fills,
A solemn sea ; whose vales and mountains round
Stand motionless, in awful silence bound.”

WORDSWORTH.

I MUST not omit to carry you on one excursion from Geneva, which many travellers miss entirely, either because they are not in the region at the season in which it is to be enjoyed, or because they have not time and curiosity ; a consideration quite requisite for undertaking the expedition.

In the autumn, when the fogs prevail, it is often a thick, drizzling mist in Geneva, and nothing visible ; while on the mountain-tops the air is pure, and the sun shining. On such a day as this, when the children of the mist tell you that on the mountain it is fair weather, you must start early for the range nearest Geneva, on the way to Chamounix, the range of the Grand Salève, the base of which is about four miles distant, prepared to spend the day upon the mountains ; and you will witness one of the most singular and beautiful scenes to be enjoyed in Switzerland.

The day I set out was so misty that I took an umbrella ; for the fog gathered, and fell like rain ; and I more than doubted whether I should see the sun at all. In the midst of this mist I climbed the rocky zigzag, half hewn out of the face of the mountain, and half natural ; and, passing the village that is perched among the high rocks which might be a refuge for the conies, began toiling up the last ascent of the mountain, seeing nothing, feeling nothing, but the thick mist, the veil of which had closed below and behind me over village, path, and precipice, and still continued heavy and dark above me, so that I thought I never should get out of it. Suddenly my head came above the level of the fog into the clear air ; and the heavens were shining, and Mont Blanc, with the white illimitable range of

* “Wanderings of a pilgrim in the shadow of Mont Blanc and the Jungfrau Alp.” 8vo. Collins. 1849.

puise mountain-tops around him was throwing back the sun. An ocean of mist, as smooth as a chalcidony, as soft and white as the down of the eider-duck's breast, lay over the whole lower world; and, as I rose above it, and ascended the mountain to its overhanging verge, it seemed an infinite abyss of vapour, where only the mountain-tops were visible—on the Jura range like verdant wooded islands, on the Mont Blanc range as glittering surges and pyramids of ice and snow. No language can describe the extraordinary sublimity and beauty of the view. A level sea of white mist in every direction, as far as the eye could extend, with a continent of mighty icebergs on the one side, floating in it, and on the other a broad promontory, with a slight undulating swell in the bosom of the sea, like the long, smooth undulations of the ocean in a calm.

Standing on the overhanging crags, I could hear the chimes of bells, the hum of busy labour, and the lowing of cattle buried in the mist, and faintly coming up to me from the fields and villages. Now and then a bird darted up from the mist, into the clear sun and air, and sailed in playful circles, and then dived and disappeared again below the surface. By-and-bye the wind began to agitate the cloudy sea, and more and more of the mountains became visible. Sometimes you have a bright sunset athwart this sea of cloud, which then rolls in waves burnished and tipped with fire. When you go down into the mist again, and leave behind you the beautiful sky, a clear bracing atmosphere, the bright sun and the snow-shining mountains, it is like passing from heaven to earth; from the brightness and serenity of the one to the darkness and cares of the other. The whole scene is a leaf in nature's book which but few turn over; but how rich it is in beauty and glory and in food for meditation none can tell but those who have witnessed it! This is a scene in "Cloud-land," which has its mysteries of beauty that defy the skill of the painter and engraver.

The bird darting from the mist into the sunlight was a very beautiful incident. "That," said Dr. Malan to me, as I recounted to him the experience of the day, "is faith, an emblem of faith; for, as that soaring bird from the earth, when it was dark and raining, flew up and up and onward, undiscouraged, till heaven was shining on her wings, and the clouds were all below her, and then returned, not to forget that sight, but to sing to her companions about it, and to dwell upon it till clear weather, so does our faith, when all looks dull and discouraging, when within and around there is nothing but mist and rain, rise and still rise, and soar upwards and upwards, till heaven is visible, and God is shining in the face of Jesus Christ, and then, as it were, comes back with glad tidings, to tell the soul to be of good cheer, for that heaven is not far off, and to sing even like the nightingale, in the darkness and the rain, for that soon again there shall be day-break and fine weather. And the memory of one such view of the gates of heaven, with the bright Alps of truth glittering around you, is enough to sustain the soul through many a weary day of her pilgrimage. When you see the face of Christ, all the darkness is forgotten, and you wonder what it was you were doubting about,

and what it was that could have made you so perplexed and desponding. Because it is mist and rain here below, you are not therefore to suppose that it is raining on the mountains: it is all clear there. And, besides, you know that the mist, the rain, the showers, are necessary; and we cannot have them and the sunshine at the same time, though the showers that water the earth are as requisite to make it luxuriant as the sun's clear shining after rain. Any time faith may get upon the mountains, and see the Alps, though it is not to be done without labour. There must be much prayer and spiritual discipline before you find that your head is above the mist, and heaven is shining around you".

MEMORY AND HOPE.

BY MRS. H. W. RICHTER.

"Two perspective painters follow us through life, and their names are Memory and Hope."—JEAN PAUL RICHTER.

THESE two faculties of our being, which daily, hourly, gild and soften the passing moment, are, like other gifts of our Almighty Benefactor, too often passed by as things of course, which we receive, like the "common sun, the air, the skies," alas! thanklessly. But, take them away, and what a blank remains! reducing us at once to a level with inferior natures. The present is but a name, a term, for what, like the noisy brook, is for ever passing away to seek the wide ocean of past years: it is no sooner ours than lost: the flying hours admit of no delay, but, whether wasted or improved, speed onwards to make their record. In the far, shadowy realms of memory, the

"Spirit lives of every day deceased,
And smiles an angel, or a fairy frown."

She is the ever-reflective power, which brings the past and the distant to predominate over the present. In her haunted world, through long perspective, come again the vernal hues of life's morning, the glitter and the sunshine passed away; these are garnered up the looks, tones, voices, that are no more on earth. Far in our own unfathomed souls are the peopled realms of memory; and, during every lull in the tempest of life—in the hush of noon or midnight, and through all the contending hopes and fears of the busy present—the unfading pictures of memory mingle with every association, for ever "striking the electric chain" by which we are bound to the past. How often will a note in music, the scent of a flower, nay, even different changes in the atmosphere—the sunshine or the shade, the moonlight or the grey shadow of a summer's eve—the most unlooked-for association—stir the power of memory. Stored in the countless cells of her treasure-house are all past scenes, whether of light or shadow: some chord is touched, and lo! emerging through the gathered mists of time, comes the scene—the event, the person, or the thought, long forgotten—they come ready to have their several results compared and measured. Well might the poet say of memory,

"I know her by her robe of mourning,
I know her by her faded light;"

for her pensive retrospections too often sadden

thought by the conviction that they are gone by for ever. It is for this that old scenes, the homes of other years, become haunted places, where the loved and lost again return. But not for mournful purposes alone was this comprehensive faculty—this guardian and sweet restorer of the past—given to us; not for ever to be the nurse of unavailing regrets. No: for most dear and soothing are her pictures, mellowed and softened by time and distance: the return, by bright glimpses, of that season when “the heart promised what the fancy drew.” Memory charms and elevates; for does she not invest every object with her own hues, viewing external things, not as they are alone, but as they are associated with the past? This assists in giving the peculiar charm to the hoary ruin, the relic of other times and manners; while they plead in their very desolation for “glories gone.” Memory peoples each desolate hall, and deserted hearth, terrace, or ancient wood-walk, with scenes and characters all past into the mist of centuries old, investing those sacred spots, where the great, and the wise, and good have lived the “time of their sojourning here” with interest unspeakable. “Far from me and from my friends,” said Johnson, “be the frigid philosophy which would conduct us unmoved over any scene dignified by wisdom, bravery, or virtue.” It is through the associations of memory that the grey church-towers of the land, whether rising among the smoke and bustle of cities, or lone and apart in their own sacred solitude, all ivy-grown, with the wind alone whispering over the green mounds, have each and all—apart from the primary importance which attaches to the purposes for which they were reared—a never-dying interest; for a voice, which is in their very silence, tells that the sleepers there, whether the dwellers in the stately manor, or those whose lot it was to toil and struggle through life’s crowded ways, have all joyed and sorrowed, hoped and feared, as we do now. Memory holds her pale light to conscience: the steady gleam too often falls on deeds which the “heart would fain deny, and dare not;” while the beneficent Father of our spirits has given us, even on this side the river, the recompence of well-spent days, in a peace and serenity of mind which things merely external can neither give nor destroy. How important is this faculty! for to what durable ends may it be designed in the spiritual world! what an instrument of joy or woe it may evidently become! and how requisite is it to furnish this inner world with holy and noble thoughts and employments; for they are “graven in the rock for ever,” and no power of man or angel may alter the ineffaceable characters.

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But another painter accompanies us in this varied journey—another, and a brighter and fairer; for her perspective has no cloud, no shadow: with eyes of starry light she beckons onward, still whispering promised good, still pointing to long vistas, all adorned by her own magic colours. They fade indeed into the light of common day, but hope still unfolds fresh fields whereon to expatiate. In life’s most sweet and dewy dawn she is a constant companion. How rich and varied are her hues! how far and wide do her views extend! how light the heart’s rebound from every shadow that flits

across that summer heaven! As the busy, anxious noon advances, hope becomes more and more a stranger; for her earthly pictures are found to lose their first brilliancy, her aid is less called on to paint the future, and her fairy structures, like the vanishing mirage to the eye of the weary traveller in the desert, are found to dissolve in air. They are “built beneath the skies,” too low, too poor, to satisfy the immortal spirit, created to joy and “expatiate in a life to come.” Hope becomes an angel of promise, when, set free from earth, she points to the ruins which have marked her steps, and beyond them to the place of her heavenly birth, to that bourne where she may safely build, where her views may have no bound, where her pictures fade not: she follows to life’s latest day, becoming the “anchor of the soul, sure and steadfast,” brightening by her eternal promise the darkness of the grave, and through the “valley of the shadow” following still: beyond, her radiance is absorbed in the glories of that world where all is real and known, where hope is lost in fruition.

THE LOVE OF THE BRETHREN:

A Sermon,

By THE REV. JOHN M’KEE, B.A.,

Curate of Swansea.

1 JOHN iv. 21.

“And this commandment have we from him, That he that loveth God love his brother also.”

CHRISTIANITY has its duties as well as its doctrines: and these duties, be it remembered, are twofold—relating both to God and man. Our religion, the religion of Jesus Christ, has much more in it than the practice of devotion. Heavenly in its origin, godlike in its purpose, it was designed to raise the heart and affections upward toward the Creator, and to breathe a spirit of justice, truth, and charity into all the actions and intercourse of the world.

To-day we are to consider it as influencing the relations between men and men. The subject of the text is brotherly love. For this commandment have we from God, “That he who loveth him love his brother also.”

I know not, brethren, whether that which I am about to insist on require to be more urged upon the followers of Jesus now than in the first ages. It is certainly a duty which must never be lost sight of; nor must we suppose for an instant that religion flourishes where it is left unperformed. And it is one which, being likely to be forgotten through many causes (such, for instance, as self-interest, want of spiritual life, and the influence of the world), must be not unfrequently recalled to mind, and pressed upon the observance of all serious Christians.

Permit me, then, on the present occasion, to lay before you the simple commandment of the text; to show you how strongly it is enforced in the word of God; and, finally, to explain in what manner the duty of the text may and ought to be fulfilled.

I. First, then, let us attend to the nature of the commandment, "That he that loveth God love his brother also."

It is addressed to such as profess and entertain the feeling of sincere attachment to Jehovah; for them alone can it be expected to influence, and by them alone can the precept be obeyed. Love is the feeling which most should actuate the Christian in his religious duties; a faith working by love. Where that feeling has been implanted, and bears fruit in the heart, the gospel has been received into good ground. It has triumphed over the natural difficulty of the soil, and over the opposition of counteracting principles and agencies; and in the stronghold of sin it has raised a trophy to the Lord. What are we, without love to the God and Father of our Lord Jesus Christ? Our services must be a burden: our worship must be forced from us: every new precept for our guidance must appear unnecessary, nay, a cruel addition to the grievousness of our yoke. But love sweetens all, and makes every exercise, every thing engaged in for his sake, delightful. It is thus that our religion should be characterized, thus should we feel ourselves to be, and thus should we be known to be lovers of God.

To all such it is commanded that they should also love the brethren; that they should love one another. This part of Christian duty is as necessary as the former, and as much to be cultivated: the two are never known asunder. The law saith: "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And to his own immediate and chosen followers the Saviour saith: "A new commandment give I unto you, That ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

While, then, the religion of Jesus teaches us to be kind and merciful unto all men, even to our enemies, it teaches us also that we should show an especial regard and attachment to those who are of the household of faith, partakers with us of a common Saviour and a common salvation. Charity in its highest sense of love, a friendly disposition toward those with whom we are connected by religion, and the manifestation of

it in friendly offices, are among the things approved, cherished, and commanded by the gospel of Jesus Christ. If we are influenced in our own hearts by unfeigned love to God; if we make him the object, the great object of our desires and affections, we ought also to feel an esteem for, an interest in the happiness and a pleasure in the society of, those who are like-minded with ourselves, and moulded after the same image. Of the first Christians (still mindful of the Saviour's injunction, while suffering for his sake) it was said with admiration, even by their enemies, "See how these Christians love one another!"

II. Having explained the commandment of the text, I propose, secondly, to show how strongly the duty which it enforces is urged upon us in the bible.

In the writings of St. John especially, this commandment of the Saviour, and the duty which it inculcates, are dwelt upon and enforced. It resulted from his own kind and amiable disposition that they should make a deep impression on his mind, and that he should be especially qualified to write upon them for the benefit of the church. Very strongly did the apostle feel, and express himself, on the subject. Thus, in the very chapter from whence the text is taken, we have almost every reason that could be brought forward made use of to urge and persuade to the duty of which I speak. His arguments are worthy of the deepest attention.

"Beloved (he writes in the seventh verse), let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." He teaches us that the religious principle, or feeling, before our notice, is divine. It is elsewhere said to be one of the fruits of the Holy Spirit; and to be, by his powerful agency, shed abroad in the hearts of believers. It is an evidence, or proof, that they in whom it dwells have been born again, or regenerated, from above, and adopted into the family of heaven. None can be said to have any real acquaintance with the character and perfections of Jehovah, or to have any communion with him, in whom no feeling of attachment to his brother has been awakened, no liking for him called forth, no affectionate interest in his temporal welfare and everlasting happiness formed within the breast; in whom the heart is cold toward the disciple of Christ, and its every feeling selfish. For God is love: he wears that aspect toward his creatures. And it is impossible that any one of his children should be, in this respect,

altogether unlike his divine Parent. A softening of the natural heart, a sweetening of the natural temper, a character of love, being plainly described by St. John among the essentials of true religion, and the accompaniment of a living faith, are therefore to be expected in every one who is "born of God." And this resemblance to him should increase with growing years and multiplied opportunities of holding communion with, and of receiving instruction from, him.

Brethren, do you bear in your hearts the image of him who is a God of love, whose tender mercies are over all his works? Does the religion of Jesus dwell within your souls, and show that it is alive there by its fruits? Thus have we full proof of our discipleship; but "he that loveth not knoweth not God; for God is love."

The duty of the text is further insisted on by St. John in verses 10, 11, thus: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for us. Beloved, if God so loved us, we ought also to love one another." There is that in the gift of God's only Son for a sinful, lost, and undeserving world, which, but for the astonishing evidences of the fact, would be incredible. This is the miracle of miracles. Every thing else we read of in the bible prepared the way for it. The preservation of Noah; the passage of Israel through the Red Sea, and their forty years' journey in the wilderness; the wonderful victories of that people over the inhabitants of Canaan; their subsequent deliverances from the hand of their enemies; the predictions of the prophets; the healing of the sick; the cleansing of the lepers; the restoring of the halt, the maimed, the lame, the blind; and the raising of the dead: all these miracles, wherever or by whomsoever wrought, answered this great purpose of inclining men to believe and accept from God that which is his unspeakable gift. He commendeth thus his love to us "in that, while we were yet sinners, Christ died for us." Thus hath God, in the most convincing manner, declared the greatness of his tenderness, long-suffering, and compassion: thus hath he shown the divine excellence of these qualities: thus hath he held them forth as the perfection of goodness and of greatness, before the eyes of the world; and thus hath he commended them and all kindred dispositions to our zealous cultivation. "If God so loved us, we ought also to love one another," is the conclusion drawn here by the apostle. That cannot but be right, praiseworthy, and excellent, which is conformable to the divine example. God has shown by his own conduct what he approves of, and what he would have

his people to do. And we should study to imitate the conduct of Jehovah in our intercourse among ourselves, and endeavour to find place in our hearts for the indwelling of all those kindly feelings which he approves and sanctions.

Indeed the apostle goes so far as to say that it is an instance of self-deception in any one who professes to love God, and yet fails in the duty which he is engaged in enforcing. He uses this very striking language: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Impossible. The ties that bind us to our fellows are many. There are the close connecting links of country, nation, and kindred, of interest, of acquaintance, and of friendship. What feelings of mutual attachment and regard spring up during the intercourse of youth, between those who by circumstances are thrown much together, so pure, so strong, so enduring, that the world in after-life, with all its deadening influence, cannot quench them! But there is nothing of this between God and the soul. The carnal mind is enmity against him, till grace subdues that enmity, and takes possession of the heart. Love and attachment to those around us is natural; but love to God is a new, implanted affection. Love to the brethren is natural, for they are present with us, and we see in them and experience the effects of those hallowed feelings which excite our Christian esteem; but love to God, to him who is invisible, cannot be imagined to exist where the same qualities are not regarded with approbation in his people, which are the object of love in him. That cannot be pleasing in a stranger which is displeasing and hardly tolerated in our immediate acquaintance. God cannot be loved at a distance, when those around us, who bear to him the greatest resemblance, are regarded with dislike. There is, then, an inseparable union between the love of God and the love of the people of God—the brethren. Where the one is the other must be, or all is a deception. And, on the other hand, it is an evidence of genuine religion in one who professes attachment to God that he is known at the same time to love his brother also.

But mark, this duty of the text is often commanded in the bible. Knowing well the selfishness of the human heart, and how easily the mind will satisfy its passions, by reasoning itself into a willing compliance with them, God has expressly enjoined on the followers of his Son that they should walk in the way of love and charity toward

each other, even as he walked. That this duty be not neglected, it has been repeatedly, as well as earnestly, insisted on by the Saviour and his apostles: "Let brotherly love continue:" "Be kindly affectioned one to another with brotherly love:" "Honour all men:" "Love the brotherhood:" "Owe no man any thing, but to love one another," are examples of divine teaching on the subject. And, lest all the reasoning and persuasion which he had urged should have no adequate effect, St. John concludes with saying, "And this commandment have we from him, That he that loveth God love his brother also."

What weighty considerations are thus brought before us, relative to that important duty which now occupies our attention. God would thus dispose his servants to cordiality and union. Next to and along with affection to himself, he requires and commends in them affection for one another. His purpose is that his people should be such on earth, that, if they were separated from the rest of the world, and settled by themselves in a purely Christian community, they should manifest at least something, if not much, of that same united, happy, loving spirit, which prevails in the society of heaven. God looks with delight upon that state of his church, when there is within it harmony, love, and holiness; when, with concordant hearts and voices, his praise is sung by her throughout the earth; when it is the desire of every one of her members, as far as lieth in him, to live in peace and charity toward all men.

III. I trust, brethren, that we have been all led to see distinctly the necessity of that duty which the text commands. I now proceed to attempt an explanation of the manner in which that duty ought to be fulfilled—the third and last point intended to be brought before you, and to which I invite your attention.

We shall best understand, then, the nature of that love which is enjoined on us by considering the brethren or followers of Jesus Christ as one family—the family of God, and by recollecting the feelings or sentiments which are cherished by the members of the same family toward each other.

Now we see, wherever love unites the families of earth, that the several members show a delight in each other's society, desire to promote each other's happiness, and pleasure in each other's advancement. There is a warm and affectionate interest taken in whatever concerns a brother or a sister's welfare. The sorrow of any one member is the sorrow of all, or his joy the joy of all. And so it should be in the family of Jesus Christ. There is room for the exercise of these tender regards and

feelings by one Christian towards another: They are encouraged and commanded. To delight in the society of one who is united to us by faith and is walking on the same road to heaven; to endeavour to promote by our sympathy and aid his temporal and eternal interests, to be pleased with his progress in the way of life, and with the marks of favour which Providence may have bestowed on him, becomes every disciple of the Saviour, and every professor of the gospel. Let us hear, however, the words of inspiration: "Be ye followers of God, as dear children; and walk in love:" "Let all bitterness and wrath and anger and clamour and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you:" "By love serve one another:" "Bear ye one another's burdens, and so fulfil the law of Christ:" "Look not every one upon his own things, but every man also on the things of others:" "Remember them that are in bonds (that is, the brethren who are suffering for the sake of Christ) as bound with them; and them which suffer adversity, as being yourselves also in the body:" "Be ye perfect, be of one mind, live in peace; and the God of love and peace shall be with you." Such is the nature of that attachment which should unite the brethren of the Christian family to one another. These are the particulars of that duty which they owe, and are commanded to render to each other in the world.

But all this, some will say, cannot be expected of any of us. What affection can be so strong as to prompt to the performance of all that is here set down? See then, again, what should be the degree of Christian love. It is no dwarfish standard that it is given us to measure it by: it is in no restricted, limited sense that this commandment is to be taken. For, as God hath loved us, so it is prescribed that we should love one another. And, again, St. James writes, after the exposition of the Saviour: "If thou fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself." It is with all the disinterestedness of God in his infinite mercy to undeserving sinners, and with all that reality and earnestness of regard which we have to ourselves and to our interests, that we should be disposed towards our fellow-Christians. St. Peter writes to the same effect, thus exhorting those whom he addressed: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently." And St. Paul offers this peti-

tion for the church at Thessalonica: "The Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you."

These are the plain statements of scripture. I have simply laid before you what God himself hath spoken by his word; but nothing that I could say would add the slightest weight to these striking passages which I have read. They of themselves convey to us, in the very strongest and clearest manner, the will and design of God. He hath laid down for the direction of his people, in their intercourse with each other, a perfect rule, such as became infinite wisdom—that they should be knit together, and live together in love. He hath encouraged that affection in them to the utmost. And he hath desired that, in every action in which the brethren are concerned, they should be guided not by particular rules, nor by the usages of the world, but by the dictates of a tender, generous, and godly spirit. This indeed is a high standard of duty compared with the practice of men; but it is the only one appointed of God, and becoming the religion of Christ. We must not attempt to lower it, nor be satisfied with coming far short of it. It is the imperative duty of every Christian to endeavour thus to love every brother in the Lord. And, the more strictly this commandment is adhered to, the more certainly will peace and happiness prevail, the more sensibly will the God of love and peace be with us.

In the treatment of the subject I have been led to notice three things—the commandment of the text, the manner in which it is enforced, and the scriptural directions for its fulfilment. And, after the manner of the old divines, I would now close with pointing out three particular uses to which the subject may be applied.

1st. By way of instruction, we may learn from it how beautiful, how excellent, is the religion of Jesus Christ, which we profess. How manifestly is it from above, since in every way it conduces to the welfare of mankind! The gospel is all love to sinners, the proclamation of a kind and compassionate God to the guilty and the perishing. And, while it opens an entrance into the glorious mansions of heaven, for all who will obey it, it would at the same time bring down some of the happiness of heaven to earth, and lighten even now the burden of that curse which dwells upon it. The gospel of Christ would make a heaven here, if the sinfulness of the human heart, and the infirmities of human temper, and the ways of the world, and the power of Satan did not oppose an

insurmountable obstacle to such a consummation. But I must not dwell long upon such considerations as these. There is another use of the subject, not perhaps so pleasing, but more deserving of our attention, to which I pass on; and that is

2ndly. For conviction of sin. I have been explaining one great precept of the gospel. You have heard it, and I trust that you understand its nature and importance. There is, however, no denying that the precepts of the world are in direct variance with this, and that there are many temptations for Christians to neglect it. It is even possible for some to profess to love and serve God from thinking that this may be done with little less of time, and at a trifling expense, while they entirely overlook the claims of their fellows. We have to fear that the commandment of the text has been much forgotten. Where is love among Christians? How many are there who exhibit it toward each other because of their Christian relationship? Is there an exact and extensive observance of the duty which has been now insisted on, in the church, after the rules which have been given for its fulfilment? If not, with whom rests the blame? Let us inquire how far each of us may have come short. For O, that is not religion which is without love; that is not duty which is only half performed; that is a trifling with Jehovah, which, calling itself by the name of piety, leaves the brotherhood uncared for, rejects the communion of the saints, and despises the commandment that he that loveth God love his brother also. To all who are thus guilty, who to this extent have offended against the letter and spirit of Christianity, there is no resource but, as still enemies of the gospel, to seek repentance and remission of sins from him who can alone bestow them.

Finally, the subject is a ground of exhortation. One use to be made of all that has gone before is to urge upon Christians a more scrupulous observance of the duty of the text. If any among us have been ignorant, their course is now plain: if any have been careless of the precept, their sin is now apparent: if any are desirous of walking henceforth more faithfully in the course which has been laid down, there is a way of amendment. I have to say that the commandment before us is most imperative. We must be in earnest in fulfilling the duty which it imposes. Our Christian profession requires this: the love of God persuades to this: the text enjoins this: to live as a member of the Christian family should be the aim of every one who calls himself by

the name of Christ. Bound by the strongest and most endearing ties to all who love the Saviour in sincerity, we should, as those who love him also, endeavour to cherish toward them the most affectionate sentiments, to show our regard for them by friendly offices, and to live with them in love. This, brethren, is our Christian duty. Let each see how he performs it; for, according to our performance or non-performance shall we be distinguished at the last. And even now it is declared: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God; neither he that loveth not his brother."

THE TRADITION OF THE ANCIENT FATHERS*.

THE fathers taught their children that God, of his natural goodness, wishing well to mankind, would have all men to come to the knowledge of the truth, and to be like in nature to God himself, holy, happy, and absolutely blessed. And therefore that God, in the beginning, did create man to his own similitude and likeness, to the intent that he should be good, holy, immortal, blessed, and partaker of all the good gifts of God; but, that man continued not in that dignity and happy state; but, by the means of the devil, and his own proper fault, fell into sin, misery, and death, changing his likeness to God into the similitude of the devil. Moreover, that God here again, as it were of fresh, began the work of salvation, whereby mankind, being restored and set free from all evil, might once again be made like unto God; and that he meant to bring this mighty and divine work to pass by a certain middle mean, that is, by the Word incarnate. For as, by this taking of flesh, he joined man to God, so, by dying in the flesh, with sacrifice he cleansed, sanctified, and delivered mankind; and by giving him his Holy Spirit he made him like again in nature to God, that is, immortal, and absolutely blessed. And, last of all, he worketh in us a willing endeavour aptly to resemble the property and conditions of him to whose likeness we are created, so that we may be holy both body and soul. They added, moreover, that the Word should be incarnate in his due time and appointed age. And also, that there did remain a great day for judgment, wherein, though all men were gathered together, yet the righteous only should receive that reward of heavenly immortality.

* From Bullinger's "Fifty Godly and Learned Sermons, divided into five Decades, containing the chief and principal Points of Christian Religion." We rejoice to perceive that the Parker Society have announced Bullinger's Decades as one of their volumes for the current year. This book, by an order of convocation in 1586, was selected as a manual for preachers. It may, therefore, be considered as expressing, in a peculiar manner, the opinions of the English church. We hope that our readers generally will avail themselves of the facilities offered for possessing it. Indeed, as we have often said, the Parker Society deserves the support of every real protestant. It is presenting a series of works, at a most reasonable price, of incalculable value. We press its claims upon the notice of the younger clergy.—Ed.

So then, this is the brief sum of the holy fathers' tradition, which it is best to untwist more largely, and to speak of it more diligently, as it were by parts. First, therefore, the fathers taught that the Father, the Son, and the Holy Ghost are one God in the most reverend Trinity, the maker and governor of heaven and earth, and all things which are therein; by whom man was made, and who for man did make all things, and put all things under mankind, to minister unto him things necessary, as a loving Father and most bountiful Lord. Then they taught that man consisted of soul and body, and that he indeed was made good according to the image and likeness of God; but that by his own fault, and egging forward of the devil, falling into sin, he brought into the world death and damnation, together with a web of miseries, out of which it cannot rid itself; so that now all the children of Adam, even from Adam, are born the sons of wrath and wretchedness. But "that God, whose mercy aboundeth according to his incomprehensible goodness," taking pity on the misery of mankind, did, even of his mere grace, grant pardon for the offence, and did lay the weight of the punishment upon his only Son, to the intent that he, "when his heel was crushed by the serpent, might himself break the serpent's head." That is to say, God doth make a promise of seed (that is, of a Son) who, taking flesh of a peerless woman, I mean, that virgin most worthy of commendations, should, by his death, vanquish death and Satan, the author of death; and should bring the faithful sons of Adam out of bondage: yea, and that more is, should, by adoption, make them the sons of God, and heirs of life everlasting. The holy fathers, therefore, taught to believe in God, and in his Son, the Redeemer of the whole world; when in their very sacrifices they did present his death, as it were an unspotted sacrifice, wherewith he meant to wipe away and cleanse the sins of all the world. And, therefore, had they a most diligent eye to the stock and lineal descent of the Messias. For, it is brought down, as it were by a line, from Adam to Noe, and from Noe by Sem, even to Abraham himself; and to him again it was said: "In thy seed shall all the nations of the earth be blessed;" in which words the promise once made to Adam, as touching Christ the Redeemer and changer of God's curse into blessing, is renewed and repeated again. The same line is brought down from Abraham by Isaac unto Jacob; and Jacob, being full of the Spirit of God, pointed out his son Juda to be the root of the blessed seed, as it is to be seen in the forty-ninth of Genesis. Lastly, in the tribe of Juda, the house of David was noted out of which that seed and branch of life should come. Moreover, the holy fathers taught that God, by a certain league, hath joined himself to mankind, and that he hath most straightly bound himself to the faithful, and the faithful likewise to himself again. Whereupon they did teach to be faithful to Godward, to honour God, to hate false gods, to call upon the only God, and to worship him devoutly. Furthermore, they taught that the worship of God did consist in things spiritual, as faith, hope, charity, obedience, upright dealing, holiness, innocency, patience, truth, judgment, and godliness. And, therefore, did they reprehend naughtiness and sin, falsehood, lack of

belief, desperation, disobedience, unpatience, lying, hypocrisy, hatred, spiteful taunts, violence, wrong, unrighteous dealing, uncleanness, riotousness, surfeiting, whoredom, unrighteousness, and ungodliness. They taught that God was a rewarder of good, but a punisher and revenger of evil. They taught that the souls of men were immortal, and that the bodies should rise again in the day of judgment; therefore they exhorted us all so to live in this temporal life, that we do not lose the life eternal.

This is the sum of the word of God revealed to the fathers, and by them delivered to their posterity. This is the tradition of the holy fathers, which comprehendeth all religion. Finally, this is the true, ancient, undoubted, authentical, and catholic faith of the fathers.

TWO ORIGINAL LETTERS FROM HANNAH MORE TO DR. MILLER.

HAVING very recently given a biographical sketch of the late Dr. Miller, of Armagh, who was distinguished for his services in theology and literature, we now present our readers with two letters addressed to him many years ago by the talented and respected Hannah More. They have never before appeared in print, and are particularly interesting, in consequence of the appearance of a third and much-improved edition of his "Modern History philosophically illustrated" (4 vols., 12mo. London: Bohn. 1848-9).

LETTER I.

"Barleywood, 5th August, 1816*.

"Rev. and dear Sir,—

"I am not quite so unworthy of the honour you have done me, and the pleasure you have given me, by presenting me with your valuable work, as I appear to be. My family in the last few weeks has been visited by sickness and death, which I know you will accept as a substantial apology.

"I will confess that it is my custom when I receive the favour of a book from its author, if I suspect that the performance be mediocre, instead of looking into it, to hasten my acknowledgments by the first post, and thus bring neither my veracity nor civility into question. But I was brought into no such difficulty when I was favoured with a work by Dr. Miller. From what I knew of the character of the author, and what I had heard of the 'Philosophy of Modern History' from our accomplished friend, Mr. [Alexander] Knox, I was prepared for such a performance as I have found it to be, and therefore deferred the expression of my gratitude till now, when I can with truth add that of my admiration.

"It is indeed a great, I may say a magnificent, undertaking; and I may add that the execution appears to me to be equal with the design. I have long wished to see a work of this nature, but could not expect to see one conceived upon so grand a scale. There is no doctrine which more requires (especially at this period) to be pressed

* The first and second volumes of the first edition of Dr. Miller's "Philosophy of History" were published in 1816, the remaining six volumes appearing in pairs, at intervals of two or three years.

upon the minds of men than that of an omnipotent Providence, who holds in his hand the whole chain of human events, without trenching on human liberty; and you have intimated that the combinations you exhibit are neither fortuitous nor brought about by any concert of human events, but by the great Superintendent of all events. This you have developed in your opening lecture, which is the master-key to your plan. My friend and neighbour, Mr. Addington, is as much pleased as myself with this general scheme. I pray that it may please God to grant you life and health to complete so great and complicated a work. The winding up of such a plan will demand the whole force of even your abilities. I doubt not every part will be brought to bear upon your one great object; yet your conclusion will, I presume, draw all the lines to meet in the central point, and exhibit a sort of map of Providence. I trust, though I shall probably not live to see it, that your 'elevation' will correspond with and complete your 'basement-story.'

"Your design is new. Of the many who have written upon modern history, I know of none who have taken your view of it. History has been generally taken up as a chain without combination or moral result. I hope your work will cause history to be read, especially by young men, with a more expanded view. The mass of reading which it displays shows that it must have been a business of prodigious labour and research.

"I am fully aware, sir, that so feeble a testimony as mine can add nothing to the credit of your volumes; but I could not withhold this expression of my esteem and respect. I have the honour to remain, dear sir, your very obliged and faithful servant,

"H. MORE.

"P. S. Not knowing your exact address I have ventured to commit this letter to the care of the provost, to which I was advised by the dean of Raphoe, who lately favoured me with a visit."

LETTER II.

"Barleywood, 2nd Feb., 1820.

"My dear Sir,—

"I should have thanked you for your very obliging communication sooner, but a variety of painful causes have made me appear a very remiss correspondent.

"It was with pleasure, and I trust with advantage, that I perused your two volumes on the Philosophy of History, which you had the goodness to send me. And, as it is your great object to refer all events of the world to him who made it, to him by whom empires and nations rise and fall, I anticipate much gratification in the continuation of the work, which the preface you have favoured me with announces.

"To reconcile the idea of a superintending providence carrying on a uniform plan of amelioration of our species, without trenching on human responsibility, is an important and useful work; and to illustrate this by actual events is a very satisfactory mode of illustration. But, though satisfactory in the result, the undertaking has its difficulties, and will be exposed to objections, as you have to exhibit moral agents systematically executing a divine plan, of which they are generally unconscious; yet, as you propose to elucidate a uniform system, by combinations of agency subordinate

to this end, far exceeding in number and complication the utmost imaginable possibility of chance,' I see no solid grounds of objection to your system. Besides, according to my views of it, there is nothing that militates against the general doctrine of divine revelation, but, on the contrary, accords with it. I should therefore have felt satisfied on this head, even if you had not so fully vindicated your system as you have done in your new preface. This I have read with great pleasure, as it recognizes the perfections of God and the imperfections of man, and shows how all may work for good, without confounding the distinction between right and wrong in human actions.

"It is indeed a most consoling reflection that 'we are not abandoned to the consequences of the errors and vices of our species, but are subjected to a consistent plan of government devised by divine wisdom;' and it appears to me that you fairly justify your plan of elucidating this, from the events of modern history. I am but a superficial reader, and am not acquainted with any arguments of importance against your system; but, as demonstration is your object, I look to the result with confidence, and trust that the 'Philosophy of History,' like the 'Philosophy of Nature,' will 'apply to the consolation of men's minds, to their devotions, to the excitement of gratitude, the support of patience, the keeping alive and strengthening every motive for endeavouring to please God.'

"You did me too much honour, dear sir, in submitting this great subject to so weak a reasoner and so inadequate a judge; but I gratefully accept it as a flattering proof of the regard of so able a writer and so respected a character. Cordially wishing you happiness in your domestic relations, and prosperity in your public services, I remain, with great esteem, my dear sir, your obliged and faithful,

"H. MORE.

"The rev. Dr. Miller, Armagh."

B. H. B.

Juvenile Reading.

TRUST IN GOD*.

As I am very fond of children, I always feel much interested in every little circumstance which relates to them. One of my little friends is a merry, lively, good-humoured boy, named Walter, and I am now going to tell you about his love for his father, and his confidence in him. It is a very simple sketch, but I think it may teach a useful lesson to my young readers.

One fine spring morning little Walter was standing at the door of his home: his hat and gloves were on, and he was swinging a little basket to and fro. Presently a boy came along whistling, and seeing Walter he stopped, and said: "Well, master Walter, and where are you off to?" "I am going for a walk with papa." "Take care you don't go by the mill, then." "But I am going by the mill; for that is the way to the field where

the cowslips grow, and I am going to fill this basket full of them. Why shouldn't I go by the mill?" "Because there's the miller's big dog; and he is as savage as a tiger." Walter looked frightened, and the boy laughed. "I don't mind for the dog," said Walter in a minute: papa will take care of me." "I don't know that: the dog's very strong, he'll pull your father down, may be." "No, no, my papa's tall and very strong, and has got a thick stick. He's stronger than the dog." "Well, if he is, perhaps Jowler will be sly, and spring on your father before he sees him." "I don't think so, for papa is very sharp, and always looking about him." "All very fine; but are you sure your clever papa won't go away and leave you to take care of yourself?" "To be sure not: he loves me too well for that." Still the tormenting boy persisted. "But I say, Walter, suppose papa goes in to see somebody by the way, and tells you to go on by yourself, how will you manage the dog?" "But papa won't say so; for I heard him tell mamma he'd go with me all the way, and take great care of me. So he has promised; and my papa always keeps his word."

Walter's good father just then joined him, and the big boy went away whistling again. It was a beautiful sunshiny morning, and Walter was full of glee. When they came to the mill, he kept close to his papa. The great dog was there; but whether he was afraid of a tall man with a thick stick in his hand, or whether he was in an amiable temper just then, I don't know, but they passed by without hearing one growl. Walter filled his basket full of the pretty cowslips, and returned home, thinking it was, as he called it, "a treat of a walk."

Now, if you have listened attentively to this story about Walter, you will have heard him give four reasons why he trusted in his papa. What are they? His papa was strong, wise, loved him, and always kept his word. Now these reasons of Walter's are the very same reasons why we should trust in God at all times.

We should trust in God at all times, because he is strong. If we did not feel sure that God is full of power, and able to do everything, we could not trust in him. Sometimes, when we are in trouble, our friends would gladly help us, but they are unable to do so; and, therefore, although we are obliged to them for their kind wishes, we cannot rely upon them for assistance. But God is almighty, and can do whatever he pleases; so that if we trust in him we never need feel afraid.

We should trust in God, because he is wise. There have been many wise people in the world, but none like God. God knows the end from the beginning. All that has been, and all that will be, is seen by God's mind at once; and since he knows all beforehand, he can provide for every difficulty. Not only does he know when his people are in danger and distress; but he is so wise that he can easily find a way of relieving them from it. He promises to guide and take care of us; and if we trust in him he will lead us safely through life. He cannot make a mistake, because he is perfectly wise.

We should trust in God because he loves us. If Walter's father had been ever so strong and wise, and yet had not loved him, he might have had

* From the "Church of England Sunday Scholar's Magazine."

ground for fear. And though we are sure that God is mighty in strength and wisdom, yet, if he were not also full of love, we could not have confidence in him at all times. But we know that he is "Love," and that he loves his people for ever. This is a very strong reason for trusting in him. We are certain that he will not keep back from us anything that would be good for us to have, because he loves us so much that he has given his dear Son to die for us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

We should trust in God because he always keeps his word. This was Walter's last reason for having confidence in his father: he had never deceived him. And no one can say that they ever trusted in God and were disappointed. We may feel as satisfied that God will do what he has said as if the thing were already done. If you look carefully through the bible, you will see that God has always fulfilled his promises. It will be pleasant employment for you to find out all the instances of God's "keeping his word."

Learn, then, my dear young friends, to have faith in God. Trust in your heavenly Father as simply and as steadily as little Walter trusted in his earthly father. Never doubt his love or mistrust his promises. Feel sure that he will preserve you and provide for you. Do not feel afraid when you are in trouble or difficulty, but ask him to help and deliver you, and believe that he will do so. How happy and peaceful this trust in God makes us! "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." It was this which made Daniel fearless in the lion's den: he trusted in God. It was this which made "the noble army of martyrs" face death in its most terrible shape: they trusted in God. It is this which gives hope to the poor cottager who has eaten his last morsel of bread: he trusts in God. It is this which dries up the tears in the widow's eye: she trusts in God. "Blessed are all they that put their trust in him."

The Cabinet.

SEEKING GOD.—Thou mayest seek after honours, but not obtain them: thou mayest labour for riches, and yet remain poor: thou mayest dote on pleasures, and have many sorrows. But our God of his supreme goodness says: "Who ever sought me, and found me not? Who ever desired me, and obtained me not? Who ever loved me, and missed of me? I am with him that seeks for me; and he that loveth me is sure of my love. The way to come to me is neither long nor difficult."—*St. Augustine*,

SIN.—That which is the greatest evil, that which makes all evils, turns good into evil—sin—that evil men suffer patiently and choose willingly, and run after greedily, and will not suffer themselves to be divorced from it. And yet God hath hedged sin round about with thorns; and sin of itself brings thorns. And every thing within us, above, below us, and on every side of us, is an argument against sin, and an enemy to sin.—*Bp. Jeremy Taylor*.

Poetry.

COL. II. 3^d.

"Christ, in whom are hid all the treasures of wisdom and knowledge."

MAN knoweth not its price,
It is not framed of earth:
The depth exclaims, "It is not mine,"
The sea owns not its birth.

Gold, silver, precious stones,
Cannot that good obtain:
Coral, and pearls, and rubies rich,
May offer'd be in vain!

Whence then does wisdom come?
Where is its place of rest?
And where does understanding dwell?
By whom is it possess'd?

Death and destruction know
Its name; but 'tis not theirs;
For none by them shall be consumed
Who heavenly wisdom shares.

Nought may with her compare,
Yet few to her aspire;
Or, if her home they seek to find,
Soon in the search they tire.

Yet, though of matchless price,
Of hidden value deep—
A child that precious thing may find,
May hold, and safely keep.

The humblest, weakest soul,
Which will true wisdom seek,
Shall find; for God vouchsafes it to
The contrite and the meek.

It is the fear of God;
It is from sin to part;
It is God's own beloved Son
Dwelling within thy heart.

It is eternal life,
Begun e'en here below;
It is a treasure, which thy God
Alone can make thee know.

It is a gift, which none
Nor height nor depth nor hell
Nor power nor principality
Can wrest whence it doth dwell.

Have I this precious gift
Now dwelling in my heart?
Lord, answer thou, for thou thyself
Both gift and giver art.

* From "Hymns and Thoughts for the Sick and Lonely."
By a lady. London: Nesbit. Bath: Binns and Goodwin.
1848. A pleasing little volume.—Ed.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 756.—MARCH 31, 1849.



(Egyptian Slingers.)

EGYPTIAN SLINGERS.

SLINGS were in all probability among the very earliest military engines. Stones would be the first missiles employed; and an invention for increasing their impetus and enlarging their range would easily occur.

The ancients generally assign it to the Phœnicians: it appears, however, to have been known to the Egyptians in the most remote times. Their sling is described as "a thong of leather, or of string plaited, broad in the middle, and having a loop at one end, by which it was fixed upon and firmly held with the hand: the other extremity terminated in a lash, which escaped from the fingers as the stone was thrown; and, when used,

the slinger whirled it three or four times over his head, to steady it and to increase the impetus. The Egyptian slingers employed round stones for this purpose, which they carried in a small bag, hanging from a small belt over the shoulder."

It would appear, from various passages in the Old Testament history, that the Israelites paid great attention to the use of the sling. And the Benjamites were especially distinguished among them for the dexterity with which they wielded this weapon. Thus, in the book of Judges (xx. 16) we read that, when the civil war broke out, in which the tribe of Benjamin was opposed by the rest of the nation, there were in the camp of Benjamin, "among all this people, seven hundred chosen men left-handed. Every one could sling stones

at an hair-breadth, and not miss." There has been some diversity of opinion as to whether "left-handed" means here men who could use the left hand only, or men who were equally dexterous with both hands: the latter seems the more probable notion. But, however this may be, it is evident that long and careful training alone could produce such marksmen.

There is another incident in the scripture narrative, illustrative of the use of the sling. It was with these arms—a sling and a few stones—that David, the shepherd of Bethlehem, went to meet the redoubted champion of the Philistines (1 Sam. xvii.). The Hebrew youth had doubtless used the sling to protect his flocks from wild animals, as the shepherds of modern Egypt still do; and he chose to go against Goliath thus furnished, rather than adopt the weapons of Saul, which he had not proved. He went in the name of the Lord of hosts; and he who determines the victory was pleased to prosper his servant and to deliver his people by his hand. A lesson was thus supplied to the church in every age, that it is better to trust in the Lord than in an arm of flesh, and that no weapon formed against his people shall ultimately prosper.

TRANSUBSTANTIATION*.

We must bring our readers to the cell of the captive. Some days had elapsed since lord Cobham's interview with the priest, an interval which had been employed by the latter in reporting the substance of their conversation to the archbishop of Canterbury, by whom he was employed to elicit from the prisoner matter for his condemnation. It was clear, from their conference, that the prisoner denied the supremacy of the pope. The next point touched upon the doctrine of transubstantiation; and, charged with the arguments by which the church of Rome seeks to uphold this strange doctrine, the wily priest once more presented himself before the imprisoned nobleman. Crossing himself, as he uttered the usual "benedicite," he cast his eyes round the narrow cell, then fixed them on lord Cobham, saying, with well-feigned compassion: "This is a poor abode, my son, for one who was cradled and brought up in luxury; and I read in your altered looks that you feel it is so."

"They who have been used to tread the green-sward, with the free wind of heaven around them," lord Cobham answered, "will, perchance, feel their loss when shut up in such a narrow space as this. The spirit, father, is willing; but the flesh is weak."

* From "The Martyr; a tale of the Early Reformers," By Emily H. Gwisani. London: Shaw. 1848. This little book embodies the tragical history of sir John Oldcastle, lord Cobham, and is one of those productions which may be said to be "founded on fact." The authoress has compiled a pleasing narrative; but we question whether the actual events as they occurred are not more interesting, as well as more instructive, than when embellished by the imagination of a modern writer, and enlarged by the introduction of other persons than those which authentic history supplies. We must also hint that Pius IV. had not reigned, and had consequently published no "declaration of faith" in the days of lord Cobham.—Ed.

"Why, then, should you so madly renounce these and every other enjoyment of life, my son?"

"Nay, father, I may put the same question to you, and ask, why you turn, or seem to turn, not only from the enjoyments, but even from all the comforts of life?"

"Because my vow binds me to renounce the world and all its pomp. Devoted to the service of God, it behoves me to pass the time of my sojourn upon earth in prayer and penance."

"The same principle, albeit working in a different way, calls upon me also, father, to leave all when Christ bids me do so for his sake."

"And yet," the priest rejoined, "while thus with your lip you make a profession of obedience to Christ, your scruple not to set at nought his authority, by openly scoffing against the head himself has appointed to his church, boldly maintaining doctrines which that church, in the plenary authority with which Christ has invested her, pronounces damnable, trampling on his most holy sacraments."

"Hold there, father, and let not your zeal transport you beyond the bounds of reality; say on which of Christ's holy sacraments I have in word or thought cast one shadow of disrespect?"

"Even upon the most holy," the priest answered; "for do you not, in your blindness, deny that the holy eucharist is ought save the beggarly elements of bread and wine? a doctrine manifestly contradicting scripture, as set forth in the declaration of faith published by Pius IV., and now embraced by all the faithful, who are bound to believe that in this holy mystery there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion, or change, of the whole substance of the wine into his blood."

"Such a doctrine," lord Cobham answered, "has, I know, been introduced into the church of Rome, as an article of belief, since the year 1215, when the great council of the Lateran declared it; thereby adding another weight to the burden, grievous to be borne, with which, from time to time, the church of Rome is lading men. There is nothing in the general tenor of scripture that will in any degree warrant the assumption that the elements, whereby the body and blood of Christ are typified or represented, undergo the slightest change."

"Because none is visible to the eye of sense," the priest answered; "but the eye of faith can clearly discern this change; and, how repugnant soever such a belief may be to human reason, credit me, my son, it must be received if we would be saved. The words of Christ are most explicit on this point: 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;' who can gainsay these words?"

"No one, father, who believes that Christ died for the sins of mankind; since we can reap no benefit from his sacrifice, unless we become partakers of the propitiation made by his death. The terms 'eating' and 'drinking,' which the church of Rome chooses to interpret literally, are used here and in many other parts of scripture, to denote partaking of, and sharing in. Thus spiritual happiness on earth, and even in heaven, is expressed by the words eating and drinking."

"Do you deny," the priest demanded, "that such a change took place in the bread broken by Christ, and in the wine given to the disciples, at the institution of the holy mystery? What, then, mean the words he uttered, 'this is my body, this is my blood?'"

"Not that flesh and blood were there any more than when he uses the term 'cup' he intended to express the vessel, but metaphorically speaks of the wine it contained: thus in the same way he speaks of his body and blood, as symbolically represented by bread and wine."

"Such was the stumbling-block of the unbelieving Jews, my son: like them, you find it a hard saying that we must verily and truly eat the flesh and drink the blood of the Son of man; and therefore, since you find it difficult to reconcile such an apparent impossibility with reason, you reject it as such, thereby limiting the power of God."

"Far be from me the presumption to do that," lord Cobham answered: "he who created the world, with the myriads of creatures it contains, each in itself a wonder; he who formed man, a living proof that nothing is too hard for him; and, more than all, he who planned man's redemption, when lost and ruined by his own apostasy—shall poor worms limit his power? No, father; the question is not, Could he do this? but Did he do it?"

"Had it not been done," the priest replied, "Christ would not again and again reiterate the same words: 'My flesh and my blood,' he says, 'must indeed be eaten and drunk, or ye have no life in you.'"

"If we take these words literally, or suppose the bread and wine *bonâ fide* converted into flesh and blood, we are bound to take other passages of scripture in the same way; as, surely, we are not permitted to take one part spiritually, and another of a similar import literally, according to our own pleasure. When Christ said to the woman of Samaria, 'Whosoever drinketh of this water that I shall give him shall never thirst,' &c., she, like the unbelieving Jews, took his words in a literal sense, as appears from her answer: 'Sir, give me this water, that I thirst not, neither come hither to draw.' Jesus did not further explain his meaning; yet who, in reading this passage, would dream of construing it in a literal sense? Again: to refer to the Old Testament, when Ezekiel was commanded to instruct the Jews in the coming judgments of Jerusalem, he was directed to shave his head and beard. After disposing of the hair according to God's directions, it follows: 'Thus saith the Lord God, This is Jerusalem.' One passage more: St. Paul, in his epistle to the Corinthians, speaking of the Jews passing through the wilderness, says, 'They did all drink of the same spiritual drink (for they drank of that spiritual rock that followed them, and that rock was Christ)'. Did the apostle mean them to understand by this, that the rock smitten by Moses was Christ, under the form of a rock?"

"No such meaning," the priest answered, "could be applied to this passage, seeing St. Paul clearly speaks of a spiritual rock; but, when Christ, in giving the bread to his disciples, says, 'This is my body,' he makes no allusion to any spiritual body, but to his own, as it was there

standing before them, of 'human flesh subsisting;' of that flesh which he had previously declared must be eaten by those who would inherit eternal life."

"Yet, what means the declaration that follows, and which Christ addressed to those who took his words in a literal or carnal sense: 'It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.' Remember also, father, when Christ instituted this sacrament, he says, speaking of the bread: 'This is my body, which is broken for you;' yet at that time his body was whole and entire, his blood had not been shed; therefore, if his words were to be taken literally, this holy ordinance had not been instituted until after his body had been broken on the cross, and his blood poured out."

"But, my son, the apostles themselves understood the words of their divine Master to contain the promise of such a transubstantiation as is now acknowledged by our holy church: witness the words of St. Paul: 'Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.' How should a person be said to be guilty of the body and blood of the Lord, by receiving unworthily, if what he received were only bread and wine? Or where could be the crime of not discerning the body of our Lord, if the body of our Lord be not there?"

"The meaning of St. Paul," lord Cobham replied, "would, I presume, be better gathered by taking the sense of the entire passage, rather than by confining our attention to a few words contained in it. St. Paul was reproving the Corinthian converts, who, coming together for the alleged purpose of commemorating the Lord's supper, did, under this cloak their sinful purpose of making such a meeting the occasion of riot and drunkenness. That persons thus acting could indeed have no spiritual discernment of the sacrifice of Christ, as commemorated in this ordinance, is a fact too self-evident to need any comment; hence arose their unworthy partaking of those elements, whereby were typified the body and blood of their crucified Redeemer: their minds were darkened to so fearful a degree that, while they pretended to meet together for the celebration of the holy sacrament, the very creatures of bread and wine, prepared as symbols of man's redemption, in the offering up of Christ's body as an atonement for sin, were made by them ministers of riot and excess."

"But this is not the only passage," the priest rejoined, "in which St. Paul sets forth the doctrine of the real presence in the eucharist. In his first epistle to the Corinthians, at the sixteenth verse of the tenth chapter, he says: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Now, is not this interrogation of the apostle equivalent to an affirmation, and does it not evidently declare that in the blessed sacrament we really receive the body and blood of Christ?'"

"No, father: he means no more than what has been already said, that this cup and this bread were but symbols of that body and blood which are verily and indeed taken and received spiritually by those who thereby commemorate and keep

alive the remembrance of Christ's death, until his second coming to judge the world."

"Awful delusion!" the priest exclaimed, crossing himself, "whereby Satan would cheat us of the benefit to be derived from this great mystery, by robbing us of the substance, and leaving only the shadow."

"A still more awful delusion is involved in the looking on the elements of bread and wine as really converted into the body and blood of Christ. Are we not taught by holy writ, that the flesh of Christ could not see corruption? How, then, will you reconcile this declaration with the fact that the bread and wine administered to a dying man must, of necessity, turn to corruption with the body into which it has been received?"

"Herein consists a great mystery, my son: yet we cannot but conclude that the spiritual essence, or, as we term it, the soul and divinity of Christ, are withdrawn at the moment of death*."

"Still, father, according to your creed, the body of Christ rests with that dead creature, and, together with his dead body, becomes the prey of worms. Let us reflect on this; and surely the doctrine of transubstantiation will be found impious as it is false."

JOB'S CONFIDENCE:

A Sermon,

BY THE REV. THOS. WM. JONES,

Curate of Maesteg, Glamorganshire.

JOB xix. 25.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

SUCH is the language in which a holy man of God of old professed his unfeigned faith in the Redeemer, and his ardent expectation of eternal life through him, when time should be no more. Some have limited the meaning of this celebrated text to the return of temporal felicity to Job; but, if we carefully examine the remarkable preface which ushers in this cheering expression, it will appear that he had no hope of any sudden restitution, or any deliverance from his calamitous circumstance in the present world. Yet, while he was weighed down by a heavy load of afflictions, and misrepresented by his mistaken friends, as if he must needs be wicked (as he was miserable), he looked forward to the coming of his Redeemer, and had a comfortable assurance that he would avenge his wrongs, raise him from the dead, and bless him with the heavenly vision. The title which Job gives to him on whom he depends, "Redeemer," shows that he understands it of Christ: the time expressed de-

notes futurity—"at the latter day." The description of that Redeemer, "standing on the earth," represents the Judge of the quick and the dead; and seeing God with his eyes declares his belief in the incarnation (Bp. Pearson).

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Happy servant of God! Although stripped of his earthly all—flocks, herds; although deprived of all his children, forsaken, or rather persecuted, by all his friends, yet his soul was kept from fainting, while he trusted in his "living Redeemer," and "looked for the resurrection of the dead, and the life of the world to come." May the Lord give us the like support in the midst of great tribulations!

These solemn and impressive words are "worthy of all acceptance," as they furnish us

I. With our Saviour's character;
II. With the believer's personal interest in his merits; and

III. With a never-failing source of the sweetest consolation to the people of God, in the midst of trouble, and in death itself.

I. The words furnish us with the character of our blessed Saviour—"Redeemer." The word here rendered "redeemer" signifies kinsman; and, among the Jews, it was customary for such to redeem the person or possession of a brother when sold or detained, and set them free (Lev. xxv. 25). Now, in allusion to this, Christ is fitly called our "Redeemer" upon a three-fold account.

1. In regard to the miserable state of bondage in which he finds us. By transgression we have fallen from God, forfeited our inheritance to his offended justice: our persons also are sold for and under sin; and, as guilty malefactors, we are liable to God's wrath, liable to everlasting torments, with no power to escape the tyranny of Satan. Such is our condition by nature: hence such considerations plainly show the absolute necessity of redemption.

2. Jesus is called a "Redeemer" on account of his amazing grace, which induced him to stoop into a near relation to us. He became by incarnation our kinsman after the flesh, that he might have right to redeem. It was necessary he should be man, that sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned. "Forasmuch then," said St. Paul, "as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. ii. 14).

3. Having entered into the relation, Christ performs the part of a kinsman, redeeming

* The answer sent to the authoress by a priest.

us from our state of bondage and misery; and this two ways:

First, by price. He has paid our debt, satisfied God's justice, and so has taken away the mortgage, and made a new settlement of the inheritance. He paid the price of our redemption, which was the greatest that was ever paid; for he gave himself for us, that he might redeem us from all iniquity (Titus ii. 14): "Forasmuch as ye know," said St. Peter, "that ye were not redeemed with corruptible things," &c., "but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19). And he will vindicate and avenge his church. In allusion to this, he says by the prophet Isaiah: "The day of vengeance is in my heart; and the year of my redeemed is come."

Secondly, to complete our recovery, and fulfil his office, he also rescues us by power from the tyranny of Satan, compelling that powerful and malicious enemy to let his captives go. "And, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (Col. ii. 15); that is, in his cross, and by his death. And Jesus, being now ascended, pursues the victory by opening sinners' eyes, binding Satan, and taking his goods. Thus, by price and by power, as a lamb and as a lion, appeasing God and conquering the wicked one, purchasing heaven and delivering from destruction, is the great Emmanuel become our "Redeemer." Thanks be to God, that help is laid upon him who has wrought out salvation for us, and proclaims a free deliverance unto us.

II. The text furnishes us with the believer's personal interest in the merits of his "Redeemer:" "For I know that my Redeemer liveth." Job often professed his faith in God the Father, and belief in the principles of natural religion; but here we find him no stranger to revealed religion: though the revelation of the promised seed and the promised inheritance was then but discerned like the dawning of the day, yet he was taught of God, the "Father of lights," to believe in a living Redeemer, and in the world to come: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." We observe—

1. That this declaration is the language of appropriation, or of a peculiar claim. "*My Redeemer!*" Angels cannot say this; the profane cannot say this; apostates cannot say this; but the humble, penitent believer both realizes and says this. "I know;" God has revealed it; I heard it: "I know;" I have read it, I believe it, and I feel it. He that

through grace has an interest in Jesus can on sure grounds call him *my* Saviour, my beloved, my Lord, my God, and "my Redeemer." He became his people's Redeemer by the call of the Father, by voluntarily undertaking their recovery, by mutual consent and intimate union, introduced by the Spirit on his part, and faith on theirs.

2. "I know," is the language of full assurance. With what an air of assurance Job speaks it, as one "confident of this very thing"! His friends had often charged him with ignorance or vain knowledge, and reproved him as a hypocrite; but he knows enough, and knows to good purpose, who knows Christ to be his Redeemer. Our interest in the "Redeemer" is a thing that may be known, and, where it is known, may be triumphed in, as sufficient to balance all our griefs. Still, full assurance is not of the essence of faith (that is) necessary to the being of a Christian; for some "walk in darkness and have no light" (Is. i. 10); and salvation depends on our state, and not on our knowledge of it; yet it is necessary to the *well-being* of a Christian; therefore we are exhorted to secure it, in 2 Pet. i. 10: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail."

3. "I know that my Redeemer liveth" is the language of public confession. It includes an open avowal of the Person and Messiahship of Christ; a conscious adherence to the fundamental doctrines of Christianity, such as a sincere confession of the depravity of the human heart, of the atonement and mediation of Christ as the only legitimate medium of access to God, of the justification of the penitent sinner through faith in our Lord Jesus Christ. Thus, those who have an interest in Christ are not ashamed publicly to acknowledge that they have "chosen that good part." Thus the prophet declares: "One shall say, I am the Lord's; and another shall call himself by the name of Jacob" (Isa. xlv. 5). "Whosoever therefore," said Jesus, "shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. x. 32). We observe,

III. That the words of our text furnish us with a never-failing source of the sweetest consolation in times of trouble and in death itself.

1. As they give evidence that the union which subsists between Christ and the true believer is indissoluble. When pious Job was afflicted, pressed above measure, when he had lost all his wealth, &c., yet he was not separated from his Redeemer, nor cut off from

his relation to him: still he could say of Christ, "my Redeemer." When God's people are beclouded, embarrassed, and surrounded by foes, what comfort it must afford them to "know" that he, whose riches are unsearchable, whose person is altogether lovely, and whose love is stronger than death, is their "Redeemer"! In this St. Paul triumphed: "For I am persuaded (said he) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

2. That which the words affirm affords the sweetest consolation to the people of God; and that is, our "Redeemer liveth." We and our friends are dying; but our Redeemer liveth, and hath assured his disciples that "because he lives they shall live also." That our Redeemer liveth may be said of him as God and as Emmanuel, God-man. He liveth—

As God. He is from everlasting to everlasting. He ever lived, before time was, or any creatures were. If our Lord had no existence prior to his incarnation, Job should have spoken in the future tense, saying, "I know that my Redeemer shall live;" but he spake correctly, for his "Redeemer" was then living. The consideration that Jesus is the living God is one of the most effectual antidotes against mental depression, in times of conflict, sorrow, and sufferings. Even then they have a refuge in the hour of trouble, and a very present help in time of need: "And a man" (not an ordinary man) "shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land" (Isa. xxxii. 2). Jesus asserts of himself, "For, where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20), to assist their devotions, answer their prayers, and to fulfil their desires. He liveth—

As Emmanuel, God-man. He lives now, enthroned on high, as the King of Zion, and as the great High Priest of our profession, and to live for evermore. This speaks the highest comfort to believers. He lives to fulfil his promises, to maintain his own cause, to succour and to save his people from their sins. It is no small addition to a Christian's comfort that his Redeemer lives in heaven, as it shows the value and efficacy of his death and sacrifice; that what he did is well pleasing to God, and available for the recovery of man (Rom. iv. 25). His living in heaven confirms the truth of his doctrines

and promises as to what he was and what he would bestow upon his followers in this world, and in that which is to come. His living in heaven shows that he has regained the celestial paradise that we had lost; that he is preparing mansions in the invisible glory, whither as forerunner he is for us entered, and that he appeareth in the presence of God for us, as the believer's powerful Mediator and Advocate with the Father. "The Father heareth him always, and is ready to supply all our wants, according to his riches in glory by Christ Jesus."

From the whole we infer—

1. That Jesus Christ has been the hope of pious men in all ages. Abraham rejoiced to see his day; and "he saw it, and was glad". Moses and all the prophets foretold his coming, and gave witness "that, through his name, whosoever believeth in him shall receive remission of sins."

2. This subject should be the support and joy of true Christians in all seasons and circumstances. When it goes ill with Zion, and Babylon triumphs, they should remember that their "Redeemer" liveth, who purchased his church, "against which the gates of hell shall not prevail." In poverty and want, yea, though stripped like Job, or begging like Lazarus, they should draw comfort from the consoling truth that he liveth. Yes, he liveth whose eye sees and pities his people; he whose is the earth, and the fulness thereof; he who fed thousands with few loaves and fishes, and who multiplied the widow's oil and meal.

3. This subject will comfort the believer in the solemn hour of dissolution; when he goes the way of all the earth; when flesh and heart faileth. Who can tell how much comfort flows to the dying Christian from an experimental knowledge that his "Redeemer liveth;" who hath the keys of death and the invisible world, who will open the door of entrance thither, at the fittest time, and accompany the believer in his passage through the valley of the shadow of death to his glorious throne in endless bliss? Sinner, believe in the Lord Jesus Christ, and thou shalt be saved." Amen.

ROMISH REVIVALS.

(From a Correspondent.)

Rome, groping her way through the atmosphere of darkness, in which alone she can have any being, bids defiance to the enlightenment of our nineteenth century, by her diligent revival of long-exploded superstitions. The "mystery" of the seamless coat of Treves, as the reader may

now learn for the first time, was followed by the celebration of a jubilee at Liege, in Belgium, in honour of the institution of the "Fête-Dieu," or festival of the body of Christ: its object was to hallow the real presence of our Lord in the sacrifice of the mass, and render homage to St. Julian, who was its active patron. The particulars of this high day are contained in the Romanist journal, "the Univers," of the 17th and 25th of June, 1846. Another solemnity, not inferior in papistical importance, took place at Aix-la-Chapelle, between the 9th and 31st of the following month, during which interval a public exhibition was made of "the precious relics which Charlemagne received from the east; to the intent that the faithful might adore them in the interior of the collegiate pile." We are assured that "this great solemnity made the catholic heart of Germany and the neighbouring countries beat high." It was preceded by another piece of public mummery, a special procession of devotees to the cause of Mariolatry. Now, there is a little town in the grand duchy of Luxembourg, called Echternach, where there is a chapel, which is the abiding place of an image of the virgin Mary, whereunto a host of pilgrims are wont to resort on Whitmonday. It is not permitted them to walk either in slow or quick time; but they are required to leap or dance, always advancing two steps, and retrograding one, to the tune of a popular German air, "Adam had seven sons," &c. They are arranged three in a row, old and young intermixed, and, the longer they can stand against these forward-backward saltations, the more holy is their pilgrimage accounted, and the more precious the spiritual gifts which the idol is reputed to confer upon them. But the meritoriousness of the worship is incomplete unless they commence their saltatory pilgrimage from the walls of Treves to the porch of the church at Echternach, which are not short of five miles the one from the other. At every village through which they have to pass, a band of musicians is stationed, for the purpose of re-inspiring them by airs, that keep proper time with the prescribed ups and downs of their legs and feet; and, as they progress towards the shrine, their strength is re-invigorated by potations of brandy, which they swallow without staying their movements: the stimulant is administered in a greater or less proportion according to the extent of their exhaustion. And what is the consequence? By the time they reach the shrine it is no uncommon thing to see one-half of the pilgrims in a state of semi-inebriation, or even worse. There is a nunnery near the shrine, which furnishes four of its inmates, whom you may discover kneeling on the top of their garden wall, with their hands raised on high, and offering up prayers on behalf of the pilgrims. The latter now make their way into the chapel, dancing and jumping on, to the tune of "Adam had seven sons," and, when they reach the high altar, careering round it, while the priest stands in front of it, his hands and eyes raised on high, but with lips unclosed. The pilgrims then dance out by another door, and the curtain drops on this heathenish mystification. Men and women, young and old, in numbers here sink down in a state of utter exhaustion, mingled together in an indiscriminate heap. Such are the

honours by which the memory of the holy virgin, the Romanist's "queen of heaven," is desecrated. "It was now my turn to leap," says the writer of these harrowing details; "and I assure you it was no easy task to spring over the backs of the multitude of poor, deluded creatures, who lay stretched at my feet." What a picture of the darkened understanding of Rome does such a scene exhibit! How little has she learned since the days of Leo, that she should speculate upon regaining her influence and ascendancy over the mind of the age by such scandalous abortions as these!

Subenile Reading.

THE CHAPLAIN'S STORY*.

A CLERGYMAN, who was chaplain of a little squadron stationed in the Mediterranean for five years, related the following interesting anecdote, which occurred during that time:

"The commodore was a frank and generous man, who treated me with marked attention, and I used to preach in all the ships but one. This was a small frigate, and its captain was an irreligious and profane man. He used to say he wanted no methodist parson for a pilot, and he embraced every opportunity of annoying me. Being a person of violent temper, he took offence, and insulted the commodore, who meant to send him home. When I heard of his intention, I waited on the commodore, and said I was come to ask a particular favour of him.

"That shall be granted. I am always happy to oblige you. What is it?"

"That you will overlook the conduct of captain S——," said I.

"Nay, nay: you can't be serious. Is he not your greatest enemy? and I believe the only man in the fleet who does not wish to see you on board his ship."

"That's the very reason why I ask the favour, commodore: I must practise as well as preach."

"Well, well, 'tis an odd whim; but, if on reflection I can grant your request without prejudice to his majesty's service, I will do it."

"The next day I renewed my petition.

"Well," said he, "if captain S—— will make a public apology, I will overlook his conduct."

"I instantly got into a boat, and rowed to the frigate. The captain met me with a frown on his countenance; but, when I told him my business, I saw a tear in his eye, and, taking me by the hand, he said: 'Mr. —, I really don't understand your religion, but I do understand your conduct, and I thank you.'

"The affair blew over, and he pressed me to preach in his ship. The first time I went there the whole crew were dressed in their best clothes, and the captain at my right hand. I could hardly utter a word, my mind was so much moved, and so were the whole crew. There seemed a more than ordinary solemnity among us.

"That very night the ship disappeared, and not a soul survived to tell the tale. None ever knew how it happened, but we supposed, as there had

* From "The Church of England Sunday Scholar's Magazine."

been a gale of wind she had foundered and went down in deep water." How cheering the thought, that the men thus suddenly summoned into eternity had listened to the blessed message of the gospel, and that too under circumstances which, through the blessing of God, were so peculiarly adapted to prepare their minds to welcome and receive it!

See, dear young reader, how "example" is more regarded than "precept!" Persons can understand our conduct, if they cannot appreciate our principles, and they form their opinion of us more from what we do than from what we say. We should therefore rather strive to live well than to talk well. "Even a child is known by his doings." The religion of Christ teaches us to let our light shine before men; and it is highly important that those who profess to love the Saviour should be careful to "adorn" in all things his doctrine.

The Cabinet.

SCRIPTURE.—I walk many times in the pleasant fields of the holy scripture, where I pluck up the good-lisome herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them at length in the high seat of memory by gathering them together; so that, having tasted their sweetness, I may perceive the bitterness of life.—*Queen Elizabeth.*

Poetry.

SONG OF SOLOMON II.*

"I am the rose of Sharon and the lily of the valleys."

MORE fragrant and more pure

Than lily of the vale,

Saviour, art thou. Yet that sweet flower,

So delicate, so pale,

Hast thou invested with a dower

Higher than highest earthly power,

Thine emblem to endure?

Than Sharon's clustering roses,

More full, more rich, are found

The graces which adorn thee, Lord,

And hang thy name around.

Yet Sharon's rose does in thy word

A type of that great love afford

On which thy church reposes.

Sweet Gilead's soothing balm

Declares thy fragrant name:

Its aromatic odours spread,

And healing powers proclaim.

But thou, Lord Jesus, thou dost shed

More lasting odours round my head,

And more refresh and calm.

The graceful, fruitful vine,

Also thine emblem is;

Adorn'd by branches which thy love

With living sap supplies.

O that each branch may faithful prove,

And by thy power may rise above,

And heavenward incline.

Nature may shadows give

Of thee; but thou art best

Reflected in those souls which thou

Hast in thy likeness drest:

* From "Hymns and Thoughts for the Lonely."

They bear thine image on their brow:
Their hearts no other Saviour know,
And in thee, Lord, they live.

HYMN*.

(For the Church of England Magazine.)

"Pan y bo'm yn athrist gwynnau,
Dan'enoigrwydd pechod cas," &c.

WHEN we mourn, oppressed with sorrows,
Stung by sin's relentless smart,
And despair the bosom harrows
With its piercing, deadly dart,
Then how joyful
On the cross to fix the heart!

There we see a pitying Saviour,
Mercy, love, and boundless grace;
Contrite sinners finding favour;
Smiles upon Jehovah's face:

We see plenty
There, to save man's fallen race.

Llangynydd Vicarage.

M. C. L.

Miscellaneous.

FOREIGN GAMBLING.—In reference again to this vice, I may mention, that I happened to be at one particular place in Germany where gambling is carried on to a greater and more destructive extent than any one spot on the continent. I happened to look into a den of "pigeons," where at the head of "the board of green cloth" presided an English woman as "lady," if you will, beyond the three-score years and ten, who appears to have been an ancient trader. This "venerable" female patriarch of the gaming-table, always looked up to by others around it, was at one time present in the church appropriated for the English service, when I happened to sit near her, and, having previously hinted to the clergyman of the place this dreadful vice, he denounced gaming from the pulpit, and in these words, which I took down: "It is a matter of no moment to me what may be the reflection thrown out from the strong language I have been called on to use on this most detestable practice. I have a great duty to perform, from which I shall not shrink, and must act the part of a traitor to my great Master and his cause did I not raise my voice and hold out a solemn warning to all who frequent gaming-tables, either in this place or elsewhere." The old sinner appearing to be touched at the observation, I thought on the word spoken might profit, as she was affected to tears; but, alas! that very night, Sunday, was she seen at the card-table again, seemingly ashamed of nothing but her momentary weakness a few hours before. She might, therefore, just as well have been at play during the time she had mis-spent in church.

"There they sit,
In gorgeous dome all radiant with light,
The sordid worshippers of blindfold chance."

—Notes Abroad, by Dr. W. Rae Wilson.

* Translated from the Welsh.

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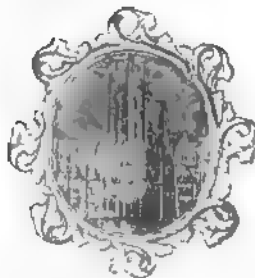
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STANWICK CHURCH, NORTHAMPTONSHIRE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 757.—APRIL 7, 1849.

STANWICK CHURCH.

THESE are few parts of the kingdom which will not abundantly repay the investigations of those who desire to find beautiful specimens of ecclesiastical architecture. But in some districts they are more profusely scattered than in others. Northamptonshire, like the county on which it borders (Lincolnshire), is very rich in noble churches. And they are to be found not only in the towns and places of greater importance, but also in the villages and more remote parishes. A church was built, in ancient times, at no small cost; and, if there were but a small body of worshippers to assemble in God's house, and it needed not therefore to be of considerable magnitude, it was yet of elaborate and skilful design; and pains were not spared to render it in some degree worthy of the purpose for which it was to be employed. We are all agreed that "the Most High dwelleth not in temples made with" human "hands:" his ear is as open to the worshipper in the meanest hut as to him that bends the knee in the most costly shrine. Nay, if it be supposed that gorgeous decoration can purchase his attention, he will reject such presumption, while he graciously accepts the humble heart. Nevertheless, it is but fitting that men should offer to God according to that which he has given them. And it certainly argues a carnal temper if, while they lavish wealth upon their own houses, they grudge it to the house of God. Many of our earlier churches were raised in a time of superstition; and perhaps those who contributed towards their beauty imagined it a meritorious work. This notion we must decidedly repudiate; while, at the same time, we may approve the care evinced, and may learn even from the imperfections of our forefathers a valuable lesson for ourselves.

It is a village church this day presented to the readers of the magazine, yet not a mean or unadorned edifice.

Stanwick is a village in Northamptonshire, about 2½ miles N.N.E. from the town of Higham Ferrers. In Domesday-book it was denominated

Stanwige; and it is not impossible that heretofore it was a place of more importance than at present, as some fragments of tessellated Roman pavement have been discovered in the neighbourhood. Roman stations were numerous in Northamptonshire, and some of their great roads traversed the county. Stanwick is pleasantly seated on a rising ground in a country affording stone. It appears to have formerly been an appendage to the great abbey of Peterborough.

The church is dedicated to St. Laurence: it exhibits portions in the early, decorated, and later styles of English architecture. It consists of a nave, south aisle, and chancel, all embattled and leaded. At the west end stands a beautiful steeple, composed of an octagonal tower in the early English, surmounted by an enriched spire in the decorated style. The dimensions of this structure are as follows:

	Ft.	In.
Total length, from east to west	96	6
Total breadth	37	6
Tower	15 ft. 3 in.	by 12 6

There is an endowment for the keeping of the edifice in repair, viz., the profits of fifteen acres of land in the parish.

For long this church was, as already observed, a dependency of Peterborough abbey. On the dissolution of the monasteries in the reign of Henry VIII., the connection was severed; and Stanwick passed into the hands of the crown, which retains to the present day the presentation by the hands of the lord chancellor.

There are few districts which cannot boast of having given birth to some distinguished individual, or which have not been attached to some eminent family. The village of Stanwick may claim this honour. It was here that archbishop Dolben was born, and also his younger brother, who became one of the justices of the Court of King's Bench. The archbishop's history was remarkable. He served in early life in the army, taking part in the great civil war of the seventeenth century; afterwards entering the church,

he attained preferment, till at last he was seated on the archiepiscopal throne of York.

It may be added that the population of Stanwick at the last census (of 1841) was found to be 577. It is in the diocese of Peterborough.

MISSIONARY RECORDS.

No. XLV.

"It is glorious, while others are thirsting for human blood, to be thirsting for souls; while others are ambitious of enslaving their fellow-men, to be ambitious only of carrying to them true and spiritual freedom; and while others are labouring night and day to enlarge authority, which will expire with their breath, to wear our strength out in extending that kingdom which shall never end."—(Letter of the rev. Josiah Pratt, secretary of the Church Missionary Society, Aug 2, 1803).

IRELAND.—Among the grants made by the Prayer-book and Homily Society last year, was one to a clergyman in the county of Cork, whose application was in these terms: "I will feel much obliged to you if you will kindly bring under the consideration of the committee of the Prayer-book and Homily Society the very great want I am in for prayer-books for a large number of converts, more than sixty, from popery, who have been during the last year in frequent attendance in my church, and who receive scriptural instruction both before and after divine service every Sunday. There are many more in the parish who are convinced of the errors of Rome, anxious to come out of it, but fear the persecution of the priests, who are secretly doing all in their power to injure those who have conformed to our church; in many cases even depriving them of provisions. It is really wonderful to see with what fortitude these poor men have held on, notwithstanding the denunciation of the priests every Sunday, of which we take no notice. The word of God is more valued every day; and the people here are asserting their right to read it themselves." Another applicant, the rector of Achill-island, who makes a similar request, writes: "Our congregations of converted Roman catholics are ignorant of the duties and privileges belonging to an enlightened membership with our church, and, in their assembling together, cannot profit by our incomparable liturgy, being till lately strangers to its language and its spirituality. Scarce a day passes that I am not asked for a prayer-book; and many would wish to be provided with a copy of our homilies and church-services. A large portion of my people are able to understand and read English; but the numbers unable to do so are great indeed. We pray your society to assist us, and grant us a liberal supply of their publications, in English and in Irish. Our people have been brought to embrace the light of God's truth, in the evangelical doctrines of our church: they have been rescued from the trammels of popery. We should now put in their hands those works which, speaking according to the law and the testimony, are calculated to establish them in their faith, and bind them together in the holy bonds of church membership and Christian brotherhood." Between the 1st of April and the 31st of December last, the secretary and agent of the Prayer-book and Homily Society visited 1665 vessels in the

river Thames, had special communication with the masters of 600, and found that, on board of one-half of that number at least, either regular or occasional services were used. The sale among them of copies of the book of common prayer amounted to 2,680, besides 55 given by the society, 5,329 separate books of homilies, and 380 single homily tracts. Besides this good work, the visiting secretary went on board of 60 emigrant-ships, held meetings of the emigrants, whom he addressed, and with whom he prayed, and distributed among them 624 books of common prayer, 2,719 books of the homilies, 7,241 selections from the liturgy for daily use, 15,325 single homilies, and 75 catechisms and books of the collects.

THE LORD'S-DAY OBSERVANCE SOCIETY.—Mr. Walters, the treasurer of the Bath Association, observed, at a recent meeting in that city: "There are many persons who misunderstand the intention and object of the society: they think it is intended to coerce people into a rigid austerity. But nothing could be a greater mistake. They merely wish to secure for all men the privileges of the sabbath—which are intended for all. The chief abuses against which they would direct their operations are, the Sunday post-office, and the running of railway-trains on the sabbath. They find their fellow-creatures oppressed by both these evils, and they wish to deliver them from the oppression. They wish to see carried out that great principle, 'Thou shalt love thy neighbour as thyself.' They desire that every man should allow his dependants that enjoyment of the sabbath which he claims for himself."

LOVE OF PRISONERS FOR THE SCRIPTURES.—The rev. H. S. Joseph writes from Chester castle: "The prisoners who have received bibles from me were those that were discharged from this prison, after serving their time, from nine months to two years' imprisonment: they were received with deep feelings of gratitude. One man, a Roman catholic, begged hard for one. I told him, it was contrary to their religion to read the bible, and I feared the priest would not allow him to read it. His reply was: 'If the bible is true, I am in duty bound to read it; and, if not, why do the priests read it?' Another came into my room, and asked for a bible, and said: 'I shall, I hope, never forget what you have said to me and all of us. I shall leave this prison with the fear of God, which I never had before I came here.' Another said: 'Please, sir, do give me a bible with large letters, that I may see to read when I get home: and I hope to read a chapter every day. I have never had one: I hope it will be a great comfort to me. It is a blessed book, sir.' A poor prisoner, who had been a Roman catholic, would not go to confession, but was very attentive to all that was said to him. On the day previous to his leaving, he came to me, and said: 'I wish, sir, to purchase a large bible. I have been much instructed by your daily lectures; and I hope they will prove a blessing to me as long as I live. I brought six shillings with me into this prison: the money is in the lodge: it is all I have. If that will purchase a bible, I will give it you.' I took the money for bible, and on his leaving I presented it to him again, to help him on his way home. He was truly thankful. I have since heard a good ac-

count of him. Indeed, from many I have received most cheering accounts. May God have all the praise!—Dec. 15, 1848.

AUGUSTINE'S MISSION TO BRITAIN.—"It was indirectly through the means of commerce that England was once Christianized. What is the history of the introduction of Christianity into these realms by Augustine? Why, that his [Gregory I.'s] compassion was excited by the spectacle of British youths exposed as merchandize for sale at Rome; that he asked the question from what quarter of the world they came; and, being told from England, he further asked whether these Angles were worshippers of the true God. Then, hearing that they were idolaters, for the sake of converting them to Christianity he undertook the perilous enterprise of a mission to these shores. O if England, as a nation, were to act up to her illustrious vocation; if she were but to determine to weave her Christianity into the staple of all her commerce; if, when freighting her noble vessels with stores of merchandize, she were not to forget to freight them with the bible and the missionary; if she were to seek that, wherever her navies spread their canvas or plough the ocean, they might carry along with them the preachers of Christianity, and thus seek to evangelize the whole earth; then would her moral lustre outshine her commercial splendour; her moral greatness would surpass her political pre-eminence; and, in making commerce subservient to Christianity, she would be realizing the truth of that noblest of inspired predictions: "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—(Rev. R. Bickersteth's Bearing of Commerce upon the Spread of Christianity).

EAST AFRICA.—The Lord of the harvest appears to have opened out a promised field for the spread of the gospel in this quarter. At Bumai, a chief has not only afforded protection to Dr. Krapf and his colleague, Mr. Rebmann; but the latter states, in his report to the Church Missionary Society, that, "Shele, the son of our chief, has for some time past been principally instructed by my dear fellow-labourer, Dr. Krapf, who has explained to him the parts of scripture which he made him read. On Christmas-day he asked him whether he had tried to pray to Christ; when he replied that he had done so twice. To-day (Dec. 27) he wrote in his little book, which he had stuck up himself, 'To-day is the great day of God and Christ.' We are not left without hope regarding this boy. May the Lord open his heart and renew it to his glory! In the evening (of the 20th) I went to Bumai, and taking occasion of the approaching Christmas-day, commenced to teach my children a short verse, in Kikiki, expressing joy on the birth of Christ, in the following words: 'Heuereroe, heuereroe: Xristos uni fiatoa!' (Let us be joyful, Let us be joyful: Christ has been born!): 'Atu osei, atu osei, hivi, hivi azihiensea' (men all, men all, thus have they been loved). The children, who were very glad of this Christian song, imitated my voice much better than I had expected; so that I had good reason to hope that by Christmas-day they would be able to sing it pretty well." On the 27th December, he adds: "On Christmas afternoon I went to

Bumai, and by the above-mentioned song made known the good tidings of great joy promised by the angel (Luke ii. 10) to all people. Thus, the first Christmas song has resounded on the Wonika mountains in Eastern Africa, from the mouths of its sable children. O that the lovely echo of that joyful song might soon be heard in the innermost parts of that benighted and hapless continent!" Of this untiring servant of Christ, Dr. Krapf himself writes: "My dear brother Rebmann, who is a true Jonathan to me, has now little schools at three places, where male and female children gather around him; and frequently also elder persons join the learners of the alphabet. Most of the children are as yet very irregular, more desirous of secular things than of instruction; but, upon the whole, we rejoice at their willingness to learn, and at the talents with which they are gifted. ... While I am writing this, a woman with her two children came with a heavy heart, in consequence of her husband having cast her away on account of her sickness. When he took her, he gave her father two dollars, which he now claims back, according to the custom of the Wonikas when they dismiss their wives. The woman is much cast down, and listens eagerly to what I tell her respecting Jesus Christ and Christian marriage. Thus the Lord will work upon the heathen mind by his word and the leadings of his providence, and thus he can make 'the bones alive.'"

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—"It is at once interesting and encouraging to observe from how small a seed this now great and flourishing and fruitful tree took its root. On the 8th of March 1699 a band of religious and good men, fewer by more than half than the eleven who were the first representatives, under Christ, of his 'church militant here on earth,' met in the metropolis of England, to lay, as it were, the first stone of this society; not only under a deep conviction that, except the Lord should build it up, their labour, and that of those who might come forward to help them, would be vain, but with a faithful hope also that he would vouchsafe to be its builder. And how abundantly has this faith been blessed! How largely has this hope been realized! How great and goodly a fabric has been raised upon that, to human eyes, most narrow foundation! Is there a parish throughout the realm of England that is not familiar with its name, and does not profit by its beneficence? Is there, among all the multitude of the colonies of Great Britain, one for which it has done nothing? But the affecting assemblage which I see around me" (viz., the gathering of the charity children of the metropolis in St. Paul's cathedral) "leads me now to look at this society in one particular point of view, namely, as it was the first promoter of that sound Christian education among the poor, of which the thousands of youthful Christians here gathered together before our eyes, in simple and beautiful array, and presenting a spectacle unparalleled in the world, are happily partakers. At that very first meeting of the society to which I have referred, 'it was resolved to further and promote that good design of erecting catechetical schools in each parish, in and about London.' And so greatly did God prosper the design, that, in little more than a year and-a-half from that

first meeting, we find the secretary enabled to write thus, in the name of the society: 'The success of this undertaking, whereby the education of above two thousand children is already taken care of, encourages them to hope that, if the like industry and application were observed in other parts of this kingdom, the children and youth might be universally well-principled, and the growing generation make a conscience of fearing God.' 'It is impossible to examine the existing records on this subject' (I quote the words of one who has examined them) 'without perceiving that the ground was then carefully and wisely laid for the training of the people of this kingdom in the true principles of religion and morality. Most of the details recently submitted for the effectual working of the plans of education had been thought of and provided by these zealous English churchmen one hundred and fifty years since' (Bishop of Lichfield's sermon at St. Paul's, June 1, 1848).

CHURCH PASTORAL AID SOCIETY.—"My curate," writes an incumbent, who owes the help of that curate to the society, "continues to be a great comfort to me, and a great blessing to my congregation. Upwards of twelve months ago, as I think I informed you on a former occasion, two missionaries from Rome came to carry forward what they termed 'a revival.' They fixed upon the chapel in my district for the place of their labours, and I felt myself constrained to preach a course of lectures on the Romish controversy. My sermons on the subject attracted such attention that I was requested by my beloved congregation, and many others, to preach them again on a week-night, which I did to crowded congregations. My curate gave me most invaluable assistance in this part of my labours; and I am thankful to say that a considerable number of Romanists have joined my congregation, and are now members of our beloved church."

LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.—The number of schools in connexion with the society is 194, and the number of scholars 13,000, which gives on an average 67 to each school. A lady superintendent reports of one of the schools: "The good resulting from a scriptural education may even now be observed, in the peace with which the inhabitants of this neighbourhood have been blessed during the period of the extraordinary distress in this unhappy country; and it will gratify the supporters of the Ladies' Hibernian Society to hear that Roman-catholic children anxiously attend of their own accord, without any solicitation, the exposition of the holy scriptures by a clergyman of the church of England, a lecture being held once a fortnight in the school-room." Another correspondent writes: "I never like writing one word of complaint unnecessarily: Ireland, sunk, poverty-stricken, and degraded as it is, has much still to cheer us in its moral landscape and social condition; while these scriptural schools continue, a salt is with us that has not lost its savour, and will keep us from being utterly cast out and trodden under foot."

MADAGASCAR.—The only son of the queen, and her successor to the throne, who has just attained to manhood, has continued to afford to

the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death on the Christian, the youthful convert assembles with them for worship in their places of retreat; and, when their lives and liberties are threatened, he employs all the means in his power to warn them. He has been more than once reported to the queen by her chief officer as a Christian; but the love of a mother has prevailed over the spirit of the pagan persecutor, and the life of the prince has been spared. The characteristic attachment of the Malagash for their offspring and their kindred has been strikingly overruled for the preservation of this hopeful youth. "Madam," said the prime minister, when recently addressing the queen, "your son is a Christian: he prays with the Christians, and encourages them in this new doctrine. We are lost, if your majesty do not stop the prince in this strange way." "But he is my son," replied the queen—"my only, my beloved son. Let him do what he pleases: if he wish to become a Christian, let him: he is my beloved son." But, in a manner still more striking, the heart of the very man, who was thus the accuser of the prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew, of whose conversion to Christianity he was ignorant, to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christians, and told them the object of his visit, begging them instantly to break up, and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired: "And where is the list?" "There is none." "Why have you disobeyed my orders? Young man, your head must fall, for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and, if you will, you may put me to death; for I *must* pray." At these words the feelings of the severe and cruel enemy gave way to those of kindness and compassion; and he exclaimed: "O, no: you shall not die." And thus the affair dropped: and the Christians were delivered.

H. S.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE: ITS EARLY DAYS*.

THE first meeting of the Society for Promoting Christian Knowledge was held in London on the 8th of March, 1698-9, when five persons were present, namely, Francis lord Guildford, sir Humphry Mackworth, Mr. justice Hook, col. Maynard Colchester, and the rev. Dr. Thomas Bray.

At the time of the foundation of this society the year was reckoned as beginning on the 26th of March. This was according to the old style, which continued in England until 1752, when the calendar was reformed. The new style then began; and it was ordered by statute that thence-

* From a "Jubilee Tract," by the rev. T. B. Murray, M.A., one of the secretaries.

forth the year should commence on the 1st of Jan. But the historical year had long been reckoned as beginning on the 1st of Jan. This explains the mode of printing dates of a certain period, as above, March 8, 1698-9, or 1699; and thus the society is properly said to complete its 150th year on the 8th of March, 1849*.

Of the five original members, to whose Christian zeal, courage, and judgment the society owes a large debt of gratitude, the most eminent, as well as the most active, in this labour of love, was the rev. Dr. Bray. His means were small; but he cheerfully devoted himself and his worldly substance to the diffusion of Christian truth, and the extension of the Redeemer's kingdom. He laboured for the promotion of schools for the poor: he crossed the Atlantic, at his own cost, though under a commission from his diocesan, Dr. Compton, bishop of London, to advance religion in Maryland, which was then one of our American provinces; and he was afterwards mainly instrumental in establishing the Society for the Propagation of the Gospel in Foreign Parts. He laid the plan of setting up lending-libraries in destitute districts in the colonies, founded and arranged depositories of books for poor clergymen and students for holy orders in England and Wales; and wrote some valuable treatises, which were adopted for these collections. He died in Feb., 1780, aged 78. The general title of a memoir, written after his death, well describes the leading feature of his character: "Public Spirit illustrated in the Life and Designs of the rev. T. Bray, D.D.," 8vo, 1746. It is gratifying, in the present day, to find so many benefits daily resulting, under a kind Providence, from the efforts of one whose life was spent in doing good to the souls and bodies of his fellow-creatures.

These five were the only members of the Society for Propagating Christian Knowledge (as it was then styled), until the 19th of April, 1699, when Mr. John Chamberlayne, who afterwards became the secretary, was elected a member. Other members soon joined the institution, including the bishops of Bath and Wells, Chester, Chichester, Salisbury, and Worcester; Robert Nelson; sir Richard Blackmore; sir John Philipps; sir Edmund Turner; sir George Wheler; William Melmoth; dean Kennet; dean Manningham; archdeacon Stubs; Dr. Gideon Harvey; Dr. Slare; &c. But at the first eight meetings of the society the five founders, and they only, attended.

There are now 17,150 members, her majesty the queen being the patron, and the archbishop of Canterbury president of the society.

It is interesting to trace in its present line of operations the features by which the society was originally distinguished; and it may be useful to show that the five original members entered fully upon the three important objects which have since, for 150 years, been its great and leading designs, and under which all its plans may be classed; for instance:

I. The education of the poor.

At the very first meeting a resolution was passed, to consider "how to further and promote

that good design of erecting catechetical schools in each parish in and about London;" and lord Guildford undertook to speak to the archbishop of Canterbury, Dr. Tenison, recommending a clause to be inserted in the bill for employing the poor, to have the children taught to read, and to be instructed in the church catechism. It appears, by a minute of the 12th of March, that the archbishop was well pleased at being spoken to on this subject, and promised to use his influence with the chairman of the committee intrusted with the consideration of this business.

On the 10th of March the society agreed to subscribe a stock for insurance of the charge of setting up schools; justice Hook engaging to draw an instrument of insurance, and a form of subscription for the contributors. On the 12th of March col. Colchester undertook to endeavour to find out three persons who should begin an attempt to set up schools in three parishes. These humble endeavours were blessed with such success that by May, 1704, there were fifty-four schools in and about London alone, the number of children being 2,131; and in that year was the first assemblage of the metropolitan charity-schools.

Thus were the first seeds sown for the establishment of schools in connection with the church throughout England and Wales.

There are now at least 21,084 of these schools, and not fewer than 1,365,754 children taught therein.

II. Aid in behalf of the colonies and dependencies of the British empire.

The next object of general importance which claimed the attention of these five members, in their efforts to promote Christian knowledge, was the propagation of the gospel in foreign parts.

At the first meeting it was resolved: "That Dr. Bray be desired, as soon as conveniently he can, to lay before this society his scheme of promoting religion in the plantations, and his accounts of benefactions and disbursements towards the same."

In 1699 lord Weymouth gave £200; sir R. Balkeley, £20; and Mr. Ibbot one share in the "mine adventure," in behalf of the plantations, or colonies. In the same year Dr. Bray had disbursed of his own money towards the spiritual benefit of the plantations £631, which the society repaid him. Dr. Bray went in 1699 to Maryland, where, says an account published shortly afterwards, "Sixteen clergymen have a competent maintenance, their glebes settled, and libraries fixed; and many thousand practical and devotional books have been dispersed among the people with good effect, by the assiduous and pious care of the rev. Dr. Bray."

III. The preparation and circulation of books and tracts.

On the 20th of March, 1698-9, some books being wanted for circulation among the poor, the five members subscribed £12 towards the cost of printing them; lord Guildford contributing £5, sir Humphrey Mackworth £4, justice Hook and col. Colchester giving the remainder*.

* On this day the archbishop of Canterbury preached the jubilee sermon in St. Paul's cathedral; and the committee of the society recommended the several diocesan and district committees to mark the occasion by services and collections.

* It may be added that the report for the year 1848 states the circulation of books and tracts, since the publication of the report for 1847, to have been 4,154,428, of which 129,242 were bibles, 90,880 New Testaments, and 287,372 prayer-books!

Before this, steps had been taken by the members for founding lending-libraries in America.

We may well imagine the zeal and earnestness with which these faithful men, in a licentious age, and amidst many discouragements, set about their work.

Some other benevolent objects, of a more general kind, engaged the attention of the society in its early days, when several wants existed, which have since been supplied by charitable institutions of more recent foundation. And we find bishop Butler, the great author of the "Analogy," in his sermon before the society, upwards of a century since, speaking of it as "a society for carrying on almost every good work."

One good design, to which he probably alluded, was the effort made, chiefly through Dr. Bray, to improve the moral, religious, and physical condition of prisons and prisoners. Much was done by the society in this unspeakably important department as long since as 1701, when a valuable report on the regulation of prisons and the classification of prisoners was drawn up, and presented by a committee of the society to the board. But the exertions of the members were so feebly seconded in other quarters, that, after some years of labour and expense, the plans proposed for the visitations of prisons and the improvement of the inmates were given up.

BIOGRAPHIC NOTICE OF LADY FANCOURT.

No. I.

By MARY ROBERTS.

O lady, on thy dark'ning brow
The shades of death are gather'd now!
What matter if in hut or hall
Was spread o'er thee the funeral pall;
If mutes and banners waited round,
Or flow'rets deck'd thy simple mound?
If wrought on earth thy Maker's will,
No meddling fiend shall work thee ill;
O, blest thy waiting-places shall be
Till the grave shall set her captive free,
Through his dear sight who came to bless
Man in his utter helplessness!

M. R.

THE old house has long since fallen to decay—that fair and stately mansion, with its fine deer-park and ancestral trees, where the young days of lady Fancourt passed.

Concerning her education and early life it is needless to speak particularly: they were such as pertained to persons of noble birth; and her days seem to have passed in uninterrupted prosperity till her father, sir John Harrison, having espoused the royal cause, was constrained to attend the king at Oxford. Thither, also, his young daughters shortly followed; it being considered unsafe to leave them in a defenceless condition, as the houses of men of rank were often pillaged by the rebel forces.

Sad was the change from abundance and domestic order to great privations and uncertainty; from a noble mansion to a baker's house in an obscure street; from rooms well-furnished, to a garret, with one hard bed; from a table sumptuously spread, to a single dish of meat, and that not of the best. Neither had they any money

with which to purchase better fare; and, as regarded their apparel, every thing was left behind, on account of their hasty flight, excepting a few articles which two men brought in their cloak-bags. They heard, too, nought but sad tales of sieges and loss of life; and, whenever they looked from their windows, instead of glades and woodlands and singing-birds, sad spectacles of war met their view, with frequent funerals, occasioned by the plague having broken out, in consequence of such a number of persons being crowded together. Among these were many families of distinction; and yet, though suffering severe privations, it is related that they sustained their trials with martyr-like cheerfulness, knowing that their cause was good, and hoping against hope for the restoration of tranquillity.

Strange it seems that young persons should think of marrying in such disastrous times; but so it was, and lady Fancourt feelingly depicts the circumstances which led to that event: "Our family," she said, "once so affectionately united, was broken up, and widely separated, as the raging of fierce waves, having assailed and broken the barrier-rocks, hurled their fragments with giant force, far as the waves can bear them." Her brother, to whom she was devotedly attached, was killed by a fall from his horse, when shot under him, in a skirmish against the earl of Essex; and such were the chances of war, that no one knew whether the king would be able to maintain his position at Oxford, or whether, if sir John Harrison was hastened away, his daughters could accompany him.

Hence it happened that, when a handsome young chevalier, Richard Fancourt, of good family and expectations, the son of sir Henry Fancourt, of Ware Park, spoke of better days, Anne Ball did not dislike to listen. This young gentleman, being the son of one of the king's most devoted adherents, had been constrained to betake himself to Oxford, with many in a similar condition, to avoid the madness of the people: he became, in consequence, soon acquainted with the family of sir John Harrison, and was not slow in thinking that his office of secretary to the prince enabled him to offer a safe home to his young neighbour.

Blossoming orchards, and the song of birds warbling among the branches, formed a striking contrast to the sad sights and sounds of Oxford, when forth from her city gate came that wedding company on their way to the small church of Wolvercot; yet not with much of joyousness, nor in such attire as befitted their rank in life, but poorly clad, and riding in mean equipages, with countenances betokening that much of anxiety and privation had been their lot.

The company consisted of sir John Harrison, his two daughters, and a married sister and her husband, with the bridegroom and his friends, sir Edward Hyde (afterwards lord chancellor), and sir Geoffrey Palmer, the king's attorney. Kindly thoughts and feelings were among them, yet nought of wealth; for all were alike in their privations. The bride's whole patrimony consisted of her deceased mother's ring, with which she was married, according to lady Harrison's especial desire, when she gave that ring to her husband on her death-bed: the bridegroom, in

like manner, had nought of this world's good with which to endow his wife. True it was that he had been sworn secretary of war to prince Charles, with a promise of preferment from the king; but his whole fortune consisted of twenty pounds, with which he had purchased pens and paper, in consideration of his office.

Such are the scant incidents connected with the wedding-day of those young people, who soon appeared on the stage of life, ready to act the part appointed of their heavenly Father, firmly believing that their duty consisted in obedience to their king, and willing to suffer whatever might be appointed.

The first year passed without any increase of difficulties, till Mr. Fancourt was summoned to accompany prince Charles to Bristol. His young wife was confined with her first son; and hard was the parting between those who had never been separated for a single day, since the time when they pledged their vows in the church of Wolvercot. But the case was urgent; and the husband was constrained to set out, weeping bitterly, and feeling as if his heart must break, when taking leave of his suffering wife and her weakly, dying child, who survived only a few hours: uncertain also with regard to her recovery, amid the noise and privations of a garrison town, being then extremely weak and very poor. In a few days, however, her spirits were somewhat cheered by receiving a letter from Mr. Fancourt, which contained an assurance that, as soon as the lords of the council were permitted to send for their families, she should accompany them; and that he trusted very shortly to make a remittance,

After a close confinement of nearly ten weeks; the subject of this biography was sufficiently recovered to go to church, accompanied by her sister; and, when the service was concluded, she was courteously accosted by a gentleman, who presented her with a packet from her husband. The packet was opened in all haste, and its joyful contents almost overcame her weak spirits. They told that he had forwarded fifty pieces of gold, in order that she might defray all debts, and make ready to set forth on the Thursday following; that, further, he would send two men with horses, for her own use and that of her father and sister; and that, in order to obviate the loneliness of coming into a strange place, the lady Capell and the lady Bradford had promised to meet her. Truly, the news was welcome: "And yet even the gold," as wrote lady Fancourt, "which my husband sent, when I was ready to perish, did not so greatly revive me as the delightful certainty of our meeting. It seemed as if a change had passed over me; and, desiring to enjoy the freshness of the air, I went to a seat in the garden of St. John's college, where I was quickly followed by my father, to whom I told the joyful news. Great was his thankfulness to hear such blessed intelligence; and, my small household being present, we sat together in much contentment, till, hearing a sudden roll of drums under the garden wall, my father asked if he should help me up the mount, in order that I might see the soldiers of sir Charles Lee's company of foot. I said Yes; and, being assisted by him, I gained the top without much difficulty, and leaned against a tree, whereby it was shaded. Sir Charles, being

a friend of our family, ordered his men to fire a salute in compliment; and one of the musketeers, accidentally, sent a brace of bullets not two inches above my head. Thus, in the midst of hope and thankfulness, I was near death; yet the Lord preserved me. Blessed and holy be his name!"

Thursday came; and the family, having mounted without delay, set forth for Bristol, right glad at heart, being full of hope that the insurrection would speedily be quelled, and that the time was near when they should return to their deserted home. The Most High has, in mercy, spared his creatures all prescience as regards the future: he has also given even to the most desponding a buoyancy of feeling, when relieved from the pressure of great calamities, which renders the future hopeful.

The roads were bad, and the way somewhat weary; but the riders did not heed them, though perchance any unusual sound might cause Mrs. Fancourt and her sister, with the servant maiden, to listen with beating hearts. At length, towards nightfall, having travelled nearly twenty miles, the trampling of horses' feet were heard; and, on turning the corner of a road, they were hailed by sir Marmaduke Roydon, a countryman of lady Fancourt's, who told them that, having heard they were to pass his garrison, he could not forbear sallying forth to give them a safe conduct for the next twelve miles, as the road was considered dangerous. Thus enforced, the travellers went on, without fear, and at length reached Bristol in safety. Mr. Fancourt had provided good accommodations for the travellers; and, no sooner was the council over, than he hastened to them with exceeding joy, bringing one hundred pieces of gold, which he gave his young wife, saying: "I know that thou, who keepest my heart so well, wilt keep my fortune, which from this time I will ever put into thy hands, as the Most High shall bless me with increase."

In reference to this joyful meeting, lady Fancourt writes, "that she seemed as a perfect queen, and her husband a glorious crown; and that she set more value on being called by his name than if she had been born a princess, knowing him to be both wise and good, and that he loved her with the truest affection." Yet that affection, however true and ardent, was proof against every attempt to betray the confidence reposed in him by prince Charles.

It chanced shortly after that lady Rivers, an heroic woman, who had sustained great loss from her attachment to the royal cause, one too whom lady Fancourt regarded with great love and reverence, recommended her relation to become acquainted with state affairs. She spoke of ladies who thus occupied themselves, and ended by saying that no one was more equal to such business than her kinswoman. She mentioned, further, that a courier had arrived from Paris, bearing letters of great importance, and that she was extremely desirous to know what counsel the queen had given, doubting not but that, if importuned on the subject, the secretary would not refuse to tell his wife.

Mrs. Fancourt was young and guileless. She had hitherto never even asked her husband concerning public affairs; but, on hearing this crafty council, she began to think that, as such great

ladies did so employ themselves, the secretary would perhaps be pleased with similar inquiries. The young wife, accordingly, after welcoming her husband, as usual when he returned from the council, followed him into his study; upon which, turning somewhat quickly, he said: "What wouldest thou have, my life?" To this, lady Fancourt answered, that, having heard a packet was arrived from the queen, she greatly desired to be made acquainted with its contents. The secretary answered with a smile: "My love, I will immediately come to thee; but, pray go, for I am very busy." When they met, lady Fancourt pressed her suit; but he playfully parried the request, and, when urged at every opportunity, he still put the subject aside with equal good humour; till, after returning from the council, on the following morning, his wife having told him with some degree of irritation that he did not care to see her thus greatly troubled because of his want of confidence, he discreetly answered: "My dearest soul, nothing upon earth would equally afflict me. My life and fortune are thine, and every thought of my heart that concerns my own affairs; but my honour is sacred, and this I cannot preserve if I communicate the prince's affairs; and with this answer, I pray thee, rest contented."

And never from that day did lady Fancourt seek to pry into public affairs. She shunned as the plague all evil counsel, either from inquisitive or artful people, feeling the exceeding folly of acting otherwise, and being unspeakably thankful for having such a wise instructor.

A fearful pestilence shortly afterwards broke out at Bristol; and the prince went, in consequence, with his retinue, to Barnstaple, and from thence to Pendennis castle. Scarcely, however, had lady Fancourt began to hope that their wanderings were at an end, than an order was issued for their immediate departure for the Scilly islands. The wind was high, and the sea boisterous, while dark masses of rolling clouds indicated an approaching storm; and scarcely had they put to sea, when the rain fell in torrents, and the vessel was tossed fearfully. There was little of subordination in those days, and the minds of men soon became infected with the spirit of the age in which they lived. Even the rough sailors, who had hitherto attended to their duty, turned pirates, and, seeing the defenceless condition of their passengers, contrived to secret a trunk containing sixty pounds, with their best apparel, and a quantity of gold lace, and tortoise-shell combs, gloves, and trinkets, and then, hurrying them on shore, put back to sea with the greatest expedition. Lady Fancourt, being more dead than alive from fatigue and terror, was carried to a neighbouring cottage, consisting of two small rooms with lofts over them; in one of which dried fish was stored away, such being the occupation of the owner. This miserable and ill-smelling apartment, approachable only by a ladder, was assigned to the secretary's two clerks: the other was appropriated for the servants; while lady Fancourt and her sister slept on the ground-floor contiguous to their one small sitting-room. Little rest had the two sisters; and, when they awoke out of their disturbed sleep, they found the room nearly full of water, and the cold hardly endurable. Yet the owner, when

complained to, expressed no sympathy: he merely remarked, with some degree of complacency, "that the like never happened except at spring-tides."

Nor was this all. Neither meat nor fuel could be obtained, except at a ruinous price; it being calculated that the produce of the islands during a whole year would not suffice so many strangers for a single month. With regard to the household of lady Fancourt, it might be said that they sought their daily bread at the hand of their heavenly Father: they were often ready to faint with apprehensions, seeing no way of escape, and every meal seeming to all appearance as if it must be the last. But the Lord sustained them, and led them safely through this time of exceeding trial.

SPIRITUAL RESURRECTION:

A Sermon

(For Easter-day).

BY THE REV. EDWARD GARRARD MARSH, M.A.,

Vicar of Aylesford, Kent, and Canon of Southwell.

Ps. cxlvi. 5.

"Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth!"

THE question is most encouraging; for it reminds us that we live under the government of a God who can do all things, but who loves to do that which is for the benefit of his dependent creatures. He is in heaven; but yet from heaven he delights to regard the concerns of the meanest inhabitant of earth. And this is an extent of condescension which places him beyond the reach of comparison with any other being; for, as there is none so high, so is there none who can possibly stoop so low: wherefore the psalmist asks: "Who is like unto the Lord our God, that hath his dwelling so high in heaven, and yet humbleth himself to behold the things that are in earth?" For this is the way in which, as it appears to me, the question should be construed; and to the triumphant inquiry, so put, the fact we have this day been celebrating affords the strongest justification; for it represents him as not merely looking down from heaven upon the children of men, but coming down to dwell among them; nor even only that, but sharing with them the comfortless abode of the grave, and then rising in human shape from its prison-house, and triumphing in our assumed nature over death, that so he may enable us to vanquish it too. Well may we

ask: "Who is like unto the Lord our God, who hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth?"

This being the wonderful care and love of our God for us, there seems to be a peculiar suitability to the condition of a people so low, yet so highly regarded, in that address of the psalmist in the first verse: "Praise the Lord, ye servants. O praise the name of the Lord." For they who are the objects of such mercy ought to be in a more especial sense the servants of the Lord. They are bought with a price, redeemed with the precious blood of Christ; and, being consequently made free from sin, they are become servants to God. And to servants so purchased, so redeemed, so dignified by the presence and condescension of their Master, what can be a more reasonable exhortation than this: "Praise the Lord, ye servants. O praise the name of the Lord?" They cannot, if they have a due feeling of the goodness of which they are the unworthy objects, but be ready to say: "Blessed be the name of the Lord from this time forth for evermore."

The psalmist, however, having thus cleared the Almighty's title to the praise and homage of his people from all limits in respect of time, next declares that his right is as universal in respect of place as of time. "The Lord's name (says he) is praised from the rising up of the sun unto the going down of the same."

This is a remarkable declaration to have been made at a time when the knowledge of the true God was confined within the boundaries of the land of Israel; and it implies, as many other expressions in the book of psalms imply, a thorough conviction, in the breast of David, that at some distant day the fear and the love of God would overspread all regions of the earth. He here indeed speaks of it as though the prophecy were even in his day verified, and describes his praise and his greatness as being alike universal. "The Lord's name is praised from the rising up of the sun unto the going down of the same. The Lord is high above all heathen, and his glory above the heavens."

And this consideration of his greatness, compared with our littleness and folly, leads him to say, in the extatic exclamation in the text: "Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth!" or, as I have already explained his language, "that hath his dwelling so high in heaven, and yet

humbleth himself to behold the things that are in earth!"

The psalmist then adduces two specimens of the Lord's merciful dealings towards his people, which were often realized in his providential dispensations towards individuals among the descendants of Jacob, though we see them now more fully accomplished in the calling of the Gentiles. "He taketh up the simple out of the dust, and lifteth the poor out of the mire, that he may set him with the princes, even with the princes of his people." Of this truth, Joseph, Moses, Aaron, Gideon, Saul, and David himself afforded memorable example. It is added, "He maketh the barren woman to keep house, and to be a joyful mother of children." This assertion was signally verified in the cases of Sarah, Rebecca, Rachel, the wife of Manoa, and Hannah.

But these two particulars, thus chosen as specimens of Almighty goodness, and illustrated by repeated facts in Jewish history, are capable of a much more enlarged application to the mercy since extended to the degraded and unfruitful Gentiles, and of which the examples already cited were perhaps intended for types and figures. God hath indeed, in the emphatic language of our Saviour, God hath of lifeless "stones raised up children unto Abraham." When he saw the Gentiles, over all the world, become vain in their imaginations, and their foolish hearts darkened within them; when he saw them all, under whatever variety of delusion, wretched and miserable and poor and blind and naked, then he sent to them the ambassadors of his mercy; and, taking up the sinful idolater out of the dust, and, lifting the poor heathen out of the mire, he "set him with the princes, even with the princes of his people".

The Gentile church was an appendage to the Jewish; and, when it was called, the princes of the people were joined unto the people of the God of Abraham. Moreover, then was fulfilled that prophecy: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. liv.). The Hebrew and the Gentile churches are here figuratively described. The Hebrew church is the married wife, regularly acknowledged by God, and received into peculiar favour during a period of two thousand years; while the Gentiles were rejected, abandoned, and consequently desolate in respect to spiritual privileges, and barren in regard to all those fruits of holiness which can only be produced through the union of God to

his church. But now, God having been graciously pleased to fetch home his banished, the repudiated, desolate, barren church exhibits a much more numerous offspring than that which had been acknowledged from the beginning, and never cast away. She, indeed, is now in her turn rejected; and in her place the Lord, who doeth all things well, maketh the barren woman, even the Gentile church, to keep house, and to be a joyful mother of children.

We, my brethren, are among the number of those children; and greatly ought we to rejoice in that goodness which reunites us as the family of God, and enables us to say with intelligence and gratitude: "The Lord is high above all heathen, and his glory above the heavens." Nor ought we to rest here, but should seek to spread his glory and extend his kingdom.

But if we, who have been taken out of the dust, and lifted out of the mire, that we might be set with the princes, nay, through their unbelief and consequent rejection, above the princes of his people, ought to honour the name of the Lord for his mercy; if, in particular, we are bound to rejoice in that goodness which made the barren Gentile church a joyful mother of children to the praise of his glory, more particularly ought we to unite in thankfulness on this day, when the Lord our Saviour overcame by one act all the impediments to our reconciliation and acceptance; for he, who hath his dwelling so high in heaven, was not contented with beholding the things that are in earth: he humbled himself still farther than this: he came down to take part in them. "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;" nay, "and being found in fashion as a man, he humbled himself" farther still, and "became obedient unto death, even the death of the cross." Hence, also, that he might pass through all the stages of human existence, and prepare a way for his people, not only in the wilderness, but into the land of promise; when he resolved to lift up the simple out of the dust, and lift the poor out of the mire, he himself went before them. He himself arose out of the dust of death; and, as he had said in his agony, "I stick fast in the deep mire, where no ground is," so now he lifted himself out of the deep mire in which our corruption had sunk him low, to take his station above the princes of the earth, and to become himself the Prince of a more numerous and a holier, because a regenerate and purified, people. Thus it was that, if he became obedient unto the death to which we all are subject, he de-

signs us all to be partakers of the resurrection, which, as on this day, he accomplished, and of which he, in our nature, exhibited the manifest proofs before men and angels. For, as the apostle urges in his triumphant reasoning: "Now is Christ risen from the dead, and become the first-fruits of them that slept; for, since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." We are, consequently, partakers of his resurrection, partners of his victory; and, unless we hang back and forcibly separate ourselves from the links by which he has united us to himself, we shall be admitted with him into his rest and joy. When he rose from the grave, he raised us with him; he elevated our nature; he burst the bond by which we are tied to the earth, and opened a way for returning sinners into the kingdom of heaven; so that I know of no words in which I can more suitably address you on this cheering occasion than in those of a pious writer, two centuries ago:

"Arise, sad heart! If thou dost not withstand,
Christ's resurrection thine may be.
Do not by hanging down break from the hand
Which, as it riseth, raiseth thee."

But, in order to give life and reality to this emblem, you must remember, my brethren, that the most formidable death, under which we are held in bondage, is the death of sin, and the real resurrection, by which alone the benefits of our Saviour's atonement may be fully appropriated, is the resurrection to holiness; for so St. Paul expressly teaches us, when, having said, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," he immediately explains his meaning to be that our "old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin"; and, recurring to the same sentiment presently after, he adds: "Christ being raised from the dead dieth no more; death hath no more dominion over him. For, in that he died, he died unto sin once; but, in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of righteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." In respect to the resurrection from the earthly and material grave, all men will partake of

it; for it is written: "The hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." But, in respect to the more important resurrection from the power of sin, from the bondage of spiritual death, which is therefore called by our blessed Saviour himself "the resurrection of life", in opposition to "the resurrection of damnation", it is a matter of exhortation, of hope, of labour. Many, alas! will come short of it. Nay, there are many who even at this present moment, near eighteen hundred years after the resurrection of our great Forerunner and Head, know nothing about this spiritual resurrection, desire nothing of it, and therefore, if they die in the state in which they are, will never partake of it; for this, my brethren, is a present resurrection, a gradual resurrection, begun now, though completed hereafter; wherefore St. Paul exhorts us to reckon ourselves dead even now unto sin, and alive unto God; though, in another place, he seems to represent the death as perfect, but the resurrection incomplete, saying: "Ye are dead; and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The subject, therefore, which we have been considering to-day is one of the highest importance to all of us. It calls upon us to rejoice in the resurrection of Christ Jesus. But it bids us also take heed to our own. It concerns us most nearly to be sure that we are even now in some sense partakers of the resurrection of Christ Jesus. Are you in any degree living really above the world? for this it is to be risen with Christ. Are you seeking in earnest those things which are above, where Christ sitteth on the right hand of God? for this it is to be risen with Christ. Are your affections set more and more on things above, and less on things on the earth? for this it is to crucify the old man, and to walk with God in newness of life. You must be your own judges in this particular, my brethren; for the life of a true Christian is hid. It can only be discerned by its fruits; and even these are often so impaired by the remainder of corruption within, by faults in temper, in manner, in mind, or in bodily temperament, that they have not that evidence of their real origin which ought to belong to them. You must therefore prove yourselves, my brethren, whether ye be of God. Mortify your natural lusts. Aspire to heavenly contemplations. Seek through grace to be dead unto sin, and

to live in the holiness of God. And take for your encouragement the animating truth that the Lord your God, though he hath again ascended upon high, and hath his dwelling in heaven, where he was before, still humbleth himself to behold the things that are in earth, and sends his Spirit to help all who seek to follow him.

GOLD-FINDERS IN CALIFORNIA.

"O God, give me to covet that my mind may be rich in knowledge, that my soul may be rich in grace, that my heart may be rich in true contentment! As for this pelf of the world, let it make them miserable that admire it."—BISHOP HALL.

To Dr. Tyrwhitt Brooks, who spent some time last summer among the gold-finders in California (himself being one of the craft), we owe the following notes. It should be premised that what he here relates was upon his return from the rich gold districts in the vicinity of the Bear river, which lies N.N.W. of the Sacramentos, and from the not bootless gathering of a company "to take a great spoil."

"I stayed with Malcolm" (a wounded companion) "throughout the next few days, and spent a good part of my time out of doors among the gold-washers; but still I felt no inclination to take part in their labours. Fever was very prevalent; and I found that more than two-thirds of the people at this settlement were unable to move out of their tents. The other third were too selfish to render them any assistance, 'their hearts hardened with a bitter bondage.' The rainy season was close at hand, when they would have to give over work; but, meanwhile, they sought after the gold as though all their hopes of salvation rested on their success. I was told that deaths were continually taking place, and that the living comrades of those whose eyes were closed in that last sleep, when 'the wicked cease from troubling and the weary are at rest,' denied the poor corpses of their former friends a few feet of earth for a grave, and left the bodies exposed for the wolf to prey upon.

"In a couple of days Malcolm was sufficiently recovered no longer to require my assistance. * * I journeyed by slow marches along the banks of the Sacramento, passing several colonies of gold-finders on my way. At noon" (7th September) "I halted at one of them, and loitered some little time round about the camp. The rapidly-decaying vegetation—here unusually rank—was producing a malaria, and sickness was doing its ravages; but still the poor infatuated people, or rather such of them as were not prevented by positive inability, worked on until they sunk under the toil. Every one seemed determined to work as hard as possible for the few weeks left before the rainy season set in; and the result was, that many of them met their deaths. There were others, though, who sought to enrich themselves with the dazzling gold by a quicker, and, perhaps, less dangerous process than all this weary toil.

"According to the accounts I heard, life and property were alike insecure. The report ran

that, as soon as it was known that a man had amassed a large amount of gold, he was watched and followed about till an opportunity presented itself of quickly putting him out of the way. There had been but few known deaths; but the number of persons who had been missed, and whose own friends even had not thought it worth while to go in search of them, was very large. In every case the man's stock of gold was not to be found in his tent; still there was nothing surprising in this, as every one made a point of carrying his gold about him, no matter how heavy it might happen to be. One or two dead bodies had been found floating in the river; which circumstance was looked upon as indicative of foul play having taken place, as it was considered that the poorest of the gold-finders carried fully a sufficient weight of gold about them to cause their bodies to sink to the bottom of the stream. Open attempts at robbery were rare: it was in the stealthy night-time that thieves prowled about, and, entering the little tents, occupied by not more than perhaps a couple of miners, neither of whom, in all probability, felt inclined to keep a weary watch over their golden treasure, carried off as much of it as they could lay their hands on. By way of precaution, however, every one slept with their bag of gold under his pillow, having a rifle, or revolver, within his reach. * *

The same night I reached the camp of gold-washers, where Lacosee and the trapper" (part of Dr. Brook's company) "had had their horses and packs of provisions stolen from them. The robbery, I believe, was committed by men almost on the verge of want, who thought it a more convenient way of possessing themselves of a stock of provisions than performing a journey to the lower settlements for that purpose would have been, and a cheaper way than purchasing them here, where they run scarce, and where the price of them is exorbitantly high. Other things are in proportion. Clothing of any description is hardly to be had at any price; and the majority of the miners go about in rags. Collected round a rude shanty, where brandy was being dispensed at a dollar a dram" (say five shillings), "I saw a group of ragged gold-diggers, the greater part of them suffering from fever, paying that exorbitant price for glass after glass of the fiery spirit; every drop of which they consumed was only aggravating their illness, and, in all probability, bringing them nearer to the grave."

Happy had it been for them if there were no other sphere of existence beyond it! Alas! there is but one place there, into which the drunkard will find admittance; a place where there is no Christ to cover their sin.

"The big, heavy American," continues Dr. Brooks, "who treated Lacosee and the trapper in so peremptory a manner, and who seemed to be the terror of these diggings, was pointed out to me. I learnt, however, that he had accumulated a very large amount of gold—over sixteen thousand dollars' worth (£4,000), it was said; and his suspicions that parties were lying in wait to plunder him of it was the cause of his acting as he had done. He thought they only came to his shanty with an excuse, for the purpose of observing its weak points, and that no doubt they had a scheme in their heads for robbing him, either at night-

time, or while he was absent digging and washing during the day. The men he had shot were, it seems, common thieves; one a deserter from the garrison at Monterey, and the other belonging to a similar band of robbers to that by which our party had been attacked and our gold carried off."

Is it gold, or gold-finding, that makes rich? Be Dr. Brooks our witness that it makes poor, as well for time as for dread eternity: "At first," he observes in his concluding pages, "when we arrived at the Mormon diggings for example, everything was tranquil: every man worked for himself, without disturbing his neighbour. Now the scene is widely changed indeed. When I was last there, as you will see by the diary, things were bad enough; but now, according to the reports we hear, no man known to be in possession of much gold dare say, as he lies down his head at night, that he will ever rise from his pillow." And Don Luis (another of the doctor's company) reports of the gold-finders that, "in their eager pursuit of gold, they have not a moment to spare for the commonest offices of Christian charity."

POOR STAPLETON*.

'The Rectory, Dec. 20.

* * * 'I BELIEVE I have before told you that Mrs. Beaumont [the lady of the rectory] has a brother of the name of Stapleton, residing about ten miles from the rectory. His name, however, is not often mentioned here; or, when pronounced, it is generally either with an air of concern, or in a tone of pity, with the epithet of "poor" prefixed to it, as: "Ah, poor Stapleton!" or, "My poor, dear brother!" I could also plainly see that Mrs. Stapleton is no favourite at the rectory; and last week, after reading a long letter from her brother, Mrs. Beaumont closed it with a sigh, at the same time observing to her husband:

"Ah, it's all Emily's doing. What a pity it is that he allows himself to be so influenced!"

"Ah, poor Stapleton," said Mr. Beaumont, "I tremble for him; for I fear he is on the brink of a precipice, and ready to take the fatal leap."

"These ominous expressions naturally made me feel a little curious; especially as, knowing Mr. Stapleton to be in the enjoyment of every earthly blessing, it seemed difficult to imagine why he should be constantly singled out as an object of anxiety and commiseration. But the mystery remained unravell'd, and I had ceased to think further on the subject, when yesterday Agatha [one of Ellen's pupils] came running into the room with more than usual animation, and said:

"O, sister Clara, I have joyful news for you: our dear uncle is coming here to-morrow."

"Is he really?" said Clara, her countenance brightening up; "well, that is joyful news." But in an instant a cloud passed over her brow,

* From "Ellen Seymour," by Mrs. Savile Shapstead (formerly Anne Houlditch). Nisbet and Co. There is much in this unpretending volume which bespeaks a clear discernment of gospel truths. It seeks to enforce, both by argument and example, principles, such that the "beauty of holiness" may adorn both the sanctuary and the workshop; and shine forth equally in outward forms and inward character.—Ed.

and in a low tone of mingled pity and affection, she added, as if speaking to herself: "My poor, dear uncle!"

"But why poor?" I asked. "Has any misfortune happened to him?"

"O no," replied Clara; "and he is the dearest person you ever saw in your life, Miss Seymour."

"Yes, the very dearest," interrupted Agatha.

"But I call him 'poor,'" resumed Clara, "because I am so grieved to think that he should hold such false and dangerous doctrines."

"What kind of doctrines do you mean, my dear?" I inquired with real interest.

"Why I cannot explain them to you as I ought, because I do not rightly understand them myself; but I believe he thinks that good works have nothing to do with salvation, and that the most wicked person may be saved, if he believes in Christ."

"Yes, even without receiving the sacrament," added Agatha.

"And he thinks we are not made children of God when we are baptized, as the catechism says, but that no one is a Christian at all unless he is what is called 'converted;' but I cannot tell you what he means by that. Is it not a pity he should hold such strange opinions?"

"And does he not then do any good works himself?" asked I.

"O yes!" exclaimed both his nieces at once: "He is the best, the kindest, the most charitable person in the world: he is always visiting the poor, and relieving their wants; and he visits them when they are sick, and reads the bible to them, and prays by them; but the worst is, he always prays out of his own head, without a book, which papa says is a most dangerous thing for any one to do."

"And then," said Agatha, "though he is not a clergyman, he preaches in his own family and in the cottages."

"He does not call it 'preaching,'" said Clara: "he calls it 'expounding the scriptures;' but it is nearly the same thing."

"Do you ever stay at your uncle's house?" I asked.

"Never without papa and mamma, and then only for a day or two," replied Clara; "but formerly, before our dear uncle adopted these wrong sentiments, or at least before he did such very peculiar things, we used to spend weeks at Oakwood; which is the name of his place."

"Ah, those were happy times," said Agatha.

"Has Mr. Stapleton many children?"

"Yes, eight," answered Clara. "The eldest, Salome, is much older than I am: she is sixteen; but, poor thing! she is always ill, and never able to leave her sofa. She had a dreadful fever when she was about nine years old; and she has never been well, or able to walk since. Yet she is very happy, and always looks smiling and cheerful."

On the night of the succeeding day Ellen added the following postscript:

"Mr. Stapleton has been here, and is gone; and O, I feel as if I had parted from an old and valued friend. He is, as his nieces say, the dearest person in the world." * * "Mr. Stapleton's appearance is most prepossessing: such a benign aspect! There is at times, if it be not

wrong to say so, something really heavenly in the expression of his countenance—the reflection of a mind occupied with heavenly things. It happened that I was left alone with him for a short time before dinner: he most kindly entered into conversation with me, and inquired whose ministry I had been in the habit of attending in London. On my replying, "Latterly that of Mr. Chesterfield," he said, "Indeed! Mr. Chesterfield is a friend of mine: you have then heard the truth preached, and, I trust, have received it in the love of it?" This was said inquiringly; and I felt, as I always do, some embarrassment in answering questions of this kind. But his benevolent manner encouraged me; and I stated simply how much I had been impressed by Mr. Chesterfield's ministry, and how greatly I was perplexed by the different doctrine I was now hearing. He sighed, shook his head, was silent for a moment, and then said: "Are you ever able to speak of Jesus to the dear little ones here?" In reply to this, I had to confess the double difficulty I laboured under, arising partly from my own inability, and partly from my fear of transgressing the rules which Mr. Beaumont had laid down for my guidance on this point. "Ah, if the light be darkness, how great is that darkness! they shut up the kingdom of heaven, neither entering in themselves, nor suffering those that would to enter in." Mr. Stapleton said these words, as it were, mentally; but I was pierced with them as with an arrow; and, yielding to the anxiety they excited, I exclaimed: "O, Mr. Stapleton, will you answer me one question? do you believe the doctrines Mr. Beaumont preaches to be erroneous?" "Assuredly I do, my dear young friend: I believe them to be deadly poison, corrupting truth at its source; and, to those who drink deeply into them, they will prove soul-destroying error. I cannot use language too strong to express my opinion of their fatal tendency."

"His whole conversation had a religious tendency, and he let no opportunity escape of speaking of and for Christ; yet he carefully avoided every subject of a controversial kind. His heart is evidently so full of divine love, that it is the natural theme of his lips, the overflowing of a well-spring within; or, in the beautiful words of our Lord, 'the mouth speaking out of the abundance of the heart.' What an attraction there is in the name of Jesus! Just because this precious name is so clearly stamped upon Mr. Stapleton, I feel irresistibly drawn to confide in him, as if I had proved his friendship for years. He did not leave till quite late, seeming to linger till the last moment, and looked very sad at parting. In the bustle of departure, he found an opportunity to say to me: 'God bless you, my dear young friend: to the Lord and the word of his grace I commend you: meditate on the precious promises contained in the hundred and twenty-first psalm, and may you be enabled by faith to make them your own.'"

THE SAFETY AND DANGER OF YOUNG MEN*.

"To fear God, and keep his commandments: this is the whole duty of man" (Eccles. xii. 13). And it is a duty incumbent upon every man to love God with all his heart. But especially does God appear to speak to the young, when he says, "My son, give me thine heart" (Prov. xxiii. 26). And especially are we enjoined, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. xii. 1). Youth is the time to serve the Lord; the period in which to secure the "great reward"; the period in which to seek his favour, "in whose favour is life." It is difficult for the man of hoar hairs, who has lived a long life in sin, to repent and seek the Lord. He finds no pleasure therein: he is old and hardened in sin; therefore "now," while young and healthy and vigorous, "remember thy Creator." Be mindful of God; attend to his service; seek his grace; do his will; laud and magnify his name; glorify him in your daily walk and conversation. And do this "before the evil days come," before old age overtake you, and you are rendered less vigorous and active, and "before the years draw nigh, when thou shalt say, I have no pleasure in them."

How true is this declaration! Let religion be neglected in youth, and let the years of manhood glide away, without a hearty dedication of ourselves to God, and let old age come, and then what pleasure can be found in religion, when thus neglected in time past? Very few real conversions, it is to be feared, take place in old age. The old man may leave off many of his bad habits and many of his sinful practices, simply because his strength fails, and he has not power or opportunity to pursue them any longer. But this does not constitute conversion: there is no change of heart.

Because it is so important to give our youth to God, and so dangerous to neglect the important duty, therefore the word of God abounds with advice, warning, and encouragement to the young. David's dying advice to Solomon, his son, is suitable counsel to all young persons, "Thou, Solomon my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he shall be found of thee; but, if thou forsake him, he will cast thee off for ever" (1 Chron. xxviii. 9).

God, therefore, requires this service at your hand. And is he not worthy of it? Is he not deserving of your first and best services? Is not he entitled to all the devotion you can render? Is not he the gracious Being, from whom you derived existence, and to whom you owe every thing you enjoy? Do not blessings, countless as the sands, descend to you from him? Are not daily mercies and favours poured upon you? O is it not a species of the greatest ingratitude to give to sin, to the world, and the devil, your youth and vigour, your energy, the best of your time, the

most active part of your life, and leave the refuse of your days to God? Does not reason itself tell you that God ought to be your chief delight, the supreme object of your love and regard?

And yet, although this must appear evident to all, how many "forsake the Guide of their youth"! How few, yea, how very few, give their youth to God! How many think it a hard and useless thing to mind religion young: they imagine religion too dull and too gloomy to be attended to—too full of self-denial; a thing which bridles the tongue too much, and puts too strong a curb upon the passions; so that, when the subject is mentioned, their language is, "Go thy way for this time: when I have a convenient season I will call for thee" (Acts xxiv. 26). What an affecting proof of the alienation of the heart from God, the source of every good, that the youth of man, the bloom and freshness of his mind, "his first love," his very entrance into life, should naturally be devoted to evil! Ever since man, depraved by sin, begat a son in his own likeness, "the imagination of man's heart is evil from his youth" (Gen. viii. 21).

Did you but know the great danger of neglecting in youth the concerns of your souls; did you but consider how great the advantage you give to the enemy of your souls by neglecting God; did you but reflect how many evils, how many snares and temptations, you would escape by an early seeking after God; were you only aware of the amount of good you would secure to yourselves; the incalculable blessedness, the safety, the inestimable advantage of giving your youth to God, there would be no need for me to exhort you to this pleasing and important duty, and to warn you against the neglect thereof. O how many evils and temptations, how many dangers does "the young man" expose himself to by neglecting God! What liberty does he thus give to all the unhallowed passions which nestle in the heart, "which is deceitful above all things, and desperately wicked" (Jer. xvii. 9), and which afterwards (because unchecked in youth) develop themselves not unfrequently in profligacy and open vice! "The young man" who delights in evil, and lives estranged from God, exposes himself in after-life, unarmed, to numerous difficulties, evils, and snares, which hem him in on all sides, pointing at him as so many poisoned arrows; to rescue him from which requires little less than a miracle of grace!

The great snare to "the young man" is the associating with those "who have no fear of God before their eyes." Evil companions lead the youthful mind astray. It is an old saying, and a true one, "A man is known by the company he keeps." Let a thoughtful young man, and one who has some regard for religion, and some desire to please God, associate himself with those who are regardless of God and despisers of his will, and he will soon forget the good which he knew. If the company we keep be loose and trifling and sinful and base, we shall soon be the same ourselves.

In the assembly of the wicked God is unthought of, his ways are slighted, his commands disregarded, his ordinances neglected, the sanctuary forsaken, the sabbath violated, the name of God blasphemed!

* From "Is the Young Man Safe?" a Sermon by the rev. James Hollins, curate of Hart's-hill, Brierley-hill. Brierley-hill: Ford.

"Is the young man safe," who associates himself with such companions? Would a man be safe in the midst of a den of thieves, or secure on the very threshold of a burning gulf? Would a man be safe on the brink of a precipice, or out of danger in the jaws of a beast of prey? No more is the young man safe, who "walketh in the counsel of the ungodly, and standeth in the way of sinners!"

The young man should shun evil company: he should flee from such, as he would from a deadly foe: he should avoid such, as he would the serpent whose sting would prove fatal. Solomon, the wise man, is very wise in his advice when he counsels the young, "My son, if sinners entice thee, consent thou not" (Prov. i. 10). When evil associations are formed, and the young man is surrounded by companions hostile to every good, and strangers to godliness, who can tell what will be the end thereof? By the temptations, the artful and cunning enticings of evil companions, they are led on to do those things which before they would have shuddered even to think of!

The first thing, perhaps, which evil associations may induce the young man to do, is to neglect and despise the means of grace. In the congregation of the wicked contempt is poured upon religion. The man is sneered and scoffed at, who mentions it. He is thought to be "righteous over-much," unnecessarily particular. They treat the matter as of little importance; as a matter not worthy of anxious concern; as a subject too dull and uninteresting to be attended to by them.

"Is the young man safe," to associate with companions who inculcate such principles? Would a man be safe, if he were surrounded by a host of evil beasts, who thirsted for his blood? No more is that young man safe, who companies with those who would thus advise him. He cannot endure their sneers: he listens to their ill advice: he neglects the public worship of Almighty God: the courts of the Lord's house are unfrequented by him: his bible is thrown aside: the devotions of the closet are suspended: prayer has ceased to flow from his lips; and he will venture to retire to rest at night, and leave his room in the morning, without one single confession of sin, or one thanksgiving to him who holdeth his soul in life.

The neglecting of public worship, as it is itself a violation of the sabbath, so it will lead to an utter profanation of that holy day. If men give way to the idea that it is not of much importance to go to the house of the Lord, "whither the tribes go up, even the tribes of the Lord, to give thanks unto the name of the Lord," they will not have much regard for the day itself: they will easily be induced to treat it lightly and indifferently: they will soon cease to call "the sabbath a delight, the holy of the Lord, honourable;" and easily will they be persuaded to "pursue their own ways, and find their own pleasure, and speak their own words on that holy day" (see Isa. lviii. 13). How many young men, alas! are there, who do so; who have no more regard for the sabbath and its ordinances than they have for things which are no concern to them! Look at the young men of this neighbourhood: are they found, on the sabbath, worshipping the Lord in the beauty of holiness? Are they seen pressing into

the courts of the Lord's house? And, with hearts big with joy and holy delight, do the words of the pious in olden times ever proceed from their lips on the sabbath-morn: "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. cxviii. 1)? The day to an awful degree is disregarded—made a day of idle rest and of sinful pleasure. They remember not "the sabbath day to keep it holy." Its sacred hours are wasted, its golden opportunity is lost.

"Is the young man safe" who thus acts? What has such a one to do with safety? Is there safety for any, save in the favour of God? and is that favour to be obtained in violating his commands, and despising his injunctions? He has thrown off all allegiance to God—all restraint: he follows his own inclination; gives an unbridled liberty to all his unsanctified desires; breaks the sabbath; slights the ordinances of God's own appointment; treats the laws of God with contempt; lives as they who know not God.

Follow that young man through life. His life may not be a very long one: he may, even while a young man, be summoned hence: his sun may go down while yet it is day: his strength may be brought down in his journey, and his days may be shortened. Follow him to the bed of death; and then, at that critical, that awful period, that solemn, that dreadful, that fearful period, "Is the young man safe?" Is he composed at the prospect of death? Is he calm, and resigned, and happy, and peaceful, when the world is vanishing from his view? Is he comforted when every earthly succour fails? "Is the young man safe" for eternity? Has he made his peace with God? Will he meet a smiling Father, or an angry Judge? Has he an inheritance with the saints in light? Does he possess a hope full of glory and immortality? Is he bound for heaven? or is he doomed to hell? Is he to have his part in light, in glory, and in peace? or in "blackness and darkness for ever," in the place "where their worm dieth not, and their fire is not quenched"?

How can the young man be safe, seeing he has lived on earth in utter unconcern, and neglected the only safety provided for him? If the duties of the sanctuary have been neglected, and the sabbath itself violated; if prayer and praise have not been his delight, and if no penitence and godly sorrow for such sin has been felt by him, how can he be safe? How could he be allowed to blend his voice with the voices of the many angels which are round about the throne, and the beasts and the elders, the number of whom is ten thousand times ten thousand and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing!" (Rev. v. 11, 12)? O, brethren, let us ever remember that, if we find no pleasure in the temple of God below, and no delight on his sabbath and ordinances here, we shall be for ever excluded from his temple above, and be shut out from the blissful employment of that eternal sabbath!

Poetry.

GOOD FRIDAY.

By COLONEL BLACKER.

(For the Church of England Magazine.)

GOOD Friday! Good! methinks the name
 Fall strangely seems applied;
 Thou day of suffering and shame,
 When pierc'd Immanuel died.

No more with loud hosannas ring
 Fair Salem's echoing tow'rs,
 As myriads hail the ent'ring King,
 And strew his path with flow'rs.

I see the diadem of thorns
 That lacerates his brow:
 I hear the chattering crowd that scorns
 Their once-loved Teacher now.

I see aloft the reeking scourge,
 With sacred gore distill:
 I hear th' infuriate monsters urge
 To further deeds of ill.

The clamour-daunted Roman yields
 Reluctant to the cry,
 From punishment the robber shields,
 And dooms the just to die.

My steps to Calvary I bend:
 What scenes before me rise!
 The shiver'd rocks in sunder rend:
 A darkness veils the skies.

See, pierc'd upon the cursed tree,
 The meek Redeemer hang;
 While mocking crowds, in fiendish glee,
 Insult his dying pangs.

Hark to the cry of terror, sent
 From yonder dazzling fane:
 The veil of mystery is rent—
 Portentous hour!—in twain.

Heaves the rock'd earth like ocean's wave;
 Her deep foundations quake:
 The spectral tenants of the grave
 Their dark abodes forsake.

The sun has turned his face away
 From scenes of guilt and blood;
 And shall I call that dreadful day—
 That day of horrors—good?

O, yes; that awful day of woe,
 Those scenes with horror fraught,
 That purple-torrent's sanguine flow,
 For man redemption wrought.

The Lamb that bleeds yon cross upon,
 In agony and shame,
 For us expires: the Holiest One
 For us a curse became.

On him the guilt of Adam's race
 Mysterious love! is laid;
 Heal'd by his stripes, in his disgrace
 Our way to glory made.

From darkness breaks the Star of day,
 "With healing on his wings;"
 And 'mid the desert's rocky way,
 Salvation's fountain springs.

I feel the mighty truth prevail;
 All other thoughts give place:
 Good let me call thee then, and hail
 The mystery of grace.

HYMN*.

(For the Church of England Magazine.)

"Cariad Crist, a piached Sion;
 Bwyswyd yn y glorïus vawr," &c.
 WILLIAMS. Pant y Caln.

JESU'S love and Zion's sinning
 Were in heaven's balance tried;
 And, though grievous was the sinning,
 Love outweighed when Jesus died:
 "It is finished"
 Turned the scale on mercy's side.

Be this love my meditation;
 May my song his love rectify;
 Let the Saviour's cross and passion
 Every grateful thought invite.
 Hallelujah!
 Jesu's love is infinite.

M. C. L.

Llangynwyd Vicarage.

Miscellaneous.

MEDICAL PRESCRIPTIONS.—Since we find so many accidents, and sometimes of a fatal nature, that occur in giving wrong prescriptions, it may be observed that at Moscow no natives act in the capacity of apothecaries; this being a profession which is entirely confined to Germans. In order effectually to prevent medicine being made up improperly, and mistakes on the part of the ignorant and careless, such as among others we hear of in England in giving oxalic acid for Epsom salts; so soon as it is known that any medicine has been made up wrong, the shop where it is prepared, at Moscow, is instantly shut up by the police. Every prescription received by an apothecary is retained by him, and regularly entered in a book: and, for greater security, a ticket is also given with the medicine, addressed to the person for whom it is intended, explaining the nature of it, the name of the physician, and also the exact time when it was sent to the invalid. Now, it must be admitted that this is a most prudent and rational regulation; and there can be no reason why similar measures of precaution should not be adopted in our own country, or indeed enforced by a legislative enactment, as it would have the effect of preventing not only imposition, but accidents. Something worthy of imitation may be always found even among those nations who are at least of all to be copied generally, and in other respects any thing but models of conduct. Again, in reference to oxalic acid, perhaps the most perfect security against all danger might be obtained by the entire exclusion of this article from shops, or that it might not deceive the eye by its resemblance to salts: the acid should be kept in a state of solution; at all events the word "Poison" might be printed instead of being written on the article. It is a most striking fact that no accidents from oxalic acid occur on the continent.—*Dr. Rae Wilson's Journeys through Russia, Poland, and Finland.*

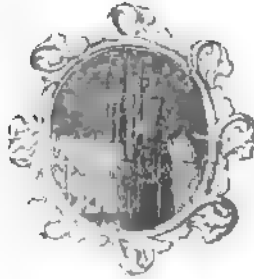
* Translated from the Welsh.

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 758.—APRIL 14, 1849.



(Spanish Priests.)

RELIGION IN SPAIN.

THE religious state of Spain has long been such as to grieve and almost dismay the Christian spirit. During the sixteenth century, while the Reformation was establishing itself in various countries, in Spain it was quenched in blood by the unrelenting application of those means which the in-

quisition placed in the hands of the Romish ecclesiastics*. And since that time protestant truth has been almost entirely excluded.

The number of individuals belonging to the church establishment in the Peninsula has been enormous. At the close of the last century Spain

* Notices of two or three of the Spanish martyrs have heretofore appeared in the pages of this magazine.

contained nearly 9,000 convents; and the persons who had taken the vows of celibacy were calculated at nearly 200,000. According to Townsend, the city of Toledo, with 25,000 inhabitants, had 26 parish-churches, 38 convents, 17 hospitals, 4 colleges, 12 chapels, and 19 hermitages; while 600 priests were attached to the cathedral. Medina del Campo contained 1,000 houses, and had 9 parish-churches, 70 priests, 17 convents, and 2 hospitals. Salamanca had 3,000 houses, with 27 parish-churches, 15 chapels, 580 priests, and 1,509 persons under vows.

It may be doubted whether this large staff of clergy were all zealous for the religion they professed. Indeed the history of the unfortunate Blanco White proves that under the guise of superstition much infidelity lurked; and a Spanish priest, who died a few years ago in London, assured the writer of these lines that a large body of the more intellectual were deeply infected with sceptical notions.

This may account for the facility with which the church of Spain has been of late years despoiled. Yet, though so many convents have been suppressed, and the power of the hierarchy broken, and the wealth of the priesthood confiscated, it seems as difficult as ever for God's word to obtain circulation in Spain; and the convulsions which have opened almost every other continental country have as yet failed to unlock to the scriptures this most interesting land.

THE SEA-SERPENT.

ONE of the most interesting chapters in natural history that has lately been stumbled on has been opened by a short note from a naval officer, published in the daily prints, announcing the discovery of the sea-serpent. I annex the substance of this communication, premising that the *Dædalus* was at this time about three hundred miles off the western coast of the southern end of Africa: "Something very unusual was seen rapidly approaching the ship from before the beam. The ship's company were at supper. On our attention being called to the object, it was discovered to be an enormous serpent, with head and shoulders kept about four feet constantly above the surface of the sea. As nearly as possible, there was at the very least sixty feet of the animal *à fleur d'eau*, no portion of which was, to our perception, used in propelling it through the water, either by vertical or horizontal undulation. It passed rapidly, close under our lee quarter, holding a course to the S.W., at the pace of from twelve to fifteen miles an hour. Its diameter was about fifteen or sixteen inches behind the head, which was without any doubt that of a snake; and it was never, during the twenty minutes that it continued in sight of our glasses, once below the surface of the water: its colour a dark brown, with yellowish white about the throat. It had no fins; but something like the mane of a horse, or rather a bunch of seaweed, washed about its back."

As may well be imagined, this communication has thrown the world of naturalists into an unusual degree of excitement. The following substance of a letter from the mate of an American

vessel was considered to confirm the testimony of capt. M'Quhae by some, and to cast discredit on it by others. The writer states that an American brig, bound for Boston, fell in with a most extraordinary animal, having the appearance of a huge serpent, with a dragon-like head. Immediately upon its being discovered, one of the deck guns was brought to bear upon it, which, having been charged with spike-nails, and such other pieces of old iron as could be got at the moment, was discharged at the monster, at that time distant only about forty yards from the ship: it immediately reared its head in the air, and plunged violently forwards, showing evidently that the charge had taken effect. The vessel is then said to have put about and stood towards the animal, which was now seen lashing the waters into foam at a fearful rate. Upon the brig nearing, however, it disappeared; and though, as it is asserted, undoubtedly wounded, made off at the rate of fifteen or sixteen miles an hour, as was estimated from its appearing several times upon the surface. The ship is then said to have followed the track of the monster for some time; but, the night coming on, the master was obliged to turn from the pursuit, and to continue his voyage. The letter states that this monster was one hundred feet in length!

Soon after the appearance of these statements (to which, I beg, in passing, to remark, I by no means attach equal credibility) there was published a somewhat cavilling letter, which was intended to have the effect of classifying both these accounts with such fables as that of the merman who is said one day to have come up to the captain of a vessel just anchored, and politely to have requested him to move a little further, as the anchor exactly blocked up his street-door! This letter received a proper rebuke; and, whatever may be the precise amount of credit due to the latter account of the appearance of the sea-serpent, assuredly, he must have a strange conception of the character of a naval commander, who could suppose that in an official letter he and several officers of his company could be guilty of a falsehood, the refutation of which would, under the circumstances, be so easy. I will grant, then, that a sea-monster of some kind or other was certainly seen. What it was is yet a matter of conjecture, one upon which I fear previous records can throw but little light. Nevertheless, in endeavouring to give an accurate sketch of this curious and interesting subject, I shall find it convenient to give a short history of the myth, or matter-of-fact, be it which it may, as to the sea-serpent, and to contrast with it the speculations of some of the most ingenious and talented natural historians and anatomists of our day.

There is a passage in sacred writ, which, though in all probability never intended to convey such a meaning, has been supposed to allude to the existence of the sea-serpent. It is to be found in Amos ix. 3: The pen of the poet Virgil, in the splendid sea-shore scene he has drawn in a few lines, in the second book of the *Æneid*, descriptive of the fate of Laocoon and his sons, leaves no doubt about the matter, and paints in sublime colours the approach of the two sea-serpents, which burned the seas as they swam on their deadly errand to the Neptunian priest. The beauty of these lines may justify their introduc-

tion here, more particularly as they seem to show us what the mythical character of the sea-serpent was :

"... dreadful to behold : from sea we spied
Two serpents ranked abreast the seas divide,
And smoothly sweep along the swelling tide :
Their flaming crests above the waves they show," &c. ;

the lines following describing them as possessing speckled tails, burning eyes, fiery breath, and crimson bodies, forming altogether the warmest poetical picture in the book. Aristotle and Pliny describe sea-serpents much in the same terms, with perhaps a trifle less poetical licence, and speak of them as possessing crimson bodies shaded into white. We are told by Ælian that a Persian vessel was once terrified by the awful appearance of a sea-serpent, of the very moderate length of twenty feet. Gesner, however, goes far beyond this, or indeed any subsequent writer ; for he gravely describes a sea-serpent whose natural tendency to grow was so excessively great, that, lest it should reach a size more gigantic than earth ever beheld, it is caught up by a water-spout, and its dismembered body scattered in a thousand fragments on the distant hills. Very possibly the imagination of the author in this case outstripped even the enlarging disposition of the snake. I believe I may quote Rondeletius as my authority for stating that the Baltic Sea was the favoured birth-place of vast yellow sea-serpents, forty feet long. And I am certainly correct in attributing to the alas ! a little too credulous Olaus Magnus the electrifying tale of the terrible Norwegian sea-serpent, three hundred feet long, which comes up to the surface of the sea when all is still, and lies in such vast perpendicular coils on the blue waters, that ships sail through them, as though under a bridge ; and, worse than that, thinks very little of rearing its stupendous head over a ship, and dragging into its armed jaws four or five men of the quaking crew for a meal—a catastrophe which he represents in a peculiarly impressive pictorial design. Much has been lately said about Pontoppidan, the Norwegian bishop, and his tales of the sea-serpents : On referring to his book, "The Natural History of Norway," I find there a full (I fear I am unable to add the customary "true") and particular account of this huge animal, related in all sincerity, and in a very lively manner. He describes it, on hearsay, as being six hundred feet long, covering the troubled waves for an immense space with its many folds, being of a dark-brown colour, speckled with white, having immense blue eyes, "like bright pewter plates," and a lashing mane, like seaweed, adorning its terrible neck and a portion of the trunk. The north traders, says the good bishop, laugh at the bare possibility of a doubt about its existence—having so often seen it. When I add, however, that these same merchants declare they have often been caught in a vast circle, formed by the floating body of this serpent, who sometimes bobs up and down, to their imminent risk and peril, I am afraid the real cause of the laughter of the north traders lies elsewhere. This may suffice for what the most expansive charity will not allow us to designate otherwise than as the mythical history of the sea-serpent. It may be just mentioned, in addition, that the synonyms

of the sea-serpent are the sea-snake, the sea ormen, and the kraken.

I now come to what may be considered its matter-of-fact history. In the year 1808, as a fisherman was plying his vocation off the isle of Stronsa, one of the Orkney group, he saw at a distance what he conceived to be a half-sunken rock, over which, however, a flock of sea-fowl were wheeling in noisy circles. On approaching it, he found it to be the body of some huge marine creature, having fins, which he was able to drag to sight by means of a boat-hook. Ten days after a gale of wind arose, and drove the vast carcase on the island-shore. Here it attracted numbers of visitors by its immense size and anomalous aspect. It is described as having been of a greyish colour, the skin of a peculiar satiny feel in the direction from the head to the tail, but rough and scaly to the touch when the finger passed in the contrary direction : it possessed six flipper-like appendages, three on either side : its length was measured by two witnesses, who solemnly affirmed it to be, from head to tail, at least fifty-four feet ; and for four-fifths of this length the animal (?) possessed a mane of coarse bristles, which were luminous in the dark—probably from decomposition. Unfortunately, the carcase, already softened and burst by the effects of advanced decay, was not seen by any naturalist entire, portions of it being carried away as mementoes by the astonished fishermen. Many months ago, my attention was drawn to the account of this monster in looking over the transactions of the Edinburgh Wernerian Society ; and an ingenious writer, under the title of "Naturalist," in "The Times," has brought it again into my recollection. Those who wish to see a rude sketch of this marvellous creature should consult the work in question. It is followed by an interesting letter from the rev. Mr. McLean, of Eigg Island, giving a singular account of a huge creature, seen by himself some months previously, the substance of which I will relate. This gentleman was out in a small boat, not far from shore, when he descried a large object in the water, near the surface, and steered towards it. Suddenly he saw it move, and beheld one of its eyes glaring at the advancing boat, from under the still surface. Turning his boat hastily round, he pulled hard for shore, and instantly the monster plunged after him at a rapid rate. Directing the boat into shallow water, Mr. McLean leapt out, and scrambled as high as he could up a rock, to place a respectful distance between the enemy and himself. The creature swam swiftly up to the stern of the boat, raised its head above water, as if to look after its escaped prey, and, perceiving pursuit to be fruitless, majestically swept round, and, with its head still raised above the water, swam off to sea, its track being visible for half a mile. Mr. McLean conjectures its length at seventy or eighty feet ; but allowance must be made for the terror of his position acting upon his powers of admeasurement at such a time. This monster, whatever it was, was seen by others, besides the rev. gentleman who experienced such a hair-breadth escape from its jaws. The crews of thirteen fishing-boats, near whom the monster swept, with head still erect above the foaming waters, were so frightened at it, that with one accord they fled to the nearest

creek for safety. On the passage from one island to another the crew of another boat saw it coming near them, with the wind, its head high above water, and were so alarmed, that one of the men afterwards declared its head was as large as a small boat, and its eyes of the size of ordinary plates! These exaggerations must not, however, be allowed to affect the verity of the account of the monster's having been actually seen by the men, and in the peculiar position mentioned. Here, then, are three distinct sources of testimony to the following facts: 1. That a monster was seen, originally submerged. 2. That it possessed a swift power of locomotion. 3. That it was of remarkable length and size and aspect; and, 4. That, contrary to the usual habit of fish, it carried its head above the waves, and that for a considerable time. In judging of the case, it is also necessary to remember the character and circumstances of the witnesses, with a view to ascertain whether any of the ordinary great inhabitants of the deep might not have been the monster in question. It must therefore be borne in mind that the majority of witnesses were men whose lives are spent on the sea, and a clergyman, who, from his position at the time, and from the place of his cure, must have been almost equally familiar with the wonders of the deep. These points it is only fair to bring into their proper prominence; nor must it be considered that this act of justice in any way implicates our opinion on the question.

The greatest sensation was created in Orkney by both these occurrences, and many eminent naturalists actually considered that the sea-serpent question was almost finally settled in the affirmative. Sir E. Home, however, obtained some of the bones of the Stronsa creature, and, after a careful examination, pronounced them to belong to a large kind of basking shark. Dr. Barclay, an almost equally great anatomical authority, declared, however, his conviction that this was erroneous, and others have followed on his side. But recently professor Owen has examined these bones, a portion being in the museum of the royal college of surgeons, and he confirms sir Everard's opinion, affirming that they belong to a large species of basking shark, of the genus *selache*, and are not distinguishable from those of the species called "basking shark," of which individuals from thirty to thirty-five feet in length have been from time to time captured or stranded on our coasts. Towards the close of the same year we read that a basking shark, upwards of thirty feet in length, became entangled in the herring-nets of some fishermen at Hastings, and, after a sharp contest, was safely landed. Early in the year following, a similar monstrous fish was cast ashore at Penryn, in Cornwall. Later on, the shores and coast waters of the United States grew famous by reason of the oft-related "appearance" of the "sea-serpent" there, until the title, "The American sea-serpent" became generic for a species of so-called jocose exaggeration. At New York, indeed, the so-termed bones of this monster were for some time exhibited, and excited great attention; but, on examination by our greatest zoologist, Owen, they proved to belong to a species of extinct whale—an opinion confirmed by other comparative anatomists of continental celebrity. And

professor Owen remarks that, "out of the two hundred vertebræ of every individual that should have lived and died in the Atlantic, since the creation of the species, not one has yet been picked up on the shores of America." I have thus dropped down the stream of history to the events of the last few months, the account of which formed the opening of my paper; and it now remains for me to arrange, and set in their proper order before my readers, the results of the recent discussions and speculative theories on this long-agitated question.

Does zoology, then, really recognize such creatures as sea-snakes? Undoubtedly; for *hydrophis* forms a distinct class of such creatures. And travellers have frequently described water-serpents, inhabiting the Indian archipelago and Indian rivers. Peron, the French traveller, is said to allude to the existence of serpents in the Indian seas, of the occasional length of twelve feet. The ordinary size of the sea-snakes known to naturalists is from two to five feet. One of about this length was found on one occasion dead on the sea-shore, apparently beaten to death, by some labouring people of Cape Ann, in the United States of America. The genus of *muranoid* fishes contains some members which might possibly be mistaken for sea-serpents, and to the existence of which it is a duty to allude. These fish belong to the eel tribe, and are so nearly allied to serpents in form as to well justify the supposition that if they only existed of a sufficient size they might possibly have furnished us with a clue to the serpent-monsters of the sea. Two very remarkable members of this tribe have been described, one in an American Journal of Natural History, the other in the Philosophical Transactions for 1827. Both were seen on the surface of the waves: the American specimen, described by Dr. Mitchell, of New York, under the name of *saccopharynx*, was taken by the captain of a ship, having been found floating on the water, buoyed up by a large inflated portion of its trunk: the other was seen in a similar position, and was at first thought to be an inflated seal-skin, like what is attached to harpoons, for the purpose of tiring out whales when struck. It proved, however, to be a living creature, thoroughly exhausted by its efforts to gorge a fish seven inches in circumference: its body was small, and vastly distended, and it possessed a tail of the most extraordinary proportional length. Dr. Harwood, the author of the paper in this work, calls it the *ophiognathus*: its total length was only four and a half feet, the *saccopharynx* being six feet. Those zoologists, to whom the secrets of the great deep are best known, aver that these are the only creatures which come at all near the great sea-serpent problem, but without supplying the smallest aid to its solution. Unable therefore to obtain a satisfactory elucidation from zoological science, and equally both unable to disprove, and altogether unwilling to doubt, the actual fact of the monster's having been seen, speculative ingenuity affords the only means of obtaining at least a plausible surmise as to the nature of the creature.

Upon such subjects theories spring up instantly and on every side, some of more, some of a less degree of merit. We may consider, in the first place, that it is almost certain, notwithstanding the

strong expression of capt. McQuhae, "we discovered it to be an enormous serpent," that this "sea-serpent" did not belong to the tribe of serpents at all. The natatory movements of a serpent are accomplished exclusively by rapid undulations of its omni-flexible body and tail; yet in this case we read that a length of body equal to sixty feet moved at the rate of twelve or fifteen miles an hour, on the surface of the water, without its being possible to detect the slightest undulating motion of the body. Manifestly, its organs of locomotion were beneath the surface, probably being fins or paddles, set low on the body. This consideration alone carries us clean out of the snake hypothesis, but leaves us only too wide a field for further conjecture. Three ingenious explanatory views have been brought before the public, and these I shall select out of several others less tenable, and consequently less deserving of notice.

First then, says an acute geologist, "Was the so-called sea-serpent a *plesiosaurus*, who has lived down to this year of grace 1848?" And, droll though the idea may seem to be, the following features in the history of the *plesiosaurus* render it not wholly improbable, so far as they go: "From the known anatomical character of the *plesiosaurs*, derived from the examination of their organic remains, geologists are agreed in the inference that these animals carried their necks (which must have resembled the bodies of serpents) above the water, while their progression was effected by large paddles working underneath: the short but strong tail acting the part of a rudder. It would be superfluous to point out how closely the surmises of philosophers resemble, in these particulars, the description of the living animal, as given in the letter and drawings of captain M'Quhae. The short head, the serpent-like neck carried several feet above the water, forcibly recall the idea conceived of the extinct animal: and even the bristly mane on certain parts of the back, so unlike any thing found in serpents, has its analogy in the iguana, to which animal the *plesiosaurus* has been compared by some geologists. But I would most of all insist upon the peculiarity of the animal's progression; which could only have been effected, with the evenness and at the rate described, by an apparatus of fins or paddles not possessed by serpents, but existing in the highest perfection in the *plesiosaurus*." So far it is a very pretty hypothesis. But, unfortunately, the sea saurians have long since passed, in all their terrible majesty, off the stage of creation; and to suppose that a single creature, the latest period of whose birth lies farther back than we can reach by history, has lived through the long chain of changing scenes up to our own era, is to give a longitude and latitude to our powers of faith which philosophy could never recognize.

Passing by, then, all the ingenuities of the position here put before us, we must address ourselves to the next theory, and inquire, Was it a "basking shark"? It is certain that, in the Mediterranean, sharks of this species have been seen from thirty to forty feet long; and instances of the capture of such have been already brought before us. Professor Owen says, positively, that the Stronsa marvel was really a species of basking shark, of great size; and it has been said that Mr. M'Lean's

aquatic enemy was a similar creature. But to this we must reply, Is it the habit of any true fish to carry its head in the air; and that not for a moment or two, but actually so long as it remained within sight? Then, again, can it be supposed probable that, in Mr. M'Lean and his co-testators' case, they had never seen a basking shark before, when we consider their situation in the Orkneys, and the maritime habits of most of the witnesses; and, further, when it is remembered that "old popular names for the basking shark exist in English, Gaelic, and Norse," proving its appearance to be no unheard-of marvel on our coasts? These are considerations which make us stagger in accepting this theory also.

Finally, professor Owen has favoured us with his views on this interesting topic, and these I shall endeavour to place in a succinct form before my readers.

"I am far," says he, "from undervaluing the information which captain M'Quhae has given us of what he saw. When fairly analyzed it lies in a small compass. But my knowledge of the animal kingdom compels me to draw other conclusions from the phenomena than those which the gallant captain seems to have jumped at. He evidently saw a large animal moving rapidly through the water, very different from any thing he had ever before witnessed. No sooner was the captain's attention called to the object, than 'it was discovered to be an enormous serpent;' and yet the inspection of as much of the body as was visible, *à fleur d'eau*, failed to detect any undulations of the body, although such actions constitute the very character which would distinguish a serpent or serpentiform swimmer from any other marine species." A variety of other considerations are urged, such as the undoubtedly animal character of the creature represented in the drawing published in an illustrated newspaper, and also the mane said to be washed about its neck, which professor Owen considers to have been the hair of the creature, long at this position. Guided by the above interpretation of the "mane of a horse, or a bunch of sea-weed," the animal was not a cetaceous mammal, but rather a great seal. But what seal of large size, or indeed of any size, would be encountered in latitude 24 deg. 44 min. south, and longitude 9 deg. 22 min. east, viz., about 300 miles from the western shore of the southern end of Africa? The most likely species to be there met with are the largest of the seal tribe, *e. g.*, Anson's sea-lion, or that known to southern whalers by the name of the "sea-elephant"; the *phoca proboscidea*, which attains the length of from twenty to thirty feet. These great seals abound in certain of the islands of the southern and antarctic seas, from which an individual is occasionally floated off upon an iceberg. The sea-lion exhibited in London last spring, which was a young individual of the *phoca proboscidea*, was actually captured in that predicament, having been carried by the currents that set northward towards the Cape, when its temporary resting-place was rapidly melting away. When a large individual of the *phoca proboscidea*, or *phoca leonina*, is thus borne off to a distance from its native shore, it is compelled to return, for rest, to its floating abode, after it has made its daily excursions in quest of the fishes or

squids that constitute its food. It is thus brought by the iceberg into the latitudes of the Cape, and perhaps further north, before the iceberg has melted away. Then the poor seal is compelled to swim as long as strength endures. In such a predicament I imagine the creature was, that was seen rapidly approaching the *Dædalus* from before the beam, scanning, probably, its capabilities as a resting-place as it paddled its long stiff body past the ship; in so doing it would raise a head of the form and colour described and delineated by captain M'Quhae, supported on a neck also of the dimensions given; the thick neck passing into an inflexible trunk; the long and coarse hair on the upper part of which would give rise to the idea, especially if the species were the *phoca leonina*, explained by the similes above cited. The organs of locomotion would be out of sight. The pectoral fins being set on very low down, the chief impelling force would be the action of the deeper-immersed terminal fins and tail, which would create a long eddy, readily mistakeable by one looking at the strange phenomenon, with a sea-serpent in his mind's eye, for an indefinite prolongation of the body.

"It is very probable that not one on board the *Dædalus* ever before beheld a gigantic seal freely swimming in the open ocean. Entering unexpectedly upon that vast and commonly blank desert of waters, it would be a strange and exciting spectacle, and might be well interpreted as a marvel; but the creative powers of the human mind appear to be really very limited, and on all the occasions where the true source of the 'great unknown' has been detected, whether it has proved to be a file of sportive porpoises or a pair of gigantic sharks, old Pontoppidan's sea-serpent, with the mane, has uniformly suggested itself as the representative of the portent, until the mystery has been unravelled." Professor Owen, after having thus endeavoured to explain away the difficulties which surround the case, proceeds to offer some interesting remarks on the improbability of the existence of any such monster as a "sea-serpent."

"If," he continues, "a gigantic sea-serpent actually exists, the species must, of course, have been perpetuated through successive generations from its first creation and introduction in the seas of this planet. A number of individuals must have lived and died, and have left their remains to attest the actuality of the species during the enormous lapse of time from its beginning to the 6th of August last. Now, a serpent, being an air-breathing animal, with long vesicular and receptacular lungs, dives with an effort, and commonly floats when dead; and so would the 'sea-serpent,' until decomposition or accident had opened the tough integument, and let out the imprisoned gases. During life the exigencies of the respiration of the great sea-serpent would always compel him frequently to the surface; and when dead and swollen—

'Prone on the flood, extended long and large,'

he would

'Lie floating many a rood; in bulk as huge
As whom the fables name of monstrous size,
Titanian, or earth-born, that warred on Jove.'

Such a spectacle, demonstrative of the species if

it existed, has not hitherto met the gaze of any of the countless voyagers who have traversed the seas in so many directions. Considering, too, the tides and currents of the ocean, it seems still more reasonable to suppose that the dead sea-serpent would occasionally be cast on shore. The structure of the back-bone of the serpent-tribe is so peculiar, that a single vertebra would suffice to determine the existence of the hypothetical oppidian. Such large, blanché, and scattered bones, on any sea-shore, would be likely to attract even common curiosity; yet there is no vertebra of a serpent larger than the ordinary pythons and boas in any museum in Europe.

"Few sea-coasts have been more sedulously searched, or by more acute naturalists, than those of Norway. Krakens and sea-serpents ought to have been living and dying thereabouts from long before Pontoppidan's time to our day, if all tales were true; yet they have never vouchsafed a single fragment of their skeleton to any Scandinavian collection, whilst the other great denizens of these seas have been by no means so chary. No museums, in fact, are so rich in the skeletons, skulls, bones, and teeth of the numerous kinds of whales, cachalots, grampuses, walruses, sea-unicorns, seals, &c., as those of Denmark, Norway, and Sweden; but of any large marine non-descript indeterminable monster, they cannot show a trace." The natural history collections of Boston, Philadelphia, and other cities of the United States, possess no specimens of unusually large vertebrae of such peculiar form as to indicate some monstrous and unknown marine animal. Yet, as I have before mentioned, the reported appearances of the sea-serpent near the shores and harbours of the United States, have been so numerous as to have originated the title of the "American sea-serpent."

"Now," concludes this eminent zoologist, "in weighing the question, whether creatures meriting the name of the 'great sea-serpent' do exist, or whether any of the gigantic marine saurians may have continued to live up to the present time, it seems to me less probable that no part of the carcass of such reptiles should have ever been discovered in a recent or unfossilized state, than that men should have been deceived by a cursory view of a partly-submerged and rapidly-moving animal, which might only be strange to themselves. In other words, I regard the negative evidence from the utter absence of any of the recent remains of great sea-serpents, krakens, or enaliosauria, as stronger against their actual existence than the positive statements which have hitherto weighed with the public mind in favour of their existence. A larger body of evidence from eye-witnesses might be got together in proof of ghosts than of the sea-serpent."

Since the publication of captain M'Quhae's letter, a letter has been published by the lieutenant of the ship, which in some respects modifies the description of the animal previously given. Taken on the whole, it is highly favourable to the ingenious explanation of professor Owen; but there undoubtedly yet remain several inexplicable difficulties in connection with the question, which time alone can unravel. It seems a pity that some attempts were not made to capture the creature, and thus to have resolved a problem which has

ved the world of naturalists not a little ever since its first promulgation. More recently still, a sailor writes home to his relatives, and reports again the appearance of the sea-serpent. But the terms in which this announcement is made are of such a character as to shake our confidence in their exactitude. It is with regret that I have to leave the subject in its original uncertainty. While, it is true, there is no difficulty in the supposition that such creatures might live in the sea, for it is known that creatures as great still tenant the mighty deep, it must also be admitted that, until evidence of a really satisfactory description is adduced, by which its existence can be proved beyond a doubt, it is the part of the inquirer after truth to consider the "sea-serpent" simply as a creature of imagination.

The verse in the prophecy of Amos deserves quoting, in conclusion: "Though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Whether the word here translated serpent is to be understood literally, or whether it does not probably mean some other marine species, as I have before remarked, is a question of uncertainty. It has been justly said, there is no physical impossibility in the supposition of the sea-serpent's existence; neither, on the other hand, was the creation of such a monster, even in all the dread proportions which fable has ascribed to it, impossible to him who, as we know, "can do all things." He, who created great whales, leviathan, and the other monstrous creatures alluded to in scripture, did so to manifest his own power and glory; and, should the existence of another monster of the deep, the sea-serpent, be ever actually demonstrated, it will be but another evidence of the stupendous exercise of his creative power and wisdom. In this spirit let us wait and see what time and future research will reveal to us.

R. E.

THE BARBADOS CHURCH SOCIETY FOR THE CHRISTIAN COLONIZATION OF WEST AFRICA.

(FROM A CORRESPONDENT.)

Barbados, Nov. 25, 1848.

THERE is a very interesting movement taking place in this island, with the view of establishing a Christian colony of Barbadians of African descent in or near the Bight of Benin, for the purpose of aiding in the suppression of slavery, as well as of diffusing the church of Christ in Africa, and opening a civilized and friendly intercourse between that part of the continent and these islands. As yet the scheme is in its infancy; but I hope it will ere long assume that form which may justify you in bringing it more decidedly under the consideration of our friends in England, and soliciting their sympathy on its behalf.

At a public meeting in Barbados, held in October last, at which the bishop took the chair, his lordship expressed the great pleasure which he

felt in having an opportunity of presiding at so large and respectable a meeting. . . . He then enlarged on the Christian character of the undertaking, to which the meeting was convened to give effect. . . . He dwelt eloquently on the duty of all Christians to aid in every effort to extend the Redeemer's kingdom in heathen lands, and concluded by giving it as his opinion, that, if the slave trade was to be put down, and Africa was to be regenerated, it was by such instrumentality as was proposed by this society, by sending Christian and enlightened natives of these islands, descendants of Africa, to that interesting country.

Resolution: "That the most efficient means of stopping the slave-trade and civilizing Africa is colonization, combined with religious instruction.

Resolution: "That the most competent agents for this undertaking are the descendants of Africa, who, having been born and reared in civilized communities, possess the necessary qualifications for imparting knowledge of the truths of the gospel, and of the arts of civilized life to their unenlightened brethren on the continent of Africa.

Resolution: "That the great number of intelligent descendants of Africa, in this island, is the strongest evidence that they, above all other inhabitants of the West Indies, could (without any detriment to the several interests of their country) engage in the enterprize of establishing a colony on the west coast of Africa."

ADDRESS FROM THE COMMITTEE TO THE INHABITANTS:

"This committee trust that you will (from a sense of religious duty, respect for yourselves, and love for your race) unite with them in their endeavour to raise despised, abused, and oppressed Africa from her degraded position; and thereby not only benefit your brethren and yourselves, but make some grateful return to the British nation for their philanthropic exertions for the amelioration of your race, by extending the sphere of British commerce throughout Africa, and, by a continued intercourse with your native country, develop new sources of profit to the industry of her enterprising sons."

The society is composed of members of the church of England, and is to be conducted on church principles.

The number of men ready to go to Africa is 234; but, with their families, they amount to 779.

ABEL'S SACRIFICE:

A Sermon,

BY THE REV. T. GRANTHAM, B.D.,

Rector of Bramber-with-Botolph, Sussex.

GEN. IV. 3-5.

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."

WE are no where expressly told in the scriptures at what time animal sacrifices were instituted; but it seems most probable that they were enjoined to our first parents immediately after their transgression, and consequent removal from Paradise, and that the skins with which God is said to have clothed them (as they did not then subsist upon animal food) were taken from animals which had thus been offered up unto the Lord; the Almighty in these expressive emblems at once teaching them their own desert in the death of an unoffending creature, and encouraging them to look forward to that Seed of the woman, who was, in due time, both to offer himself a sacrifice for the sins of the whole world, and to cover them with garments pure and spotless, to purchase pardon by his blood, and acceptance by his perfect righteousness. The worship, indeed, of our first parents, after their fall, would seem to have consisted of two parts: thanksgiving to God, with oblations indicative of their gratitude; and piacular sacrifices to him as a God of perfect justice and holiness; implying a conviction of their own sinfulness, confession of transgression, and faith in the promised Deliverer.

These few preliminary observations appeared to be necessary, in order to enable us properly to understand the subject before us, which will lead us to consider—

I. The offerings of Cain and Abel, and the way in which they were received by the Almighty;

II. To make some observations upon this scripture narrative; and,

III. To deduce from the whole a few practical reflections.

And may the Lord be with us in our meditations, and water them with the dew of his blessing!

I. First, then, we are to consider the offerings of Cain and Abel, and the way in which they were received by the Almighty. "And at the end of days," (according to the marginal reading) "it came to pass that Cain

brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof." Cain and Abel were the children of pious parents, and were brought up in the nurture and admonition of the Lord, and therefore the minds of both were impressed with the necessity of public worship; and in consequence, at the appointed season, they bring their offerings. But very different were the feelings with which they brought them. Cain came with feelings not unlike those of the Pharisee, spoken of by our blessed Lord, when he went up into the temple to pray, thinking neither of his hereditary defilement nor of his personal transgressions; whereas Abel gave evident signs of his deep sense of both, by bringing not only the meat-offering as an acknowledgment to God of his obligations to him for temporal benefits, but also the firstlings of his flock, as an atoning sacrifice for his sins; thus embracing, by faith, the promise of a Redeemer who was to come, and as a sinner, penitently, humbly, uprightly, and obediently, presenting unto God the typical sacrifice which had been appointed.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." God saw in Abel a penitent, humble, believing worshipper, and in Abel's offering a careful observance of his own appointed method of approach to him; and therefore he indicated his approval and acceptance by some manifest token, probably that of fire from heaven. But in Cain he saw one, who, though he had some kind of faith in him as his Creator and Benefactor, yet had an impenitent and unbelieving heart, and virtually placed his dependence upon the violated covenant of works; and, in Cain's offering, an outward acknowledgment indeed of his obligations, and an expression of his gratitude, but no indication of his having any faith in the promised Saviour, or of his coming as a sinner to supplicate mercy through him; and therefore, he, as well as his offering, was alike rejected.

II. But I will now, in the second place, make a few observations upon this scripture narrative. And,

First, I would observe that it is sufficiently clear, from this passage of scripture, that not all who worship God are acceptable worshippers. Natural conscience, which cannot be pacified without the observance of the outward forms of religion, leads not a few to join in the public worship of Almighty God; and custom induces still more. "They come unto God as his people come, and they

sit before him as his people, and they hear his words; but," as the prophet goes on to say, "they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness" (Ezek. xxxiii. 31).

Now, hence, brethren, arises an important duty to all the professing people of God, namely, that of examining themselves as to the motives which influence them in all their approaches to the Most High, and in all the services of religion. You are accustomed to pray to God in public and in private. Is this mere habit? is it the pacification of conscience that causes you thus to bow the knee before him, and to utter words in which your heart has no part? Or does a sense of your manifold daily wants bring you to his footstool, and does the tongue give utterance to the feelings of the heart? You join with his people in commemorating the dying love of your Redeemer; but, is it your anxious desire, is it your prayer to God that you may be enabled to feed on him in your heart, "by faith, with thanksgiving"? You read your bibles at home, and you hear its precious truths explained to you from the pulpit; but are you diligent to store up in your memories what you thus hear with your ears? Are you careful not to be mere hearers of the word, but doers of it also, that so you may be blessed in your deed? These questions are far from being unnecessary, far from being unimportant; for this passage of scripture, no less than daily experience, teaches us that persons who have enjoyed a religious education may be, and frequently are, punctual performers of the outward duties of religion, and yet are by no means such worshippers as God can take pleasure in, or whose service he can countenance with his favour, seeing that their hearts are not right with him.

The next observation which I would make upon these offerings of Cain and Abel is, that, do we desire to serve God acceptably, we must serve him with our best. "Abel," we are told, "brought of the firstlings of his flock and of the fat thereof." And, would we serve God so as to be accepted by him, we must not do it by halves and for fashion's sake, negligently and carelessly: thus to act would only be to offer the sacrifice of Cain, and, like him, to be rejected: we must serve God with our bodies and our spirits, which are his, and give ourselves up wholly to his service. It is the especial commendation of good Josiah, king of Judah, that he "turned to the Lord with all his heart, and with all his soul, and with all his might;" and for that he is preferred before all the kings who were before or came after him. Not that Josiah

could fulfil the law perfectly in all respects as it required; but what is meant is, that it was the earnest desire of his heart and constant endeavour of his life to do so: in a word, he strove with all his might to serve God as well as he could; and, in so doing, he is an example to us. We profess religion: let us take heed that our hearts are influenced by it. We profess to have renounced the "devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh:" let it be our care, then, no longer to "yield our members as instruments of unrighteousness unto sin, but to yield ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness unto God" (Rom. vi. 13); and so, when we practise any duty of religion, whether we pray or hear the word or receive the sacrament, we must not perform any of these services in coldness and formality, but with zealous affection and true purpose of heart. The best of our time and the best of our abilities should assuredly be devoted to him from whom we have received them. Mark the resolution of David: "I will sing and give praise even with my glory" (Ps. cviii. 1). If David had any thing he called his glory, it was his fixed purpose that God should have it.

I would observe, lastly, that our persons must be rendered pleasing unto God, or our offerings will not be accepted by him. "God had respect to Abel and to his offering;" first to Abel, and then to his offering. The reasoning of Manoah's wife was sound, when she said, in answer to the fears of her husband, "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands" (Judges xiii. 23). She infers the acceptance of the person from the acceptance of the service; for God accepts the gifts and offerings of none but of those whose persons please him in Christ Jesus. This the Almighty tells us himself by the prophet Malachi: "I have no pleasure in you, saith the Lord of hosts" (i. 10); and then it follows immediately: "Neither will I accept an offering at your hand." This, in truth, is the method of the covenant of grace, not to accept the person for the work's sake (as the Romanist would endeavour to make us believe), but to accept of the work for the person's sake: "He hath made us accepted in the Beloved" (Ephes. i. 6). In the words of our excellent homilies, "good works go not before in him which shall afterward be justified, but good works do follow after when a man is first justified" (Hom. xvi.) And again: "As good fruit is not the cause that the tree is good, but the

tree must first be good before it can bring forth good fruit, so the good deeds of man are not the cause that maketh man good, but he is first made good by the Spirit and grace of God that effectually worketh in him, and afterward he bringeth forth good fruits; and then, as the good fruit doth argue the goodness of the tree, so doth the good and merciful deed of the man argue and certainly prove the goodness of him that doth it: according to Christ's saying, *Ye shall know them by their fruits*" (Hom. xxiii. 2). But to return to our subject.

It is said, in the epistle to the Hebrews (xi. 4), that Abel "obtained witness that he was righteous, God testifying of his gifts." What testimony it was which God gave we are not expressly told in the scriptures, and therefore it is not a matter certainly known; but it is very probable, as I have already remarked, that God in special mercy sent fire from heaven, and burnt up his sacrifice; for thus in after times it often pleased the Lord to do when he would show that he accepted any man or his work. Thus we read in the book of Leviticus (ix. 24), "And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat:" in Chron. vii. 1: "When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house." And the same we know occurred in the case of the prophet Elijah, when he met the prophets of Baal on Mount Carmel. This, indeed, was the great prerogative of Abel and the Old Testament saints; but, though we have not this, we have what all will allow to be far better, that of which this was but the figure; for the believer now has assuredly the fire of God, that is, the Spirit comes down into his heart day by day, not visibly but spiritually, and burns up in his heart his sins and corruptions, and lights up the light of true faith, never to be extinguished; and, as "no sacrifice in the law" (to use the words of an excellent old writer*) "pleases God but such as was burnt by fire from heaven, so our sacrifices of the New Testament—that is our invocation of God's name, our sacrifice of praise, our duties of religion, our works of mercy and love—never please God unless they proceed from a heart purged by the fire of God's Spirit; that is, from a believing and repentant heart; both which are kindled, and lighted and daily continued by the fire of God's Spirit; therefore it is that St. Paul saith that 'love must come out of a pure heart, and of a good conscience

and of faith unfeigned' (1 Tim. i. 5). The duties of religion and works of love, coming from this purged heart, ascend into the presence of God as a smoke of most acceptable sacrifices, and are as a sweet perfume in the nostrils of the Lord."

III. But I must now proceed to point out some of the lessons of instruction derivable from this subject. And, first, we may learn from this narrative that none can stand before God with acceptance except through the atoning sacrifice of Christ. It is no uncommon thing to hear people say that, if they diligently follow an honest calling, do no one any harm, and pay every one his due, it is sure to be well with them; that is to say, that they will certainly find acceptance with God at the last, and be received into his kingdom. But what does this narrative teach us, but the very reverse of all this? Cain was a man that followed, and followed diligently, an honest calling; and more than this: when Abel offered, he came and worshipped God also; and yet, after all, he was not accepted. Is it not then manifest that to walk honestly in a man's calling, doing no one any harm, however good, however commendable it may may be as to this life, will stand us in little stead when called before the judgment-seat of Christ, and that those who depend upon it for salvation will do so at the certain risk of their immortal souls? But perhaps some one may object, "Cain murdered his brother; and I have done nothing of the kind." Bear in mind, however, that Cain's murdering of his brother took place subsequently to God's refusing to accept his offering, and therefore could have nothing to do with his opinion of him at that time; and, though this was a most dreadful manifestation of what was in man's heart, yet it must not be forgotten that the Saviour himself, who well knew what was in man, tells us (Matt. xv. 19) that the same murderous disposition, and others not less offensive to the Almighty, are to be found in the natural heart of all; and, if we consider that we have all by our sins had a hand in the murder of the Son of God, it must be plain to every one that we are none of us so clear even from this fearful crime as many would vainly flatter themselves. Let none, then, think of depending upon their diligence in their respective callings, or their harmlessness of life, as a ground of acceptance with God; for all this Cain might have pleaded; and yet we see that he was far from being in favour with him: seek rather to possess what Cain never had—a knowledge of the plague of your own hearts, a deep sense of your sinfulness both by nature and practice, and likewise an earnest desire of

* Perkins.

reconciliation with God, and his favour in Christ Jesus. Where there is a deep sense of unworthiness, and a lively faith in God's mercy through Christ, there does the high and lofty One, who inhabiteth eternity, behold an acceptable worshipper; and where these are wanting, whatever else there may be of what is specious and of good report among men, Almighty God, who looketh upon the heart and trieth the reins, will have no respect either to the offerer or to his offerings.

Learn, secondly, from this subject, that "the visible church of God hath ever been a mixed company, consisting of the evil as well as the good". We see that Cain was a worshipper of God as well as his brother Abel, and we know that there was an accursed Ham in the ark as well as a righteous Noah. Nor is the case now at all different; neither, indeed, will it ever be; for Christ tells us plainly: "The kingdom of heaven (or the visible church) is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 47, 50). And, in the parable of the tares, in reply to those who would wish to root them out immediately, he says: "Nay; lest while ye gather up the tares, ye root up also the wheat with them: let both grow together until the harvest" (Matt. xiii. 29, 30). Goats will ever be mingled with the sheep, till Christ, the great Shepherd, shall at the last separate them himself with unerring discrimination; and he who expects a perfect separation antecedently to that time does but give way to the vain imaginations of his own mind, without having any sound scriptural foundation to build upon. Let not, then, any one decline joining himself to a church in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance, because, unhappily, offence may reasonably be taken at the conduct of some of its ministers or members; nor, again, let a like reason be deemed by any a sufficient cause for their withdrawal of themselves from such a church, seeing that it is the will of the great Householder (and, doubtless, for wise and gracious purposes) that there should be this admixture of character in the outward and visible church here below, but rather let it be a means of increasing the watchfulness of all true believers over their own hearts and lives: let it excite in them gratitude for

the grace they have themselves received, and promote in them a more fervent spirit of intercessory prayer in behalf of those whose conduct may seem to them little to accord with their profession.

Learn lastly, from this subject, that a sacrifice has been appointed of God for the sins of the whole world, and that, through it, all who believe shall assuredly be saved. The apostle Paul, in his epistle to the Hebrews, tells us that "by faith Abel offered unto God a more excellent sacrifice than Cain, and that by it he yet speaketh to us;" thus teaching us both the divine institution of sacrifice, and likewise that the record concerning it may convey useful and profitable instruction to ourselves. What, then, was the sacrifice that was ordained of God? Was it to the blood of bulls and of goats that men were taught to look? The blood of these animals, as the same apostle tells us, could never "take away sins": that same Person, who was foretold to Adam as the Seed of the woman who should bruise the serpent's head, was to effect that victory by having his own heel first bruised; or, as St. Paul expresses it, he was "through death to destroy him that had the power of death, that is, the devil:" in a word, he was to redeem us to God by his blood, to be the propitiation not for our sins only, but also for the sins of the whole world. He it was, who was shadowed forth as Abel's sacrifice, and who is therefore called "the Lamb slain from the foundation of the world" (Rev. xiii. 8). Before the Messiah was manifested in the flesh, his sacrifice had a retrospective, as, at the time of its being offered, it had a prospective, efficacy for the salvation of all who trusted in it; so that, from the beginning of time he is the only Saviour of sinful man: or can we doubt but that the record concerning the efficacy of Abel's faith, and the testimony given to him from God respecting the acceptableness of his sacrifice, was not for his honour merely, but for our encouragement also. It shows us how pleasing in God's sight is the humble and contrite worshipper, in comparison of the self-satisfied formalist; especially when that lowly worshipper rests all his hopes of mercy on the atoning blood of Christ: it shows us that God will "fill the hungry with good things, whilst the rich he sends empty away:" it shows us that "the blood of Jesus Christ will cleanse from all sin;" that "whosoever cometh unto God by him shall in no wise be cast out;" and that "all who believe in him shall be justified from all things." Thus, whilst it directs us to the blood of Christ as the ground of our hope, it assures us that that blood speaketh

not only as much and as satisfactorily as the blood of Abel did, but far better things than it ever did or could speak.

A word more, and I have done. Is there an individual before me this day going on in the way of Cain? who attends God's worship indeed, but with a head lifted up with pride, and a heart unhumbled? I would say to such a one, consider well your state ere it be too late: you may deceive yourself, you may deceive your fellow-creatures, but you are not deceiving God. With such feelings, your worship is an abomination to him; for "the high and lofty One, that inhabiteth eternity, whose name is Holy", though he dwells in the high and holy place, dwells not with the proud, but with him only "who is of a contrite and humble spirit". Seek, then, the Lord as a creature should approach to his Creator, with the deepest prostration of soul, that he may look graciously upon you, and manifest himself unto you. Seek, I say, the Lord whilst yet he may be found: have recourse, without delay, to that sacrifice which hath availed, and ever will avail, for all who trust in it.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

No. IX.

JAMES DOWELL.—You are very punctual, Jacob, this evening; for I hear the clock striking seven, the hour when you promised to come to me.

Jacob Smith.—I did not like to keep you waiting, James; and, besides this, I am very desirous of hearing your opinion about some other objections against the prayer-book. I have not so much to object to as I once had; for you have already removed most of my scruples. There are some expressions in the offices for confirmation, marriage, &c., which I formerly thought improper; but, as you observed, these offices are designed for persons "who profess to call themselves Christians;" and therefore it is not the fault of the church, but of her inconsistent and unbelieving members, if they are ever improperly used. I am now satisfied that, as man cannot positively discern real from nominal Christians, charity requires us to hope—except where there is no room for hope—that men are what they profess to be.

J. D.—The liturgy and other offices of our church are of course adapted for believers. "The visible church of Christ," it is declared in the nineteenth article, "is a congregation of faithful men," &c. None others really belong to her, although they may be found in her bosom: "For they are not all Israel, which are of Israel; nei-

ther, because they are the seed of Abraham, are they all children" (Rom. ix. 6, 7). It is not for the unbelieving, but for "the household of faith," that every prayer is provided, as was that best of all prayers which was taught us by our blessed Saviour. It is the language of children, not that of the servants of sin and Satan. The church cannot lower her standard, and supply husks for those who do not relish bread; but it is her object to raise them from their fallen and unhealthy state, by showing them what are the privileges and blessings and promises which pertain to her sincere and faithful members. If, then, any who profess to belong to our church are conscious that the language used by them or applied to them is unsuitable to their state, it should be their prayer and endeavour to become such as they profess to be. The expressions put into their mouths, or used by the minister respecting them, have reference only to the servants or children of God. This is evident from the whole tenor of her services. Take, for instance, the following passage, in one of her exhortations on the subject of the Lord's supper: "Unto which," says the officiating minister, "in God's behalf I bid you all that are here present." Are all who may be present to suppose that they are admissible to the Lord's table, whatever may be their state in the sight of God? No. The invitation is given to "all such as shall be religiously and devoutly disposed;" and elsewhere it is stated, in yet plainer terms, what manner of persons they ought to be, who desire to have full communion with our church, viz., those who truly repent and unfeignedly believe the gospel: "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith."

J. S.—How unjust, then, is the charge which a pious, but surely most injudicious clergyman, who has lately seceded from the church of England, brings against that church, when he asserts "that the crowds who throng the Sunday trains and Sunday steam-boats, the numbers who sell and buy on the Lord's day, the emaciated and ragged community of gin-drinkers, the rabble of the lowest alleys of London, Liverpool, and Manchester, the myriads who admire the 'Dispatch,' or love the pollution of the worst novels, all who are worthless, ignorant, and depraved in the community, baptized in childhood, and not convicted of heresy or immorality, are in full communion with the Anglican churches," that is, the church of England!

J. D.—Unjust indeed. The passages from her communion-service, which I have just read to you, and many others in her liturgy, prove that she does not recognize the characters which this gentleman has enumerated, as in full communion with her; and her ministers are expressly required by the rubric to forbid those who are known to be immoral persons from approaching the Lord's table. When, however, any of this class do externally communicate with the faithful members of the church, it is not with the sanction of the church that they do so; and therefore she is no more worthy of censure, on this account, than was the primitive church, into which some

unfit persons had crept, and profaned the Lord's supper.

J. S.—But, though I have now no difficulty about the language which is provided for the members of the church—for it is not for me to charge any among them as guilty of using these devout prayers with hypocrisy: to their own Master they must stand or fall—yet I do think that some expressions which the clergy are required to use over the remains of deceased persons are extremely improper.

J. D.—What are the passages to which you object?

J. S.—I do not object to them in all cases; but, when an open, notorious, and impenitent sinner is buried, it cannot be right to say that "it hath pleased Almighty God to take to himself" the soul of the deceased; because we are sure that no impenitent soul can be received into heaven.

J. D.—You mistake the meaning of the words "take to himself." God takes to himself the spirits of all whom he summons to another world. "Then shall the dust return to the earth as it was," an inspired writer declares; "and the spirit shall return unto God who gave it" (Eccles. xii. 7). This refers to the spirits of all men; but you do not hence conclude that all men will go to heaven?

J. S.—No; certainly I should not. But how can God be said to have of his great mercy taken away the soul of a wicked and impenitent man?

J. D.—In the same sense as it is said that the execution of a malefactor is an act of mercy to the members of society in general. He can no longer injure others by his evil deeds and bad example.

J. S.—But, in another part of the burial-service, the minister declares that he commits the body to the ground, "in sure and certain hope of the resurrection to eternal life:" surely he cannot entertain this hope respecting the body of a wicked and impenitent person!

J. D.—Of course he cannot. Nor are the words to be applied to the individual over whose remains they are read. It is to that consoling truth—the resurrection to eternal life—that the passage refers, and not to the resurrection of the deceased. You should consider the expression more carefully before you object to it. We have a sure and steadfast hope, not of *his*, but of "the resurrection to eternal life."

J. S.—There is, however, a hope expressed in one of the prayers that the deceased rests in Christ: this hope, you will allow, ought not to be entertained in reference to a sinner who has died impenitent.

J. D.—True. But neither this passage nor any part of the burial-service was ever intended by our church to be read over the bodies of those who die impenitent. This solemn office was designed to be read over the remains of believers only, that is, those whom charity requires us to consider as believers, unless they were "notorious evil-livers," and were known to have departed hence in a hardened and impenitent state.

J. S.—But the service is read over notorious sinners, whether they repent or not before their death. The cases are innumerable.

J. D.—Do you really think, Jacob, that there are innumerable cases in which it can be positively

determined that men have died in their sins, and respecting whose condition beyond the grave there cannot be the smallest hope?

J. S.—No, no, James: I should not like to say that. However bad a man may have been even to the last few weeks or days before his death, we cannot absolutely determine that he has died impenitent and unpardoned. There are some cases indeed so bad that I should hardly dare to feel any hope respecting them; but, unless I saw them, or others on whose word I could rely had seen them, depart from life with unequivocal signs of impenitence, I should not think it right to declare, "There is no hope."

J. D.—Then, if you were a clergyman of the church of England, and had to read the service over a person who had been a "notorious evil-liver," but of whose last moments you had not been able to obtain any particulars, would you scruple to express a hope that he might possibly be saved?

J. S.—I should not scruple to do this; for it would be uncharitable and presumptuous to say that any man's case is hopeless, unless I have the plainest evidences that he died without repentance.

J. D.—You see, then, that the clergy may with propriety read this service over the dead generally, since the cases are very rare indeed of which they cannot entertain the smallest hope. And, if there be any ground for the least degree of hope, they ought not to be censured for expressing it. The hope which they feel may be stronger or weaker, according to circumstances. It may sometimes be so firm as to amount to assurance. When, for instance, we hear of the death of a person who has lived the life of the righteous, whose path is "as the shining light, that shineth more and more unto the perfect day," our hope of his happiness beyond the grave is so firm that it may not improperly be called "sure and certain." Or it may be very feeble, and similar to the hope which the friends of a sick man sometimes entertain, although the doctors may have said that it is next to impossible that he should recover. For instance, when we see a man living without God, neglecting the things belonging to his everlasting peace, turning a deaf ear to the counsels of his minister, living perhaps in notorious immorality and gross licentiousness, we have great fears respecting him. If he die in that state, we know, from God's word, that he must perish everlastingly. On hearing of his death, therefore, we anxiously inquire how he passed his last hours; whether he manifested any signs of penitence, and sought for pardon where alone it can be found. But, if we neither have, nor can procure, any certain evidences of the state in which he died, shall we be justified in declaring that he is eternally lost? Does not charity rather constrain us to hope that the sinner might, at his last hour, have become penitent and believing? Feeble as such a hope may be, the minister who can thus hope may very conscientiously read the burial-service. That service gives no assurance as to the state of the deceased; for the passages which apparently sanction such assurance apply to believers generally, not to the individual particularly, over whom the service is read. Of him it is merely stated that we hope he is in heaven. As we have

no certain grounds for believing the contrary (except in very rare cases, when this service should on no account be read), we are only following the directions of the inspired word, when we feel this charitable hope and use this charitable language.

J. S.—Yet in some cases there is hardly any room for hope, whatever charitable judgment we may be disposed to form. It was only a month ago that I was at the funeral of T. H——, the jankeeper, who had been all his life a very profane, drunken, and licentious character; and several members of our club said, they were astonished that the clergyman should read the burial-service over such a person, as there were strong reasons for believing that he had died impenitent.

J. D.—In all such cases there is too much reason to fear as to the state of the departed, because a careless and irreligious life cannot be expected to terminate happily. But, unless the clergyman, who read the burial-service on the occasion to which you refer, had been morally certain that T. H—— had died impenitent, he was not precluded from either feeling or expressing a hope, small as that hope might be, that he had repented and found mercy at last. I have heard of two or three instances in which the clergyman felt justified in expressing a hope that the souls of the deceased were happy, although their neighbours, almost with one voice, declared that there could be no hope. The following are the cases. *B. N.*—— was a notoriously bad character. Although he had attained the age of eighty years, he had scarcely ever entered the house of God. About a year before his death the minister of the parish had an opportunity of talking to him, as he found him confined to his room by lameness, and he endeavoured to turn the old man's thoughts to the great concern of his soul. The attempt was utterly vain. He quickly changed the subject as often as the clergyman touched upon spiritual matters, and began to relate how many successful bargains he had made, and what large sums of money he had acquired by his dexterous management. Finding that he could make no impression upon his mind, the clergyman left him. The old man recovered, and continued to live as if he thought there were no God, no life to come. At length he had a paralytic stroke, and was laid helpless on his bed. He was then anxious to see his minister; who, of course, immediately visited him. The hoary sinner now appeared sensible of his awful condition. His face was frightfully distorted, blood oozing from his nostrils, terror and misery depicted on his countenance. When the clergyman approached the bed, the wretched man made a convulsive effort to raise himself, and, grasping his minister's hand, exclaimed, "O save me! O pray for me!" After saying a few words to his unhappy parishioner, the clergyman offered a prayer on his behalf. He listened with earnest attention, and occasionally mingled his own ejaculations for mercy with the prayer of his minister. He died in the course of the night; and his widow informed the clergyman that, so long as he could speak, her unhappy husband continued to pray for the pardon of his sins. *G. L.*—— was nearly ninety years old. He had been for many years a regular attendant at church, but remained careless and indifferent and ignorant under the plain instruction which he had the opportunity of hearing.

His hopes of salvation rested upon such pleas as the following: "I have wrought hard through life, and done nobody any harm. I have kept to my church, and always disliked the ways of dissenters. I am no swearer, nor drunkard, nor sabbath-breaker, like many of my neighbours. I have paid every one his due; and I hope that God, before I die, will make me fit for heaven." Though he was of this pharisaical spirit, and felt quite satisfied with himself, when comparing his own conduct with that of some of his neighbours, he still seemed to think that something was wanted before he could be admitted into God's kingdom; but as to the plan of salvation through faith in the atoning sacrifice of Christ, he had no notion; and every attempt to teach him what he must do to be saved appeared altogether fruitless. He acknowledged that Jesus Christ was a Saviour, and that he could not be saved without him; but of the work of the Holy Spirit in changing and purifying man's corrupt nature, and giving him new views, new desires, new habits, new affections, he was wholly ignorant. He repeated the prayers which were suggested to him, such as, "O Lord, for Christ's sake, give me thy Holy Spirit;" "God be merciful to me a sinner, and make me fit for heaven;" "Create in me a clean heart, O God, and renew a right spirit within me;" but his conversation, until within a few days of his death, showed that his thoughts were entirely "of the earth and earthly." But so long as he had the power of utterance (after he had ceased to converse with those attending him) he was heard to use one or another of the short prayers which I have mentioned, and then he sunk into a state of insensibility, during which his spirit returned "unto God who gave it." *C.*—— was another very old man, and a regular church-goer until the last two years of his life. No man seemed more attentive than *C.*—— during both the prayers and sermon; and he often referred with satisfaction to the truths which he had been hearing. For some years he regularly presented himself at the Lord's-table. His minister, however, discerned so many evidences that the heart of the old man was "not right before God," such as pride, discontent, covetousness, an unruly temper, an unforgiving and malicious disposition, &c., that he talked seriously to him on the danger of his state, and on the sinfulness of his presuming to approach the Lord's table. The old man was indignant at hearing this faithful admonition, and vowed that he would never go to church again so long as his reprover was the minister. From that time to the day of his death he altogether neglected public worship. A few days before he died he was visited by his minister. The old man seemed gratified by the visit; but he was apparently very unconcerned while portions of scripture were read to him, and prayers were offered on his behalf. As he drew near his end, he acknowledged that he had lived very wickedly and indulged very bad feelings, and he prayed for mercy with great earnestness. Now, Jacob, would you consider that, in these cases, there were undoubted evidences of impenitence and unbelief, and that the prayers of the three dying men were evidently the result, not of that godly sorrow which worketh repentance, but of that worldly sorrow of the world which worketh death?

J. S.—No, James; I should not presume to judge so harshly of the condition of those persons. They might be truly penitent; at least, I should not think it wrong to hope so. Who can tell what might take place between those sinners and their God before their departure? So long as even one instance is recorded of a malefactor's repentance and acceptance with God at the eleventh hour, we ought certainly to hope, wherever there is the least appearance of contrition and faith in Christ.

J. D.—It is very probable that in numerous cases where men presume to say, "there is no hope," and they blame the minister for reading the burial-service, it would be found, on investigation, that the person, so uncharitably consigned to eternal ruin, manifested those signs of repentance which afford at least *some* ground of hope. But a refusal to read the burial-service would be a tacit acknowledgment that the minister had not the smallest hope of the deceased person's salvation. For, if we cannot express even the faintest hope respecting a man's eternal state, it is evident that we believe that he has perished for ever. Would this feeling be warrantable, either in the cases just stated, or in any case where we have no evidence as to the condition of a person's mind in his last hours? We know, indeed, that no man has any reason to expect to die the death of the righteous, who does not live the life of the righteous. We are sure that every one is in a most dangerous condition who is living unconcerned about his eternal interests, and that a death-bed repentance is rarely granted to those who neglect religion during a time of health and vigour; but we have no right to conclude that even the most careless and notorious sinner has perished in his sins, if we know not what was his "last end." Wherever there is uncertainty there is room for hope. So that in every case where we do not feel certain that a person has died a hardened and impenitent sinner, we are justified in expressing the hope respecting his condition in another world, which the words of the burial-service convey.

J. S.—I allow that this service, when properly understood, may be read without scruple by even the most conscientious minister, in all such cases as you have referred to; and probably not one clergyman in a thousand meets with a single instance, during the whole course of his life, of a person dying with such manifest signs of unbelief and impenitence as to preclude him from entertaining the feeblest hope of his salvation. In such an awful case as the following, which I lately read in a public journal, a clergyman would, of course, be fully justified in refusing to read the burial service: "One day last week a labouring man was employed ricking hay in his master's field, near Ivy Bridge, when the following dreadful circumstance took place. The sky, which had been sunny, became cloudy, and a heavy shower of rain fell; the man, however, continued his work, throwing the hay from the ground to the top of the rick; but, in a moment of passion, he raised the fork high in the air, and swore that God Almighty might come and make the hay himself, for he would not. At that instant a flash of lightning struck him to the earth; and, on being raised, the unhappy man was dead" ("The Standard," July 11, 1842).

J. D.—In such melancholy and awful cases it would evidently be improper to read the burial-service, which was never intended to be read over any persons respecting whom there can be no hope. Charity does not require a man to express a hope under these circumstances; and, were he to do so, he would manifest a want of charity towards the living. On this subject a learned divine of the last century observed: "I do verily think that a minister of the church of England is under no obligation to use these expressions (in the burial-service) over notorious, incorrigible, impenitent, adulterers, drunkards, blasphemers, murderers, or the like. . . . The omission of these sentences, in such cases, is not contrary to the original design of the church in prescribing this form, but more agreeable to it than the using them. I find it almost unanimously affirmed by as great writers as any that have appeared in this cause, that this office supposes such discipline in the church, that all notorious and incorrigible sinners should be excommunicated, and so incapable of this office. If this be so, and yet no such discipline be exercised, to what part of his charge, to what part of his vow is he false, who either denies the office to those, of whose acceptance with God there cannot be the least hope, or omits these expressions, which render this office so improper on such occasions? I desire it may be remembered that I am not now encouraging any persons to judge hardly of their neighbours, but speak only of such cases where it is most apparent and undeniable that there is no ground for the lowest degree of hope. Supposing, therefore, a man cut off in the midst of such sins as adultery, blasphemy, swearing, drunkenness without the least sign of repentance or acceptance with God, were these expressions designed for him? Can the canon which respects this be supposed to command the use of this form any otherwise than as it was designed by the church? Do any of our governors, or did they ever, insist upon obedience to the letter of this canon in such cases? Not that I know of; and, if they did, I should venture any penalty rather than obey; because my conscience would not let me say I hoped the dead person rests in Christ, when there cannot be the least ground for hope, and because I cannot reconcile such an obedience with the obligations I am under to the church. But, as for omitting what was never intended by the church for such occasions, I could do it with a very easy conscience; having, by no vow, declaration, or subscription, as I apprehend, obliged myself to the use of any thing against the plain intent of that church in which I minister. And did it appear that it was the design of this church, and of the governors of it, to oblige those who minister in it to declare in public that they hope common swearers, drunkards, adulterers, murderers, blasphemers—that such as these, I say, dying without any sign of acceptance with God, rest in Christ—what man, who had the least sense of religion, could conform as a minister?"*

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J. S.—Yet in some cases there is hardly any room for hope, whatever charitable judgment we may be disposed to form. It was only a month ago that I was at the funeral of T. H——, the innkeeper, who had been all his life a very profane, drunken, and licentious character; and several members of our club said, they were astonished that the clergyman should read the burial-service over such a person, as there were strong reasons for believing that he had died impenitent.

J. D.—In all such cases there is too much reason to fear as to the state of the departed, because a careless and irreligious life cannot be expected to terminate happily. But, unless the clergyman, who read the burial-service on the occasion to which you refer, had been morally certain that T. H—— had died impenitent, he was not precluded from either feeling or expressing a hope, small as that hope might be, that he had repented and found mercy at last. I have heard of two or three instances in which the clergyman felt justified in expressing a hope that the souls of the deceased were happy, although their neighbours, almost with one voice, declared that there could be no hope. The following are the cases. *B. N.*—— was a notoriously bad character. Although he had attained the age of eighty years, he had scarcely ever entered the house of God. About a year before his death the minister of the parish had an opportunity of talking to him, as he found him confined to his room by lameness, and he endeavoured to turn the old man's thoughts to the great concern of his soul. The attempt was utterly vain. He quickly changed the subject as often as the clergyman touched upon spiritual matters, and began to relate how many successful bargains he had made, and what large sums of money he had acquired by his dexterous management. Finding that he could make no impression upon his mind, the clergyman left him. The old man recovered, and continued to live as if he thought there were no God, no life to come. At length he had a paralytic stroke, and was laid helpless on his bed. He was then anxious to see his minister; who, of course, immediately visited him. The hoary sinner now appeared sensible of his awful condition. His face was frightfully distorted, blood oozing from his nostrils, terror and misery depicted on his countenance. When the clergyman approached the bed, the wretched man made a convulsive effort to raise himself, and, grasping his minister's hand, exclaimed, "O save me! O pray for me!" After saying a few words to his unhappy parishioner, the clergyman offered a prayer on his behalf. He listened with earnest attention, and occasionally mingled his own ejaculations for mercy with the prayer of his minister. He died in the course of the night; and his widow informed the clergyman that, so long as he could speak, her unhappy husband continued to pray for the pardon of his sins. *G. L.*—— was nearly ninety years old. He had been for many years a regular attendant at church, but remained careless and indifferent and ignorant under the plain instruction which he had the opportunity of hearing.

His hopes of salvation rested upon such pleas as the following: "I have wrought hard through life, and done nobody any harm. I have kept to my church, and always disliked the ways of dissenters. I am no swearer, nor drunkard, nor sabbath-breaker, like many of my neighbours. I have paid every one his due; and I hope that God, before I die, will make me fit for heaven." Though he was of this pharisaical spirit, and felt quite satisfied with himself, when comparing his own conduct with that of some of his neighbours, he still seemed to think that something was wanted before he could be admitted into God's kingdom; but as to the plan of salvation through faith in the atoning sacrifice of Christ, he had no notion; and every attempt to teach him what he must do to be saved appeared altogether fruitless. He acknowledged that Jesus Christ was a Saviour, and that he could not be saved without him; but of the work of the Holy Spirit in changing and purifying man's corrupt nature, and giving him new views, new desires, new habits, new affections, he was wholly ignorant. He repeated the prayers which were suggested to him, such as, "O Lord, for Christ's sake, give me thy Holy Spirit:" "God be merciful to me a sinner, and make me fit for heaven:" "Create in me a clean heart, O God, and renew a right spirit within me:" but his conversation, until within a few days of his death, showed that his thoughts were entirely "of the earth and earthly." But so long as he had the power of utterance (after he had ceased to converse with those attending him) he was heard to use one or another of the short prayers which I have mentioned, and then he sunk into a state of insensibility, during which his spirit returned "unto God who gave it." *C.*—— was another very old man, and a regular church-goer until the last two years of his life. No man seemed more attentive than *C.*—— during both the prayers and sermon; and he often referred with satisfaction to the truths which he had been hearing. For some years he regularly presented himself at the Lord's-table. His minister, however, discerned so many evidences that the heart of the old man was "not right before God," such as pride, discontent, covetousness, an unruly temper, an unforgiving and malicious disposition, &c., that he talked seriously to him on the danger of his state, and on the sinfulness of his presuming to approach the Lord's table. The old man was indignant at hearing this faithful admonition, and vowed that he would never go to church again so long as his reprover was the minister. From that time to the day of his death he altogether neglected public worship. A few days before he died he was visited by his minister. The old man seemed gratified by the visit; but he was apparently very unconcerned while portions of scripture were read to him, and prayers were offered on his behalf. As he drew near his end, he acknowledged that he had lived very wickedly and indulged very bad feelings, and he prayed for mercy with great earnestness. Now, Jacob, would you consider that, in these cases, there were undoubted evidences of impenitence and unbelief, and that the prayers of the three dying men were evidently the result, not of that godly sorrow which worketh repentance, but of the sorrow of the world which worketh death?

J. S.—No, James; I should not presume to judge so harshly of the condition of those persons. They might be truly penitent; at least, I should not think it wrong to hope so. Who can tell what might take place between those sinners and their God before their departure? So long as even one instance is recorded of a malefactor's repentance and acceptance with God at the eleventh hour, we ought certainly to hope, wherever there is the least appearance of contrition and faith in Christ.

J. D.—It is very probable that in numerous cases where men presume to say, "there is no hope," and they blame the minister for reading the burial-service, it would be found, on investigation, that the person, so uncharitably consigned to eternal ruin, manifested those signs of repentance which afford at least *some* ground of hope. But a refusal to read the burial-service would be a tacit acknowledgment that the minister had not the smallest hope of the deceased person's salvation. For, if we cannot express even the faintest hope respecting a man's eternal state, it is evident that we believe that he has perished for ever. Would this feeling be warrantable, either in the cases just stated, or in any case where we have no evidence as to the condition of a person's mind in his last hours? We know, indeed, that no man has any reason to expect to die the death of the righteous, who does not live the life of the righteous. We are sure that every one is in a most dangerous condition who is living unconcerned about his eternal interests, and that a death-bed repentance is rarely granted to those who neglect religion during a time of health and vigour; but we have no right to conclude that even the most careless and notorious sinner has perished in his sins, if we know not what was his "last end." Wherever there is uncertainty there is room for hope. So that in every case where we do not feel certain that a person has died a hardened and impenitent sinner, we are justified in expressing the hope respecting his condition in another world, which the words of the burial-service convey.

J. S.—I allow that this service, when properly understood, may be read without scruple by even the most conscientious minister, in all such cases as you have referred to; and probably not one clergyman in a thousand meets with a single instance, during the whole course of his life, of a person dying with such manifest signs of unbelief and impenitence as to preclude him from entertaining the feeblest hope of his salvation. In such an awful case as the following, which I lately read in a public journal, a clergyman would, of course, be fully justified in refusing to read the burial-service: "One day last week a labouring man was employed ricking hay in his master's field, near Ivy Bridge, when the following dreadful circumstance took place. The sky, which had been sunny, became cloudy, and a heavy shower of rain fell; the man, however, continued his work, throwing the hay from the ground to the top of the rick; but, in a moment of passion, he raised the fork high in the air, and swore that God Almighty might come and make the hay himself, for he would not. At that instant a flash of lightning struck him to the earth; and, on being raised, the unhappy man was dead" ("The Standard," July 11, 1842).

J. D.—In such melancholy and awful cases it would evidently be improper to read the burial-service, which was never intended to be read over any persons respecting whom there can be no hope. Charity does not require a man to express a hope under these circumstances; and, were he to do so, he would manifest a want of charity towards the living. On this subject a learned divine of the last century observed: "I do verily think that a minister of the church of England is under no obligation to use these expressions (in the burial-service) over notorious, incorrigible, impenitent, adulterers, drunkards, blasphemers, murderers, or the like. The omission of these sentences, in such cases, is not contrary to the original design of the church in prescribing this form, but more agreeable to it than the using them. I find it almost unanimously affirmed by as great writers as any that have appeared in this cause, that this office supposes such discipline in the church, that all notorious and incorrigible sinners should be excommunicated, and so incapable of this office. If this be so, and yet no such discipline be exercised, to what part of his charge, to what part of his vow is he false, who either denies the office to those, of whose acceptance with God there cannot be the least hope, or omits these expressions, which render this office so improper on such occasions? I desire it may be remembered that I am not now encouraging any persons to judge hardly of their neighbours, but speak only of such cases where it is most apparent and undeniable that there is no ground for the lowest degree of hope. Supposing, therefore, a man cut off in the midst of such sins as adultery, blasphemy, swearing, drunkenness without the least sign of repentance or acceptance with God, were these expressions designed for him? Can the canon which respects this be supposed to command the use of this form any otherwise than as it was designed by the church? Do any of our governors, or did they ever, insist upon obedience to the letter of this canon in such cases? Not that I know of; and, if they did, I should venture any penalty rather than obey; because my conscience would not let me say I hoped the dead person rests in Christ, when there cannot be the least ground for hope, and because I cannot reconcile such an obedience with the obligations I am under to the church. But, as for omitting what was never intended by the church for such occasions, I could do it with a very easy conscience; having, by no vow, declaration, or subscription, as I apprehend, obliged myself to the use of any thing against the plain intent of that church in which I minister. And did it appear that it was the design of this church, and of the governors of it, to oblige those who minister in it to declare in public that they hope common swearers, drunkards, adulterers, murderers, blasphemers—that such as these, I say, dying without any sign of acceptance with God, rest in Christ—what man, who had the least sense of religion, could conform as a minister?"*

* "The Reasonableness of Conformity to the Church of England." By Benjamin Hoadly, M.A., 1703, pp. 117-119. Of course Hoadly's sentiments in general are not to be supposed, from this quotation, to be worthy of approval; but they are here introduced as illustrative of the subject. It may be added that the officiating clergyman is not constituted

J. S.—I am now satisfied, James, that there is very little ground for the objections which are made against the burial-service. It is for want of duly understanding the expressions objected to, that so many persons are offended; and also for want of considering how very few cases there are, in which it has been clearly ascertained that men have died in a state of unbelief and impenitence. It is to be wished, indeed, that there was a positive law to prohibit the reading of the burial-service over the remains of "notorious evil-livers," whenever sufficient evidence was produced that they had died without any signs of faith and penitence. For, although a conscientious minister would not read the service in such cases, yet he would escape much anxiety and distress of mind, as well as many reproaches from the inconsiderate relatives and friends of the deceased, if he could say: "It is contrary to the law of the land, no less than to the intention of the church, that the burial-service should be read under such circumstances." And, if a few expressions in the formularies of the church of England were rendered more plain and intelligible, the scruples of many separatists would be removed, and they would gladly join her communion.

J. D.—Improvement might be made, no doubt, both in the canons and rubrics, and also in the liturgy and offices of our church. As to the latter, however, but little alteration would be requisite. For there are not more than five or six expressions, against which objections are brought; and those objections are founded on a misapprehension of the real meaning of the passages. But, as they are capable of a bad as well as of a good interpretation, it might certainly be well if they could be so altered that even "the wayfaring man" could not mistake their meaning. Yet, it is to be observed that the articles and homilies of our church afford great assistance in explaining obscure and difficult passages in the prayer-book; and, as those authoritative documents plainly oppose every thing of a popish and anti-scriptural nature, reason, equity, and charity alike require that we interpret those passages in a good, that is, a scriptural sense. This is the way in which an old nonconformist viewed certain things which were objected to in the prayer-book: "As for the doctrine of the common prayer," he wrote, "though I had read exceptions against divers passages, I remembered not any thing that might not receive a good construction, if it were read with the same candour and allowance as we read the writings of other men."

The Cabinet.

RIGHTEOUSNESS.—Our hunger and thirst after righteousness are from heaven, not of the earth: both "cease from us" as soon as the dew from on high ceases to still the one, and the bread of our spiritual life to satisfy the other. The world, the flesh, and the devil will manacle our souls once more, if our feet wander from the crimsoned summit of Calvary, upon which we were first enabled to shake our fetters off.—S.

the judge; which, to his grief, he would be, if he were to pronounce on the spiritual state of the departed. This consideration goes far to remove the objections urged.—Ed.

* Baxter; Practical Works, vol. xvii. p. 5.

Miscellaneous.

MOUNT PILATE, A ROMANIST LEGEND.—Mount Pilatus is the storm-king of the lake (of Lucerne), always brewing mischief; and a good reason for it, according to the strange old legend, that he who washed his hands of Christ's blood, before all the people, drowned himself in a black lake on the top of the mountain. How he comes to be there is accounted for by his being banished into Gaal by Tiberius, and into the mountain by conscience! There still his vexed spirit wanders, and invites the tempest. If ever in the morning sunshine you get upon the forehead of the mountain, you are sure to have bad weather afterwards; but if in the evening it is clear this is a good prophecy. Translating the common proverb of the people concerning it in the reverse order:

"When Pilatus doffs his hat,
Then the weather will be wet;"

but when he keeps his slouched cloud-beaver over his brows all day you may expect fine weather for your excursions, the storm-fiend not being abroad, but brooding.—*Cheever's Wanderings.*

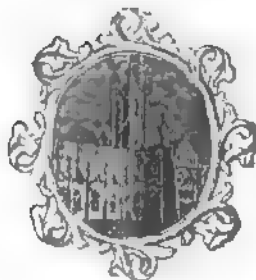
UNLOOKED-FOR FRUITS OF THE ANTI-SLAVERY EFFORTS OF GREAT BRITAIN.—Dr. Krapf and Mr. Rebmann, the messengers of the gospel in eastern Africa, embarked on the 23rd of Nov., from the coast next Rabbay Empia, with a view to visit, if possible, the river Jah, and investigate the opening which it may afford into the interior. "On this voyage," writes Dr. Krapf, "the pilot told us, with much emotion, that, had not the English put a stop to slavery in that quarter, the Spaniards and French would not allow the natives to sit down quietly with their wives and children; for these Europeans frequently carried their slave mania to such a pitch that they caught fishermen at sea. This perfectly agrees with capt. Owen's statement, in his book on East Africa. Women sold, at Zanzibar, their husbands, and *vice versa*. When they heard a fiddler coming with an European slave-buyer, money thrown into the hands of a woman or husband dismembered a family in an instant. Thanks to God, things have taken a better turn, through the instrumentality of Great Britain! She has now honour and a good renown in East Africa; and large principalities are desirous of placing themselves under British protection; while the French, Spaniards, and Portuguese, are ill spoken of, and their memory will be stigmatized from generation to generation. O that English philanthropy and statesmanship might take to heart this important testimony of a Sumbell sailor, who himself was formerly a slave! O that England would increase and continue showing to the world the influence of truly Christian principles! Her reward would be that the natives, of their own accord, would seek for her tutorship. Let no one say that the uncivilized tribes of Africa do not look upon what England is doing. O, they watch and mark every step she takes; and a silent love for her is implanted in their minds! O that England's statesmen could see, and, if they could see, yet believe, that well-doing to the world at large will profit their nation more than temporal advantages!"—*Correspondence of the Church Missionary Society.*

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UNDER THE
SUPERINTENDENCE
OF
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OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 759.—APRIL 21, 1849.



(Gold-crested Wren.)

SKETCHES FROM NATURAL HISTORY.

No. LXXXIV.

GOLD-CRESTED WREN.

THE golden-crested wren, *regulus cristatus*, or *motacilla regulus* of Linnaeus, is a beautiful little bird, the smallest of all that are found in Britain. Its weight is not more than seventy-six grains: it is about $3\frac{1}{4}$ inches in length. The top of the head is adorned with a saffron-coloured or orange-red spot, which is called its crest or its crown; and from this golden crown the bird has obtained the name of *regulus*, *tyrannus*, *basileus*, and the like. This beautiful scarlet mark on the head is bounded on each side by a fine yellow line. The bill is dusky, and the feathers of the forehead are green; from the bill to the eyes is a narrow white line; the back and hind-part of the neck are of a dull green; the coverts of the wings dusky, edged

with green and tipped with white; the quill-feathers and tail dusky, edged with pale green; the throat and lower part of the body white, tinged with green; the legs are of a dull yellow colour, and the claws are very long.

This bird frequents woods, and is found principally in oak-trees. It is common about the Peak of Derbyshire, and in autumn is seen as far north as Zetland, which, however, it leaves before winter, while in the Orkneys it continues the whole year. It lays six or seven eggs, not larger than peas. From some unknown cause, the female is not unfrequently destroyed during the time of incubation; and the eggs in the nest are left to perish.

The golden-crested wren has been observed to suspend itself in the air for a considerable time over a bush or flower, while it sung very melodiously. The note does not much differ from that of the common wren, but is very weak.

THOUGHTS ON THE SECOND CHAPTER OF JOEL, ADDRESSED TO PROFESSING CHRISTIANS.

BY THE REV. BEAVER H. BLACKER, M.A.,

St. Mary's, Donnybrook, Dublin.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."—JOEL ii. 12, 13.

In the whole compass of the prophetic writings there are few more awakening portions than the second chapter of Joel. I wish therefore to analyze it, to set before my readers a brief summary of its contents; because this will much facilitate the explanation of those verses which are intended for our special consideration, and may perhaps induce some to pay more particular attention to this interesting chapter from the word of God. And, as the idea has occurred to me, let me recommend a habit of referring in private to those parts of scripture which the preacher may have quoted and explained. Much benefit will arise from the habit, if it be steadily pursued. It will gradually increase the knowledge of the bible; it will tend to quicken the attention during the time of hearing; it will improve the memory by the exercise which it excites; and it will lead to serious reflection and religious conversation on the sabbath-day. Its advantages, in fact, are far more than I have time to describe.

The commencement of this second chapter of Joel's writings is very closely connected with the preceding one, in which the prophet had been describing in glowing terms a lamentable desolation of Judea by caterpillars and locusts; which probably he used merely as emblems of the destructive armies which subsequently devastated the land. From the first to the eleventh verse the ravages inflicted by these enemies are described in language poetical and forcible. The second division, commencing with the twelfth and ending with the seventeenth verse, contains a serious call to those who either feel or witness the divine judgments, to repent, and turn to the Lord, laying down minute directions respecting the manner in which they are to manifest to both God and man their sorrow and hatred of sin. (To explain and enforce this duty is the chief object I have in view). The third division, from the eighteenth to the twenty-seventh verse, is a most exhilarating and precious promise of pardon, if repentance be duly cultivated, and rightly felt and practised; for it describes how God will in this case mercifully repair the injuries brought upon them for their guilt, by sending an abundance of good gifts, such as fruitful seasons and abundant harvests; all of which, in the figurative language of prophecy, are emblematic of spiritual blessings. While the fourth and concluding topic of which the chapter treats is one in which all should feel the deepest interest, inasmuch as it is a clear prediction of an event for the full accomplishment of which the Christian daily prays—the establishment of the Messiah's kingdom upon earth. Thus, if the chapter opens with a vivid and terrible

description of the consequences of God's wrath, it concludes with an animating and comfortable assurance of God's favour, provided the conditions introduced between the threats and the promises are received and carefully observed. In truth, the chapter is most instructive. It begins by painting in distinct colours the awful penalties which await transgressors; and it ends by showing how these penalties may be avoided. Though written ages before the consummation of the gospel by the advent and death of Christ, it is a truly gospel lesson, exhibiting most plainly those essential doctrines whereon depends our salvation; namely, the guilt of man, the necessity of repentance, the effect of faith, and the office of the Holy Ghost.

Since thus it is, and since our privileges, and, I fear, our sins, are as many and great as, if not even more than, those of Israel, we are authorized, justified, nay, compelled to consider this exhortation, addressed originally to the Jewish nation, as coming home with fearful accuracy to ourselves. O, may we have grace to feel its necessity, to obey its commands, and finally to be made partakers of its precious promises!

What does the prophet say? "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Now, from whom does this affectionate exhortation come? It proceeded not from a man, who would perhaps unnecessarily be influenced by fear, or by some other weak and unworthy motive. Neither came it forth from an angel, who had no power of himself to make good what he declared. No: it comes from him, who, knowing the Father, knows his purity and justice and forbearing love—from him, who, if he promises, has ample power to perform. He it is who speaks to us; for the prophet claims not the doctrine as his own, stating expressly, "the Lord saith." Terror and love alike should urge us to attend.

What, then, does our Lord declare? "Turn ye even to me." This explains to us the nature of a godly sorrow or repentance. It does not mean a slight or partial alteration of principle or practice, a slight or occasional movement to the right hand or to the left, to avoid certain faults or to perform certain duties. It implies that the sinner must completely change the path by which he has been travelling, and which his natural disposition inclines him to pursue. For we must remember the carnal mind is not simply different from God, but is at enmity with him. It is undoubtedly the sure path to death. If life, therefore, be the sinner's object, he must leave that path without delay. Let him take the opposite direction; let him renounce his evil ways; let him repent, *i.e.*, let the frame and habit of his mind be changed; let him come out of darkness, and walk in light; in one word, let him "turn."

But what reason is assigned that we should act thus? The Lord says, "Therefore turn ye," and the preceding verses explain the meaning of the word "therefore," which is connected with them. Heavy judgments and calamities were

foretold as impending. Shall we wait for their infliction? for come they surely will, unless God "repenteth him of the evil;" unless the Lord in mercy changes his dealings towards us, and removes the threatened rod? This his truth and justice will not suffer him to do unless sinners change and improve their dealings towards him. He then, because of mercy, reverses his sentence of wrath, and removes the curse of a broken law (all my readers know, I trust, what enables him thus to change without violating his truth, namely, the sacrifice of God in Christ); and this change, in averting promised punishment, is what is meant when we say that the Lord "repenteth him of the evil." The threatened judgments burst forth on Israel, because they did not turn. Shall such heavy threatenings have been fulfilled, and we not learn righteousness?

We all have had, and some of us still have, trials pressing sore upon us. Yet, if Joel be true, they are nothing in comparison with those which the kind forbearance of God keeps back, but which his truth must one day bring forward, unless their advance be stayed in the mode which he points out. What we have experienced were intended to lead us to repentance, and thus to turn us to the Lord. They were dealt out sparingly, because he is "slow to anger;" they were lightened, because he is "gracious and merciful;" they may be altogether removed, because he is "of great kindness." And, if these have done in us their perfect work, we may feel assured the remainder shall not be sent; for God "doth not afflict willingly, nor grieve the children of men" (Lam. iii. 38).

But who are the persons to whom the prophet speaks, and whom he entreats to consider the divine threats, and to turn to the Lord? Are they merely the scoffers and profane? Let us read what has been written: "Call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet: let the priests, the ministers of the Lord, weep between the porch and the altar" (verses 15-17). The prophet here speaks to all of every degree, when he calls them to repentance; and he does so, because he knew that all had wandered from the path of duty, and, if they heard not his voice, would come far short of the glory of God.

And what did he say respecting the time for this repentance, which, being irksome, it might be pleasing to postpone. Feeling that delays are dangerous, he was urgent that they should humble themselves quickly; not when a more convenient season might arrive, not when the appearance of these expected judgments should drive them to it; but now, even before they come, before "the sun shall be turned into darkness, and the moon into blood," i. e., at this present moment, before the night cometh, when the sun, setting behind the west, shall be turned into darkness, and the moon into blood, before she rises at the evening hour, appearing red in the horizon. O, then, my readers, delay not; for how soon may your souls be required of you! At all events bestir yourselves before a night of spiritual darkness shrouds your understanding, when no work for the soul can be done; do so before the night of bodily

death approaches, which, if you now quench within you the light of truth, may be preceded by fearful signs, by hours of sickness and gloomy wretchedness, of whose horror and desolation the darkest night is but a feeble emblem. May you never see, much less feel, the agony of approaching death, that gate into eternity, without a bright hope of peace and joy above!

But supposing we are convinced that there is good and urgent cause for the speedy repentance of every living being, as implied in these few words—"Turn unto the Lord your God"—are we instructed in what manner we ought to do it? Yes: the eastern magi, who were brought to Christ by the brightness of a star, had not a more certain guide to the new-born Saviour than we have to the meaning of that doctrine which he began at once to preach: "Repent; for the kingdom of heaven is at hand." For this purpose we need not seek further than the twelfth and thirteenth verses of the chapter, where the Lord saith: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments." From this we learn that a godly sorrow—which, from the blessings to which it leads, is not to be repented of—while it is felt within will be shown without; that, while the heart feels it acutely, the life will denote its sincerity: both body and soul must be united in the work. Mere bodily sorrow would soon lead to formality and hypocrisy; while inward grief, unaccompanied by the appearance of it, would soon generate and foster pride. Likewise, we must not be ashamed of our repentance: we must not only feel but express our sorrow for sin; and the continual expression of it will excite and increase the feeling. We must do so "with fasting, and with weeping, and with mourning," by acts of self-denial mortifying the flesh. Yes, truly, the Christian meditating on the death of Christ, and the sins that required that mighty sacrifice as their atonement, should feel for him with all the bitterness and show of grief which the bereaved parent manifests for an only son.

Alas! if we were to be judged even by the appearance of our repentance, and much more by its sincerity, does not this representation of what is to be expected tell us that perhaps not one of us has yet fully repented after a godly manner? But then, though we are to manifest our grief for sin, there is a limit beyond which we should not go: there is to be nothing of extravagance in our conduct. If we rend our hearts, knowing that God will accept the broken and contrite spirit, we must not literally rend our garments; such severity belonging only to the heart, and being intended only to meet his eye who seeth in secret. Besides, we must rend the heart completely: we must sorrow, as well as fear and love, with all the heart and soul and strength which we possess; since for our admonition it has been written: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning."

So far our duty as sinners, with regard to an offended God, has been clearly pointed out. We have learned what we are to do, namely, to change completely our evil ways; and also the reason—because to continue in sin is to provoke the anger and to call forth the threatened judg-

ments of the Lord. We are also taught the time when we should commence this painful, yet necessary work, if we would ensure, through divine grace, a blessed immortality—immediately, now, while the day of acceptance lasts; and in what manner we are to act—in sincerity and singleness of heart, both inwardly in our souls and outwardly in our lives.

We have yet to make some remarks upon the Master to whom the sinner is to turn; and the consideration of this topic may tend greatly to increase our diligence.

In the thirteenth verse we are commanded to "turn unto the Lord our God;" this character of him being added: "He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Thus, if before we were threatened, we are here invited; if in the beginning of the chapter the prophet strove to work upon our fears, he now endeavours to arouse all that is tender and affectionate in our nature; so that, if this cannot move us to sorrow for sin, to what may we be compared? Our Saviour himself supplies an illustration, which may well cover us with shame. We shall be like perverse and wayward children, whom no efforts to please can subdue; who when piped to will not dance, and when mourned with will not lament, and who therefore deserve the correction of a wise and tender parent (Matt. xi. 16, 17). The Lord is "gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." And can we doubt it? Are we alive this day to hear his repeated offers of forgiveness, and yet not have learned that our God, who is said, and truly said, to be "a consuming fire," is also the reverse? so full of grace as to wish every man to live, and so abundant in mercy as to prefer it far above all sacrifice? Can we look back on our lives, even for one week or day, and not have practical proof that our God is "slow to anger" towards those who offend, and "of great kindness" towards those who do their best to please him?

Now, what impression may this explanation have made upon us? Are any so devoid of feeling (even of that common love of self-preservation which is instinctive in irrational creatures), as to hear without emotion the prophet's bold description of the denouncing of God's anger and judgments against impenitent sinners? Am I addressing even one reader who, as Job expresses it, laughs at the shaking of a spear, and counts the darts as stubble? (xli. 29). Unhappy sinner! The Lord has again and again declared that endless torments await the wicked; and, as in the case of the Medes and Persians, which allowed no change, though a king pleaded for a righteous prophet, that bitter cup you must drink, unless a change take place before you go hence, and be no more seen. Am I addressing any who know their sins and danger, but who are afraid to turn unto the Lord their God? To all such persons I would say, Search the scriptures from the first page to the last, and, if you can discover a single instance where God refused to receive a trembling, contrite sinner, I will admit that your fears are not groundless; but, if a Saviour who came to seek the lost never refused to heal a body which required healing, and concerning diseased souls has said, "Him that cometh to me I will in

no wise cast out" (John vi. 37); and if the trembling prodigal was not only admitted, but his approach anticipated, and his entrance welcomed, dismiss your apprehensions and be of good cheer: your sins, though great and many, may be forgiven.

I am probably addressing some readers who are in sorrow: perhaps you are desponding? If, however, you sorrow for your sins, for the guilt you have contracted, it is well: cease not to mourn, for your sins are daily increasing. Such sorrow must prevail throughout the night, i. e., during your stay on earth, where so much is dark and gloomy; but joy will surely in that morning come when "the Sun of Righteousness shall arise with healing in his wings." But perhaps you mourn for your trials more than for your sins? perhaps you sink in spirit, more because God chastens than because you feel that you have offended? If this be the case, wonder not that no spiritual comfort has been vouchsafed. Your sorrow is worldly, and has not turned you to your God. He, though "slow to anger," will not remit your pain: it is because he is "of great kindness" that he still suffers you to be vexed. Your remedy, however, is at hand. Let your sorrow turn you to your God, and he will give you a comfortable hope, which can banish every pain.

And, lastly, I speak to those who have turned to God "with all your heart," feeling and evincing the sorrows of repentance—to those who have experienced in many trials the long-suffering and tenderness of God. Be mindful always of him who brought you into and brought you out of sorrow: praise him for the past, magnify him for the present, and trust in him for the future. Fresh and unexpected trials may be sent, even greater than you have yet experienced: perhaps, if the events of the coming day were unfolded to your view, the prospect would alarm. Recollect, however, that, as your days are, so shall be your strength; that a gracious God regulates the affairs of the universe; and that, if you cleave to him faithfully, he never will forsake you. Your present life may be dark with sorrow, and consumed with grief; as Joel describes the terribleness of God's judgment, it may be "like a day of darkness, and of gloominess, a day of clouds and of thick darkness" (ii. 2); nevertheless, look forward: look to the promises so cheerfully set before you: look beyond the grave; and how pleasing is the prospect! The floors shall be full of wheat, and the fats shall overflow with wine and oil" (ii. 24). Yes, God has promised that, after we have been proved and humbled in this wilderness of life, through which he is bringing us, we shall, be introduced in to that happy land where the fatigues of our pilgrimage shall be completely forgotten, and where we shall perceive that our bitterest trials were our choicest blessings.

O merciful Father, prepare us by thy grace for that fulness of glory which Christ has purchased for the faithful penitent; that is, for all who turn to thee with their whole heart, confessing that thou art "gracious and merciful, slow to anger, and of great kindness."

ESCAPE FROM SHIPWRECK*.

THE first intimation I received that my parents had given up all hope was when I found my mother kneeling on the floor, with her arms thrown over my sleeping sister, as if bestowing upon her, in the yearning of a mother's heart, a last benediction; while my father, standing beside the table, was forcing into a bottle a small roll of paper, over which he tied some oilskin, carefully sealed.

"Who knows? It may drift with the current to the Java coast," said he, addressing my mother, "and be the means of apprizing your family, through the newspapers, of the fate that has befallen us."

But she answered not a word. She was wrapped up in her sleeping child; and, as both were too much engrossed by distracting thoughts to heed my presence, I had leisure for wondering conjectures, while I watched my father abstract from his desk, and fasten in a belt round his waist, a purse, a pocket-book, and a few closely folded papers. In the pocket of the seaman's jacket, which he now habitually wore, he placed his watch and pocket bible; having completed which preparations, he touched my kneeling mother gently on the shoulder.

"You must waken the children now, Mary!" said he. "Garvain gave me but an hour!"

"All is ready," she replied, in a voice that hardly sounded like her own—so hoarse was it, and so hollow. "I have made up a packet of the few necessities that can be allowed us."

And she pointed as she spoke to a bundle tied up in a boat-cloak that lay on the floor.

I now saw what was before us. We were about to quit the doomed ship. For two days past I had seen a carpenter at work on the long boat. We were doubtless to embark in that slight craft upon the element which had already proved so unpropitious, for the chance of reaching the coast of Borneo, which capt. Garvain pronounced to be within two days' sail. But this assertion had been negated by an incredulous shake of the head from my father, who was of opinion—as the sequel proved—that the old man was completely out of his channel. During the typhoon, which had destroyed our rudder, the compass-box had undergone a serious injury, the magnetic fluid affecting the polarity of the needle.

I consequently foresaw as clearly as my parents that all we had to trust to was the mercy of the Almighty, and the steadiness of those five among the crew, who I found had been selected by lot to share our forlorn hope.

"Fear nothing, father!" said I, in answer to a few words of exhortation which he addressed me, bidding me be a man, that I might support the courage of my mother and sister: "I will obey

you while my strength lasts. Let it only please God that we may die together."

I saw his lips quiver; though his face was as firm as it was pale, when he assisted us for the last time on the companion-ladder. But neither he nor my mother spoke a word.

Not so on deck. The scene there was trying and terrible. The boat was afloat, and the small stock of provisions that could be spared us already shipped. At first, I fancied that the clamour going on round capt. Garvain arose from the struggle of the men to escape from the all-but-sinking ship. But I was wholly wrong; nor could there be a greater proof of the unfairness of my former prejudices against the gruff old man than the earnestness with which every man among the five selected by chance as our boat's crew intreated his commander to change places with him.

The captain himself, who, apprehending that, in the last struggle for life, an attempt might be made to over-crowd the boat, had armed himself with his pistols, determined to shoot the first man who, for his own sake, risked the lives of all, was deeply touched by the unlooked-for generosity of those under his command.

"No, no, my brave fellows!" cried he; "Jack Garvain 'll stick by you to the last. So long as a plank of the old 'Kelso' remains, there is my place! I've sailed in her these eighteen years, and she shall desert me before I'll desert her! Tell my owners (as much, parson Meredyth, if you've the luck, with God's will, to reach dry land, and see old England again."

He took as fond a leave of my mother and sister as though they had been a wife and child of his own; though he had often boasted, in merrier times, that "he'd never been such a fool as to get spliced." But, though Emily put her little arms round his neck at parting, to beg with many tears that Ned Morley (an old sailor who had been indefatigable in endeavouring to amuse her, by supplying us with sea-birds or fish, during the early part of our voyage) might accompany us in the boat, softened as he was at the moment, he would not hear of it. His word had gone forth. Discipline was discipline. On his own deck the will of a commander must be never seen to waver. Such had been his uniform system; and I believe it was to that alone we were indebted for our escape from the doomed ship. Such was the subordination of the "Kelso," that the moment the captain proclaimed that his passengers were to be the first embarked in the gig, the men would as soon have dreamed of arresting the course of the winds and the waves, as of shaking his determination.

Before my father quitted the deck, he raised instinctively his hands and eyes to heaven, as imploring its blessing on our enterprise; on which, three of the seamen who had been helping our embarkation, dropped on their knees to ask his benediction; and a solemn thing it was to see it bestowed upon them, by a minister of the gospel who had been labouring hand to hand with them before the mast.

It was a soft sunny day, in the afternoon of which we embarked. The influence of the storm was completely at an end. The sea was calm. It seemed to wear a treacherous smile; for who, after witnessing its fury during a tempest, ever

* From "Adventures in Borneo." London: Colburn. 1849. This volume narrates the fortunes of an English clergyman and his family, who were wrecked on the coast of Borneo; and it is appropriately dedicated to sir J. Brooke, rajah of Sarawak, who is doing so much to civilize and Christianize that important country. The extract we have made will show how truly it is said that those "that go down to the sea in ships, and do business in great waters, see the works of the Lord, and his wonders in the deep" (Ps. cvii.). The narrative is very interesting.—Ed.

confides trustfully to its promises again? And, as the first few strokes of our oars created a space between us and the disabled ship, now within half a foot of the water's edge, both our own crew and the crew we were leaving endeavoured to raise a cheer. But a mournful attempt it was! That faint cry, exchanged between those who were going forth to death, and those who remained to perish, was as the requiem over a grave!

Both I and my sister hid our faces on my mother's shoulder. The last thing I saw distinctly of the "Kelso" was old Garvain's white head upon the deck. He was peering out after us, as if for a last exchange of kindness; and, unless I much mistake, his weather-beaten hand was more than once passed over his eyes while we remained in sight. Nor could I help weeping bitterly at parting from him—I, who had so abhorred him but a few weeks before! Emily kept sobbing the name of "her good, kind Ned Morley, whom she should never see again!" but all my tears were for our gruff old captain. His firmness in danger and consistency of purpose had inspired me with deep respect.

And now let those who talk of "loving the sea," because familiar with its summer aspect in the waveless waters of the Solent, or from the Ramsgate pier, endeavour to figure to themselves the sensations of a young child, to whom, for weeks past, the word "shipwreck" had become familiar, launched upon the breast of an ocean without an horizon, in a boat, to which the recent sense of motion in a vessel of five hundred tons imparted a double appearance of insecurity. No shade: no shelter: no resting-place. Nothing around us but glare, and the sharp briny particles of the sea-spray: nothing beneath but the struggle of a painful death. The high resolve of my father, the pious resignation of my mother, bore them up in that hour of trial. But my poor little sister wept and murmured. As for myself, I remember feeling, when the old "Kelso" diminished to a speck in the distance (reminding us that by the dawn of another day we must become ignorant of the fate of those we had left behind), as if my heart had ceased to beat, so heavy—so heavy was it within my breast!

Our boat was a ten-oared boat. But the five hands which had been spared us to work it, exclusive of my father, who took his turn with the rest, would have sufficed to reach the shore, wind and weather permitting, had poor old Garvain's assertions been founded on fact, that we were within two days of the coast. Our crew luckily included Williams, the mate, who was not only valuable as an intelligent man and experienced seaman, but as having the authority of long habit over his shipmates. Though subordination could scarcely exist under our deplorable circumstances, custom caused them to look up to him with deference. In pursuance of his advice, they pulled in relay of four oars at a time, leaving a rest of two hours in rotation to each, to husband their strength; and for the first two days, the excitement of novelty, emulation, and, above all, of hope, caused them to deal lightly with their undertaking. But, when the third day dawned, without affording the smallest prospect that we were approaching land, and with their strength and stock alike diminished, then began the usual

petulance of mutual recrimination and selfish despair!

The heat of a tropical sun at noon-day had wrought upon the tender veins of poor little Emily, till she was almost in a state of frenzy; and my mother had some difficulty in keeping her reclined at the bottom of the boat, covered with the few garments she could command to screen her from those scorching rays; while her own head, like those of the Bedouins of the desert, was enveloped in a thick shawl. But there was no way of defending against the sultry atmosphere our parched lips, to which drink was now awarded drop by drop; our small allowance of water being already almost exhausted.

How we longed for the decline of day, when the disappearance of that terrible sun, whose light darted into our flesh like a poisoned weapon, would afford us a respite from pain! But alas! the brief twilight of those tropical latitudes was succeeded at once by the gloom of night; and terrible is the gloom of night for those who must labour through its darkness, and even at day-dawn find no rest!

It was on the fourth morning that, as the screams of my poor little sister, who was labouring under inflammation of the brain, burst shrilly and distractingly through the measured sound of the oars, whose monotony was, if possible, still more excruciating, my poor mother, helpless and hopeless, could not forbear repining that she had not abided in the ship.

"Either we should have now been at peace," she exclaimed, "or I should have had the means of relieving the anguish of this tortured child!"

But she was not the only murmurer. The men, harassed and irritable, cursed the child for shrieking; and one sulkily wished it dead, that we might be free from its noise! What a moan burst from my mother's lips as she heard that heart-rending sentence! A little more provocation, and the excited man might realize his wish, and snatch the little sufferer to stifle its cries in the deep!

Better had it been so; for such a blow would have killed my mother at once. And—O that I should say so!—would, would that she had died!

I cannot count the hours—for in such an extremity as ours every hour might pass for an ordinary day—during which we suffered and despaired. When the minute came which saw our last drop of water exhausted, we were warned by Williams against endeavouring to slake our thirst with sea-water, the bitterness of which, in such moments of torture, is no preventive. For the last day and night my mother had lain at the bottom of the boat, with her expiring child; to whose paroxysms luckily succeeded a heavy stupor, and the dilated pupils of her glassy eyes seemed already fixed in death.

Yet my father spake never a word; and, when he did address some admonitory expostulation to those out of whose hearts blasphemies and execrations were wrung by the depths of their despair, the sound was so faint and unnatural that I could scarcely recognize it as his. It seemed as if he were afraid of increasing the exhaustion of his sinking nature by the emission of the breath needful to ask us how we fared. All he thought of

was his part in the rowing; to work, work, work, so long as his failing strength would admit; for every stroke of the oar brought those whom his soul loved nearer and nearer to their chance of rescue. His hands, less used to such severe labour than those of the seamen, were completely excoriated; so that I saw the blood drop from them, when, after his turn of respite, he resumed the oar. But such despondency was in his face, that I did not dare to tell him how my heart bled with them. It would have seemed like intrusion on such deep-seated woe to talk of pity. All I could do was to creep down to the bottom of the boat, and kiss his feet; for I saw that he was too deeply absorbed to be conscious of the movement, though at any other time the lightest whisper of one of his children sufficed to wake him from sleep, and the slightest caress was returned a thousand fold.

Even when, after many hours of fearful struggle betwixt life and death, old Hiram (an American seaman, who had embarked with us from the Cape, and from the moment of quitting the "Kelso" harassed us by declaring that ours was a lost case, and that it would save us many a pang to leap overboard at once) was the first of our crew to realize his own predictions by sudden death, my father, instead of pronouncing the usual form of prayer over the body, ere it was consigned to the deep, contented himself with pronouncing, "The Lord receive thy spirit!" In such a state of physical prostration as ours, the mind, I am convinced, becomes paralyzed; its best faculties lie dormant.

It was day-break when I saw the waters close over our brother-sufferer; and the dead and sullen sound produced by the plunge of the corpse over the side of the boat afforded, I suspect, the first indication to the experienced ear of Williams that we were approaching land. Lead we had none; and to judge by the eye was impossible; for a moist, unwholesome haze seemed to exude like steam from the sea. At the distance of a hundred yards we should have been unable to discern a vessel bearing down upon us.

As to myself, partly from inanition, and partly from the influence of this stifling vapour, my head swam, and my heart sickened, as I have since often found them do under the action of opium; and all that was going on round me in the boat appeared to pass in a dream. Lying at my father's feet—so close to my poor mother that I could hear her irregular breathing—log-like as I was, and almost devoid of sensation, I overheard at intervals a few hoarse phrases exchanged between Williams and my father. Both of them had desisted on the verge of the horizon the preceding evening, which was luckily clear from mist, a strange sail, which, when pointed out by their exclamations, I could liken only to the curiously-rigged boats or junks one sees sailing in the air on some Japan screen or Chinese tea-box. But Williams, who was familiar with these seas, instantly pronounced the word "prahu," in a tone of consternation which I knew not how to interpret; and I now heard him assert to my father his conviction that we were nearing the coast of Borneo, and that the vessel we had seen was one of the pirate ships of the Illanun tribe.

"And then," added Williams, in his now gut-

tural and despairing voice, "the Lord have mercy upon us! Better, a thousand times, that we had gone to the bottom in the poor old 'Kelso,' than fall into the hands of those ruthless ruffians!"

"A poor conquest for their valour," rejoined my father, inarticulately—"a boatload of dying men, with the bodies of a dead woman and her babes!" And there was something horrible in the burst of half-hysterical laughter with which he concluded the sentence.

What ensued I know not, for my senses were dimmed by a weight of insensibility—half weakness, half stupor. The first thing I recollect was the keel of the boat grating on some hard substance—the sands of a coast which extensive coral reefs rendered only partially accessible. It was evening. A broad sheet of purple, flecked with streaks of gold and crimson, already covered the west, from whence the sun had but just disappeared; and by the glimmering light I could discern a shelving bank, sloping upwards from the waters, composed of what appeared to be colossal serpents, writhing round each other. At all events, our keel was fast in the sand. Yes; dry land was before us! Yet, though such a change had been looked for as fervently as of old from the ark of the patriarch, not a cry of exultation burst from the four living men who now, alas! constituted our boat's crew. No one spoke, not even to render thanks to God for his deliverance. The consternation of our minds was paramount.

"I know these mangrove shores," muttered Williams, in answer to my father's proposal to him, that he and one of the crew should land, and obtain succour for my mother, who, though insensible from fear, still breathed, as till very recently did the little sufferer nestling in her bosom; "it is next to impossible to obtain a footing on them. What you see are but the roots, and may be climbed like a ladder; but, above, the plant itself is still more bitterly intertangled. The morass in which it springs would probably immerse you to the middle in black and fetid mud. There is no reaching the land from hence."

"Then let us pull round to the creek, half a mile to the eastward, which we noticed from sea," cried my father; "to which we traced the current of fresh water, and where Harmer fancied he saw the smoke rising among the trees."

"The smoke of some village of Dyak Lauts, where we should be butchered in cold blood, for the sake of our clothes and pistols!" rejoined Williams, crossing his arms dispiritedly over his breast, instead of following my father's example of again seizing his oar.

"What do you mean, Williams? What do you suggest? What would you propose?" cried my father, impatiently; for the precious lives of those he loved might be squandered during the altercation. "If the danger you surmise exist, we must face it at last; why not now? Be a man, and let us row for the creek."

And already he struck the oar among the mangrove roots, to push off from shore; so shelving at the spot we had touched, that two yards off we were in five fathom water. But Williams, backed by his messmate Harmer, still resisted. "Wait at least till nightfall," said he, "that we may reconnoitre, and do the best we can for ourselves."

Wait! when the sands of that precious life were ebbing away!

"At nightfall—it is but an hour," resumed Williams—we will push for the creek, or at least till we reach the nearest landing-place to this jungle. I will go on shore myself. I am better used than you are to deal with these barbarians. They will accompany me back to see what is to be gained by blowing out our brains, instead of chaffering with me for fruit and water, or agreeing to afford us shelter. As I've told you again and again, Mr. Meredyth, your old-world notions about hospitality and mercy will only lead you astray. With these godless savages you must deal as they would deal with you, or you'll get the worst of it."

"At what are you aiming?" said my father, peevish at what appeared the mate's insensibility to the sufferings of his wife and children.

"At making you understand that if, while dealing with an Illanun, you allow him to perceive that you are in possession of a larger sum of money than the one you offer him, you will get your throat cut. God knows, we have not much besides our skins to tempt their covetousness. But the little we possess, either coin or arms, is all we have to look to for the purchase of our escape from this savage land."

A murmur of assent from his three messmates seemed to assign consideration to his counsel.

"What we have to do, therefore, is to bury at some given point, hereabouts, in the sand, our money and watches, with the exception of a few silver pieces for the purchase of necessities. Escaped from shipwreck, they cannot expect to find us very nobly provided; and we shall thus have a resource to fall back upon, if, as I trust, we find a few Chinamen settled among the natives. Accustomed to deal with English traders, they would, for interest sake, espouse our cause."

My father shrugged his shoulders. But he saw that acquiescence alone would quiet Williams's anxieties, and procure shelter and refreshment for her whose existence hung upon a thread. To what purpose, indeed, dispute with one so much more practised in the straits of oriental adventures, and so much more master of his faculties? Mechanically, therefore, he placed in the hands of the mate the little packet, stowed away under the gunwale, containing his valuables; which, with a few trifles belonging to the men, Mr. Williams inclosed carefully in a stout leathern pouch which had been used by poor Hiram for tobacco. Then, having leapt on shore, he sought a spot high and dry among the mangrove roots, where, after carefully scraping away the sand, the treasure was deposited. To mark the place for future recognition, he tied round an adjoining root of peculiar twist the ragged remnant of a black silk handkerchief, which had once served as a cravat, and of late as a signal, of which none but the sea-birds were likely to take heed.

When he had finished his task, and returned to the boat, my father, who had thrown himself down beside us, was weeping like a child, from exhaustion and helplessness. He saw that the preservation of his wife and children depended on his exertions, and that the powers of his mind and body were alike prostrate. Even Williams was a

plummet over him. The good mate bade him "cheer up, and be a man!"

"A man, but a doomed one!" faltered my father in reply. "Old Nieuwenhuysen was right: we sailed under a black flag."

The words had scarcely passed his languid lips, when Williams, finding his low "Hush!" disregarded, seized him by the arm to impose silence. "Listen!" said he, in an ominous whisper; and in a moment, through the stillness of that desert shore and breathless evening, the strike of distant oars was perceptible.

Though nothing was yet to be seen, a boat was certainly approaching. But came it in peace, or came it in war? Alas! the only one of our party skilled in the demonstrations of these barbarians evidently apprehended the latter extremity.

"Arm yourself, Meredyth!" cried he, at the same time snatching up the pistols and powder-flasks, which lay under the gunwale of the boat.

"Whatever may betide, stir not," cried my father, addressing me in his turn, and flinging his boat-cloak over myself and my mother, ere he seized the weapons held out to him by the mate.

I obeyed by pressing close to the dear side of what I could not then distinguish to be a breathing body or a lifeless corpse. Over both of us the heavy boat-cloak was extended like a shroud!

A COMING CHANGE:

A Sermon,

BY THE REV. E. JONES,

Curate of St. Matthias, Liverpool.

JOB xiv. 14.

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

In perusing the history of Job, but more especially the former part of it, we cannot fail to be struck with the frequent allusions made by him to that time when he should lose sight of the things of this world, and enter upon things unseen; when he should see his Redeemer face to face, and no longer through a glass darkly. And, indeed, speaking after the manner of men, we may venture to assert that many things concurred during his pilgrimage here to make him experience life to be any thing but sweet unto him, and to create within him a longing after that happy state of rest which remaineth for the people of God.

In one part of his history we find him asking, with all the anguish of one bordering on despair, "Why died I not from the womb? Why did I not give up the ghost? For now should I have lain still, and been quiet: I should have slept: then had I been at rest." In another part we hear him declare concerning himself: "My soul is weary of my life. O that I had given up the ghost, and

no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave." And, doubtless, these are expressions, into the true spirit of which many of us can fully enter; being constrained, with Job, to feel that in the world they have tribulation.

But, though the former part of his life was characterized by a degree of impatience under the dispensations of God towards him, yet was he enabled, ere he exchanged time for eternity, to praise him who was the health of his countenance and his God; for the latter end was better than the beginning, and the day of his death better than the day of his birth. And, even in the chapter out of which I have selected my text, we find him strengthened by God's grace to declare that "all the days of his appointed time would he wait, till his change should come."

Here, then, we have reflected before us the character of the true Christian; who will not, even in the lowest depths of adversity, throw aside his confidence in God, knowing that afflictions come not forth of the ground, but of him without whom not a sparrow falleth thither. Hence will he endeavour, although perhaps amidst occasional murmurings and repinings, which are apt to cross the path of the brightest Christian; he will endeavour, I say, to wait patiently, amidst all, for the coming of his change, assured, from the removal of those around him, that, though it tarry, it will surely come. Could the patriarch Job say, even when standing upon the ashes of his children, "Blessed be the name of the Lord!" so will he likewise, who knows what it is to be rooted and grounded in the love of God, welcome the rod, however heavy; for the conviction that a Father's hand wields it will suffice to remove dissatisfaction.

It is this full persuasion which renders every cup sweet, every circumstance of life easy, and detracts much from the ruggedness of that path which the children of God have to traverse ere they reach their eternal home.

But, the subject in hand affording us such a wide field for meditation, it is time we proceed to bring before you two things suggested to us. We will dwell, therefore, in the first place, on the question here proposed, "If a man die, shall he live again?" after which I shall notice the change to which allusion is made by the patriarch. And may that same Spirit which enabled him to make this bold assertion be present with us now in pressing to the consciences of each the words which shall be spoken here this day!

It must not for a moment be supposed that Job, when he asked the question, had any doubt at all in his own mind whether

man should live again, after death had closed his eyes on all things here; yea, of this we are certain, that he looked forward "to the life of the world to come;" for he before had explicitly declared: "I know that my Redeemer liveth, and that he shall stand at the latter day on the earth; and, though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me;" thus proving by this single expression his strong belief in the resurrection at the last day, though he should lie down in the dust of the earth, and the worms should cover him. The question must, therefore, be regarded as a confirmation of the truth of the resurrection of the body, though made in an indirect manner. "If a man die, shall he live again?" is equivalent to a declaration that "a man, though he die, shall live again; live either the life of the redeemed in heaven, or the life of the lost in hell."

But, in regard to a subject of so momentous importance, we are not left without many things to testify to the truth here implied; which ought to sink deeply into our hearts and understandings, that we may thus have the morning of the resurrection continually before us, when we shall be summoned out of our sleep to meet the Lord in the air.

From two things, however, may the truth here implied be more particularly impressed upon us—nature and revelation; and upon each of which we will offer a few remarks.

Many things there are to be found in nature well calculated to fix upon the mind the certainty of death and the resurrection: the fall of the leaf, which once fluttered in the breeze; the decay of the flower, which delighted the eye, and which shed, moreover, a delicious fragrance around; these, and similar things, would not fail to leave an impress of certainty as to the putting into execution respecting us of the original decree, that we must return to the earth out of which we were taken. Add to these the continual ending of the day in night, of the summer in winter, together with the stated returns of the seasons, and we shall hear them, each in their turn, silently but powerfully proclaiming man's mortality.

But, for the comfort of such as have become reconciled to the Father through his Son Jesus Christ, and the dismay of such as have not savingly known him in Christ, we are not left without powerful testimony (and that, too, from the same source) that man shall live again, though he die and see corruption.

If the unclothing of the trees, scattered on the face of the earth, of their rich foliage; if

the entire decay of the fragrant rose; if the returning of the sun to the distant regions of the west, by which every thing around us becomes immersed in darkness for a season; if these, I say, proclaim to us our mortality, yet the peeping forth of the flower through the earth at the return of spring, the clothing again of the trees of the forest with equally rich verdure, the bursting forth of the sun from his hidden chambers, rejoicing as a giant to run his course, and shedding light and heat on our earth; these proclaim man's bursting again into second life from the dim chambers of death. The same Power that bids the earth bring forth abundantly for the use of man shall hereafter cause the sea, death, and hell to deliver up the dead which are in them: the silent workings of nature, therefore, tell us that man, though he die, shall live again. Of this—nature—it may be said that it preaches forth lessons more solemn and impressive than the most powerful preacher; but, because its oratory is wrapped in deep silence, having no voice save a still small one to preach to the passers-by, from time to eternity, these solemn truths, hence it is that the admonitions which it furnishes are, for the most part, thrown away. There is not, beloved brethren, a day when it ceases to remind us, not only of the drawing to a close of the days of our pilgrimage, but also that the day of judgment will come, with all its concomitant terrors. If the stillness of nature would seem to indicate the former, the occasional disquietude of her workings would as forcibly indicate the latter; for the raging together of the elements, the roaring of the thunder through the heavens, as it breaks with terrific grandeur upon the ear; the vivid flashes of the lightning, as they come from the east, and shine even unto the west; the lifting up of the waves even to the heavens, would fain bring, with no trifling degree of force, to the memory that time when "men's hearts shall fail them for fear, the sea and the waves roaring", and "the elements melting with fervent heat", receding for ever to make way for that "new heaven and new earth wherein dwelleth righteousness".

Thus we discover that even the things by which we are continually surrounded convey to us lessons adapted to our instruction in righteousness.

Yet, despite all these clear evidences of a future life, which are furnished to us in the volume of nature, we might, notwithstanding, be inclined to deny the truth of this, were it not that we are furnished with assurances, which have been written by the finger of God.

Now, although we may look upon what I

have just been bringing before you as certain indications of man being an immortal creature, yet these, when placed by the side of the sure word of revelation, made to us in God's holy word, become comparatively tritling; for this it is which sets a seal upon every thing connected with his present and future welfare, and pronounces over it its "Yea and amen." Does nature unfold to us something of the skill of nature's God? revelation unfolds to us that the earth, together with the works that are therein, shall be burned up. Does the firmament show forth the handy-work of him who commanded, and it was done? revelation unfolds to us that the heavens shall be rolled up, and depart as a scroll. Do the moon and the stars, which he hath ordained to give light on the earth in the night season, display his wisdom and beneficence? revelation points us to a time when "the moon shall be turned into blood, and the stars fall to the earth, as a fig-tree casteth her untimely figs", being shaken of a mighty wind, and each be as though they had never bespangled heaven's canopy! Yes, it is revelation that would seem to enforce what creation would silently invite us to contemplate. Creation is the picture stretched before us, on every part of which may be traced the wisdom and power of him who gave the word, and all things sprang into existence out of nothing; while revelation is the mirror through which we are enabled to behold the whole of its returning to nothing again.

Such, beloved brethren, in a few words, is revelation; to which we shall do well to take heed, as to a bright and steady light shining in a dark place. "If a man die, shall he then live again?" Yes, he shall; for our Saviour himself has declared it thus: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. And again, St. Paul hath declared, equally explicitly on this subject, that God has "appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

These are only a few of the many passages contained on the page of inspiration, which might be adduced to prove the resurrection

of mankind. Yet, powerful as are these things to which I have now appealed, they too frequently fall short of impressing upon the hardened hearts of many this truth. With such clear evidences then as those I have adduced, let us now, ere we be placed as seedlings in the earth to abide alone for a while, give all diligence to be rooted and grounded in him, that we may hereafter for ever dwell in his presence.

But it is time we proceed to notice the second division of our subject—the character of the “change” to which allusion is made, and for which the patriarch said he would wait: “All the days of my appointed time will I wait, till my change come.” It is probable that Job employed the term “change” here in the sense in which St. Paul employs it in his epistle to the Philippians, where he says, speaking of the power of our Lord Jesus Christ, which shall be manifested hereafter, in adapting bodies, now clothed with sin and uncleanness, for the inheritance of the saints in light, “who shall change our vile body, that it may be fashioned like unto Christ’s glorious body, according to the working whereby he is able to subdue all things to himself.” And this “change” he could not but know to be necessary before he should be able to dwell for ever in that “light which no man can approach unto:” hence, then, must we infer this to be the primary meaning attaching to the term. And this being so absolutely necessary to adapt our present sinful bodies to the enjoyment of a future state of happiness, it follows that it has connected with it what will afford us ample scope for meditation and reflection.

Before, however, that I proceed to notice this a little in detail, I would just observe that it is one class of persons, and one only, of of whom it may be said that they will wait till their change come; of those who have put on the Lord Jesus while here, and who are continually longing and looking for his glorious appearing. It is in connection with this class of people, therefore, that I would contemplate this change, with those concerning whom it is written, that they are “blessed which die in the Lord”; for of these only can it be said, when they shall have exchanged time for eternity, that they have experienced a happy change.

One distinguishing feature, however, connected with it is, that of its being a glorious change; yea, to such a degree glorious, that the eye of faith, be it ever so clear, hath not seen, nor ear heard, neither hath it at any time entered into the heart of man to conceive it; so glorious is it, that even the contemplation thereof has, I doubt not, upheld many

a burdened Christian while pursuing his way through the wilderness to his Father’s house! As the prospect, be it ever so distant, of reaching the desired haven has oftentimes supported the mariner while tossed on the waves, surrounded on all sides by dangers, so a prospect of entering upon this glorious change has proved to many a tried and harassed Christian a rock whereon to lean, while tossed to and fro on the rough waters of the world. If, like his divine Master, he be persecuted by the world, yet will he calmly submit to all, while looking forward with exceeding joy to the recompence of the reward which the Son of man shall hereafter make manifest to those that love him! In the world, we, in common with our fellow-men, shall have tribulation and sorrow of heart, and be obliged to go on our way weeping; but, when this glorious change shall have been realized, if we be found of him in peace and blameless, our tears shall be turned into gladness of heart, our mourning into joy, and we shall come again with rejoicing, bringing our sheaves with us. The songs of praise, which were here from various causes stifled, shall then burst forth with renewed ardour; and our harps, so long suspended on the willows overhanging the stream which separates earth from heaven, be tuned to echo the praises of him who has bought us with his blood, and redeemed us from all iniquity! It is indeed a glorious change, and worth a hard conflict.

But this “change” will be glorious, because it will introduce us into glory; that glory which we can here know but in part, for its fulness shall be revealed hereafter. We are oftentimes, while inhabiting this side Jordan, sorely tried by various mysterious dispensations of an all-wise Providence; sometimes by sickness and pain, and again by bereavements of a painful character; but, when once admitted into “the glory hereafter to be revealed,” it will be happiness without any alloy; for “the inhabitant shall not say, I am sick;” neither shall death enter there, to cause painful separations: the wife and the husband, the child and the parent, if ever they meet in the glory to which this change shall introduce them, shall no more be separated; neither shall the clods of the valley ever again be raised upon a heap to mark the spot where they are laid; for, having come up from the dust of the grave fashioned like unto Christ’s glorious body, they shall no more see corruption, but be for ever as the angels in heaven, beholding the face of him that sitteth on the throne therein, and with whose presence they shall for ever be satisfied.

But who of those now present can enter into the full meaning of the word "glory" to which this change will usher us; who be able to comprehend the length and depth and breadth and height of happiness contained in this one word "glory"? We may imagine to ourselves something of the glory of standing hereafter upon the sea of glass mingled with fire, while joining the whole seraphic throng in singing the song of Moses and of the Lamb; and this too after that the elements shall have melted with fervent heat. We may imagine to ourselves something of the glory of dwelling eternally in that place where the sun shines not by day nor the moon by night, and where indeed there is "no night; for the Lamb in the midst of the temple is the light thereof". We may imagine something of the glory of beholding with our own eyes our Redeemer face to face, and that too in the company of an innumerable multitude, some of whom have once been wanderers like ourselves and others on the broad road to destruction, but who have been redeemed by the blood of the Lamb, who was slain for us: we may, I repeat, know something of the glory of all this. And yet, despite all this, we fall far short of comprehending the whole that is comprised in this word "glory;" for not until we shall have been ushered into glory shall we be enabled to learn the vast richness thereof; there remains for us therefore nought else than to give credit to St. Paul's declaration respecting it, that it "hath not entered into the heart of man to conceive it."

But another distinguishing feature in its character is that of its being unchangeable; for he that shall bring this to pass is himself without variableness, either shadow of turning; and they who shall be fashioned like unto Christ's glorious body shall be so likewise; age shall roll on after age in rapid succession; and signs of decay shall not make their appearance on these glorified bodies, but they shall ever be the same, and their years shall not fail. The great Creator of the universe shall cause that they wax not old as doth a garment; and it follows upon this that it must be likewise perfect; yea, so perfect will it be, that not one particle of corruption which belongs to us now shall, when this divine work shall have been performed, any more adhere to us; for "this corruptible must put on incorruption, and this mortal must put on immortality; so, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." However much we may groan

being burdened with a body of sin, yet, having experienced this full and perfect change, we shall for ever be delivered from bondage, and brought into the glorious liberty of the children of God.

Such was the change for which the patriarch said he would wait all the days of his appointed time; and for such must we diligently prepare, that, when our change shall come, we may be found like unto servants awaiting the coming of our Lord, and thus be counted worthy to stand before the Son of man.

I would, in conclusion, dear brethren, endeavour to press these remarks deeply to your hearts and understandings, that you may profit withal. Let the first clause of my text, with the truth implied in it, that "a man, though he die, shall live again," let this, I say, be ever present with you, and you will seek to attain to the blessed assurance which the Holy Spirit alone can vouchsafe unto you, that you are indeed children of God; and that, consequently, a coming change can be welcomed by you as that which will prove the commencement of never-ending bliss in the presence of God. If nature, of the aid of which I have this day availed myself to impress upon you the solemn truth, that you must die; if revelation, to which I have equally appealed for a confirmation of the same truth; if these proclaim, with a force and power which cannot be resisted, that man must return to his earth again, they testify with equal power that all the rational creation must rise again from the dust of the grave, and each must dwell eternally either with God in heaven, or with the lost in hell.

"Man, though he die, shall live again." May God give unto us grace so to live in the continual exercise of whatever things are pure, holy, and acceptable unto him, that in the end we come to everlasting life in his kingdom above.

And now, ere the face of nature be changed, and cease to preach unto us our mortality and triumph over death and the grave, we must first have our sins blotted out by faith in Christ; we must be transformed in the renewing of our minds, if we would enter into life eternal. Now, ere revelation cease to put forth its warning voice, and mortality be swallowed up of life, we must have our lamps burning and our loins girt, and we ourselves like unto servants awaiting the coming of their Lord, if we would hereafter see our Redeemer face to face; for it will not do for us to wait until the days of our appointed time shall almost have expired, and we feel the cold hand of death pressing upon

us, ere we begin to contemplate this change; for then, when the voice shall have become lost in death, it will be too late to cry aloud for help; for he, before whom the prayer of his people ascendeth as sweet incense through Jesus Christ, and who delighteth in mercy, may then turn a deaf ear to our prayer, and we be left to perish without God, and without hope.

May he then, without whom nothing is strong, nothing is holy, impart unto each of us that wisdom from on high, that will make us wise unto salvation, now, while the day of salvation lasts; that so we may be owned of him in that day when he shall come to call an assembled world to judgment. Amen.

THE POSITION OF WOMAN IN RELATION TO MAN*.

A VOCATION of charity, in a position of humility in relation to man—this is the position of woman. This vocation and this position, manifested by the same acts, and resulting from the same principles, are so inseparably combined in the formation of woman, that she cannot neglect the second without condemning herself for lacking the first. They may be summed up in the general idea of self-denial, acting now on self-will and now on self-love.

The following commentary upon Moses is given by St. Paul (1 Cor. xi. 1-13), when, in order to justify his prohibition to pray or prophesy with the head uncovered, he reminds the Corinthians of the condition of woman. His subject does not lead him to dilate upon woman's vocation of charity: he merely indicates it by saying, "the woman was created for the man." Let us, however, examine the terms in which he explains her position of humility: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. * * * For the man is the image and glory of God; but the woman is the glory of the man. * * * Neither was the man created for the woman, but the woman for the man."

This doctrine is clearly revealed in Genesis, and is enforced by the apostle with a rigour which would ill become uninspired lips: instead of the general idea of dependence which I have assigned to her, St. Paul has laid down the more precise notion of subordination. He concludes by saying that the woman, "because of the angels," who contemplate all that passes upon the earth, and especially in the church (Ephes. iii. 10), "ought to have power on her head," that is, the mark of authority under which she is placed.

Man, whose being constituted a part of the great work of creation, which inspired the angels to sing songs of joy (Job xxxviii. 7), being the image and glory of God, owes it to God as a duty

to raise his head boldly before the whole universe. But the woman, whose formation was an event of a secondary order, and is, so to speak, of a domestic nature, being the glory of the man, owes it as a duty to him to live retired in the comparatively narrow circle of social life, a modest matron in her domestic home (Gen. xviii. 9).

The design of the apostle is the more marked, because the injunctions which he here lays down are given to women who form an exception; for it is only by exception that a woman can be called upon to pray or to prophesy before men. The order which God has established for a certain end he is free to modify at will, for its better accomplishment. Thus, for the welfare of man, woman is sometimes called forth from the sphere assigned to her; whether it be to prophesy, like the women of Corinth, the four daughters of Philip the Evangelist, and the mother of king Lemuel (Acts xxi. 9, Prov. xxxi.), or to judge a people, and even lead forth to hattle the hosts of mighty men of valour, like Deborah the wife of Lapidoth.

Woman has, then, only to obey, and she will be blessed in her obedience: "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent" (Judges v. 24). Nevertheless, even then, with the exception of what may be essential to the extraordinary ministry with which she may be invested, woman, according to St. Paul, ought to conduct herself as woman; and, though inspired to exhort, to admonish, nay, to command man, she ought ever to remember that she is the glory of the man, and must shun the gaze of the world.

Such being the order of creation, it remains to be seen whether this primitive mission has been changed by the fall of our race, which has so grievously marred the work of God.

Satan commenced by seducing the woman*; after which he made use of her to seduce the man—a doubly subtle stroke. Satan well knew that he should prevail most surely with the woman, because she was weaker than the man; and through her with the man, because she has greater influence over him than he has over her.

But was this gentle sway accorded to her for the purpose of dominating over the conscience of man? of being a snare to him, instead of a help? And, in exchange for the life which she owes to him, is she to render back to him sin and death? Assuredly not. God chastised her, for abandoning her vocation of charity, by the supreme sorrow in which she was henceforth to continue the human race, and for forgetting her position of humility by partially lowering her condition: "Thy desire shall be to thy husband; and he shall rule over thee.†" The woman is reduced to look to her husband for all that she desires; behold her dependence increased: she must henceforth live

* The following summary of the temptation of Eve, by Peter Lombard (Sent. lib. ii. dist. 21), will be read with interest: "God in the first instance declared, 'In the day that thou eatest thereof, thou shalt surely die;' the woman afterwards said, 'Lest we die;' and lastly, Satan replied, 'Ye shall not surely die.' God affirmed; the woman hesitated; Satan denied. Now, in that she hesitated, she withdrew from him who affirmed, and approached him who denied."

† Gen. iii. 16. Compare this verse with Gen. iv. 7, where the question appears to be that of submission of the younger brother to the elder.

* From "Woman the Help meet for Man;" by A. Monod. London: Allan, 1849. We have before quoted from and recommended this excellent little book.—Ed.

under his rule; behold this dependence converted into submission*.

Woman has not, however, on this account ceased to be to man "a help meet for him;" alas! when did he ever stand more in need of her tender succour? Such is the mercy of our God, that, at the moment when he humiliated woman, he conferred upon her a greater and more salutary ministry than before. In order to elevate and re-establish the broken equilibrium between the two sexes, it was by a virgin that he promised to give birth to the desired Repairer of the breach, who should destroy the works of the devil (1 John iii. 8); and the first name by which God announced his Son to the world was that of "seed of the woman": "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).

Thus the relation of woman has not been essentially altered by the fall. Her vocation is still that of charity, her position that of humility. Every thing has, however, assumed a more sacred character: charity has become more spiritual, humility more profound. Ashamed of herself, and desirous of being reinstated, woman lives only to repair the evil which she has done to man, and lavishes upon him consolations which may sweeten the present bitterness of sin, and warnings which may avert its eternal bitterness of punishment.

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

No. III.

THOUGHTS ON THE CREATION.—THE DIVINE PURPOSE OF THE CREATION.

It has already been shown that there is a God, the Creator and Preserver of all; that from him the material universe and all created things, visible and invisible, emanated, as distinctly as an article of human fabrication from the hand of the artificer. This leads us to contemplate the Supreme Being, in the abstract, as existing from all eternity, before an atom of matter, a spark of animal life, or even a spiritual creature existed. We may farther contemplate him as willing the existence of creation.

Now, according to what we know of God, from what he has revealed of himself, we are permitted to endeavour to ascertain his motive in creating the universe. And for this purpose we must carefully, and with all holy fear and reverence, praying always for the guidance of his Holy Spirit, examine his attributes. We have already, in some measure, done this; and we find *goodness*, or his benevolent disposition towards all his creatures, to be our favourite; because it embraces

his love and mercy towards us; and hence it has become that attribute by which we designate him when we call him God.

In contemplating God, then, we behold him as all perfection, enjoying internal peace, perfect happiness, and ineffable glory. And we say he loves himself and all his perfections; but, since self-love is an equivocal virtue, to perceive the force of this truth it may be necessary to show the absurdity of the contrary. Invert the position, and say that God does not love himself and all his attributes; and you will at once perceive the truth and beauty of the apostle's assertion that "God is love."

Contemplating God, therefore, in the abstract, we behold him enjoying his two great attributes—felicity and glory—and then behold his love swelling and bursting forth in goodness, to a desire of extending and diffusing his enjoyments. He wills the existence of creatures, who may be the reflected images of himself, happy and glorious; and as benevolent to each and to himself as he is to them.

In this, then, we conceive that we discover an adequate motive in the Creator for what he is about to do. He *wills* the existence of creatures that shall be, as reflected images, happy as he is happy, glorious as he is glorious, and benevolent as he is benevolent.

The young inquirer may here ask, what authority have we for this assertion? And then we refer him to revelation; and therein we tell him that he will find ample authority. When we look to the creation of man, as described by Moses, we are indulged with a glance of the divine counsels; and we hear a divine resolve in these words: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And then again, in the same inspired writer's own words, we have: "So God created man in his own image, in the image of God created he him; male and female created he them." Here, then, we have the creation of man, the reflected image and likeness of his Creator. And from this, when we bring it to the concentrated light of revealed truth, we may clearly deduce the divine motive of the Creator.

From the creation of man we argue to the very origin of creation: from the fall of the angels, "which kept not their first estate," as revealed through the agency of St. Peter and St. Jude (2 Pet. ii. 4, Jude 6), we infer that angels, in like manner, were created; because there is a similarity between the fall of Satan and his being cast out of heaven, and Adam's fall and expulsion from Paradise. We have now ascertained that man, and we infer that angels also, are to God what a person's reflected image from a mirror is to himself. Man is thus far a God; and every attribute of his soul is the reflected image of a divine attribute. This, and how these human attributes became as so many distorted features, after the image and similitude of those attributes which we ascribe to Satan, is a consequence of that catastrophe which we find described in the third chapter of the book of Genesis.

But since the divine motive was to diffuse hap-

* In the punishment pronounced upon the man and the woman there is a difference corresponding to what we have observed between their different vocations: the punishment of woman is confined within the family circle, while that of the man extends over the universe.

pineness and glory; and since, at the creation, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" we are authorized to say that, as God is eternal, man will be eternal; and that, as God is happy, man *may* be happy. We say *may*, because, as God is intelligent and uses his wisdom in contriving all the universe, which includes the existence of man; and, as revelation informs us, man, as an imitator of God, is left to ensure his own welfare by a providential care, according to a revelation given him for that express purpose, along with a power and freedom of will, the image and likeness of his Creator's own power and freedom; and since man, of all the creatures of our visible creation, was endowed with a living soul; we conclude that for man's sake alone was created the whole material, vegetable, and animal system of the visible world. And, from what has already been advanced respecting the process of man's creation, it is plain that, while man's body is of the dust of the ground, or indifferently of the same matter as the substantial material world, his living soul, so far as it was infused into his body by the breath of God, and caused him to be the image of God, may be, in one sense, as distinct from the matter of his corporeal frame as God is distinct from all created existences.

When, by the aid of revelation, we view man in an endless eternity, after his day of probation in this temporary abode, we see him, body and soul, as perfectly one personal existence as we now behold him. But, in the mean time, we are told that he shall have laid aside this vile body for a certain length of time, while it will be in utter dissolution; but that his soul, which is never called vile, will be in the mean time a living soul; and then that the soul will be re-clothed in the same identical body, so far as its being as well adapted to its eternal purpose, as the present body is to its temporal purpose; that, whatever its composition may be, it will appear to each individual as much the same body as that which any man now possesses appears to be the same body which he possessed through infancy and youth.

The visible world or universe, it will therefore appear, viewed or contemplated as material, vegetable, or animal, was created for a secondary purpose, viz., as a platform whereupon man is to take his trial for eternity. It is consequently temporary, and merely instrumental; and, when it shall have served its purpose, it will pass away, be folded up like a garment, and laid aside, either as materials to serve some other purpose, or be annihilated; while a new and glorious superstructure will be created for man's eternal abode, when the divine glory will be to it and its inhabitants as the light of the sun at noon-day to our present abode. The visible creation—the world, as we are accustomed to say—then, is only secondary; made for the use of man. It is as perfectly instrumental as any tool, utensil, or contrivance of human industry. Man, as an eternal being, is the primary end and object of its existence: for his sake, for his convenience and use, was it all created. And thus we arrive at the conclusion that man is an eternal reality; while all other visible existences in this world are only intermediate, temporal, evanescent instrumentalities.

SUNRISE.

THE rising sun! what an object for the contemplative mind! How slowly and majestically it gradually appears! Attendant clouds skirt, as with molten gold, the horizon; and beams of brightening radiance dart forth, till at length the towering spire of some church catches the first rays, and becomes girt with the morning light: this grand, this glorious sight, though of daily occurrence, how little is it observed! We travel far and wide to see rarities and examine curious objects, and often overlook those things which cross our daily path: an exotic will frequently attract our observation, while the humble wild-flower, though possessing exquisite beauty, is unheeded by us. But, were our minds in a different state, and not so fond of roaming in search of wonders, how much that is grand and remarkable surrounds us, or greets our eyes at waking, as in the case of the sun-rise! Do we admire and venerate antiquity? here, then, is one of the oldest of God's visible works. The sun, coeval with creation's morn—the same sun, with no loss of radiance from the shining of nearly six thousand years, that lit up the garden of Eden, and revealed to our first parents the beauties of that earthly paradise—the same sun that rose upon the earth when Lot entered Zoar—the same sun that, at the command of Joshua, stood still upon Gibeon—the same sun that smote the head of Jonah, when the gourd sprang up and screened him with its broad overshadowing leaves—the same sun that, when its Sovereign suffered death to save mankind, veiled its face, and darkness overspread the land—

"Well might the sun in darkness hide,
And veil his glories in,
When God, the great Creator died
For man, the creature's sin!"

that same sun, so often spoken of in holy writ, and to which even God himself is compared in the Psalms—"the Lord God is a sun"—yes, as this created orb illumines, gladdens, fructifies, and beautifies the world of nature, so doth God irradiate, rejoice, render fruitful, and beatify his creatures in the worlds of providence and grace. Then what humble yet cheerful praise should we ascribe to him who is the Author and Giver of light and life; and who, no less by his gracious and reviving influences comforts and illumines our dark and often sorrowful path, and thus

"Anoints and cheers our soiled face
With the abundance of his grace."

than by the sun, the noblest of his works, he warms and rejoices the world of nature and all created objects.

S. S.

The Cabinet.

PRAYER,—Prayer is one of the noblest exercises of Christian religion, or rather it is that duty on which all grace are concentrated. Prayer is charity; it is faith; it is conformity to God's will, a desiring according to the desires of heaven, an imitation of Christ's intercession; and prayer must suppose all holiness, or else it is nothing.—*Bp. Jeremy Taylor.*

Poetry.

EVENING HYMN OF HACKNAHAY SCHOOL.

BY COLONEL BLACKER.

(For the Church of England Magazine.)

LORD, ere we turn us to repose,
Before our eyes in slumber close,
To thee our humble thanks we pay,
For all the blessings of the day.

If safe through many an evil hour,
If shielded from the tempter's pow'r,
The safeguard of our path we own
Is thy protecting love alone.

Alike to thee the day, the night* ;
Alike the darkness and the light ;
Through both to us, all-gracious Lord,
Thy sure protection then afford.

Around us still, awake, asleep,
The "angel of thy presence†" keep
His guardian watch ; his pinions spread
About our path‡, about our bed.

O teach us so of time to thin k§,
As those who stand on judgment's-brink ;
Whose soul this night required|| may be,
Forbid another dawn to see.

Tor Father, Son, and Spirit blessed,
Be worship, glory, praise addressed ;
Hosannah, Lord supreme, to thee,
Triune in glorious Majesty.

THE SISTERS' LAMENT.

(For the Church of England Magazine.)

"When he had heard that he was sick, he abode two days still in the same place where he was."—JOHN xi. 6.

"STILL comes he not ! He, in such hour extreme ;
And was that love, that friendship, but a dream,
Which once like bonds of adamant did seem ?
Still comes he not !

"We, who such sweet solicitude did share,
Whose meanest want was once his instant care,
Now breathe our sorrow to th' unanswering air ;
For he comes not !

"He, too, whose mandate instant had allayed
Our grief ; who could Omnipotence to aid
Have brought, and prompt the death-pang's progress stayed ;
Now comes he not !

"How changed ! Ah, once how rose his rapture high,
At his command to see diseases fly,
To pierce th' unhearing ear, to fire the rayless eye !
Yet he comes not !

"To teach the mute, the stammering tongue to speak ;
To clothe with health's warm bloom the faded cheek ;
To glad the heart that was at point to break ;
But now comes not !

"Oft have we marked, before the early sun
Gilt the grey hills, his God-like toil begun :
His God-like toil did day's young prime outrun :
Now comes he not !

* Psalm cxxxix. 12. † Isa. lxiii. 9.

‡ Psalm cxxxix. 8. § Psalm xc. 12. || Luke xii. 20.

"Nor tired he in his loved employ ; nor stayed,
When evening's shadows through the valleys strayed,
And all, save he, in soft repose was laid :
Yet he comes not !

"No form of sorrow sought in vain his face :
He reckoned nought of age, or state, or place—
Suffering sole passport to his boundless grace ;
But here comes not !

"Life he preserved ere consciousness began,
And in the infant saved the embryo man :
Of hoar old age he lengthened out the span ;
But here comes not !

"We saw that bier—last trophy of death's strife—
Wherein was spoiled the parent and the wife.
He touched the bier : he spoke it into life ;
But now comes not !

"Wrapt in her last long rest, death-slumbering, lay
The clay-cold child : they wept. Like morn's glad ray,
He came : he woke to breathing joy the clay ;
Yet now comes not !

"His pity e'en the outcast heathen proved :
The prayer of importunity he loved ;
Nor hoping, trembling diffidence reproved ;
Yet now comes not !

"The fierce demoniac, through long years possessed,
Knelt conscious to his Lord : his high behest
Was heard, and gave the troubled spirit rest ;
Yet he comes not

"Each, as they found some mighty grief removed,
Their softened spirit grateful passions proved :
They loved ; but we, ah ! long before have loved ;
Yet he comes not !

"Ye humble walls, thou simple garden's shade,
Where oft with us, in gracious converse, strayed
His steps, till there well-nigh a heaven was made :
Here comes he not !

"No more in these calm scenes shall soft distill
His gracious words, like dew on Hermon's hill ;
Or breezes playing round yon moss-fringed rill ;
For he comes not !

"Now, now, unheard we send our sorrowing cry ;
Now, now, he stands unmoved, unpitying by ;
Sees one that was his friend droop, sicken, die ;
And still comes not !

"Farewell, ye spells that erring fancy wove !
Dream, dream no more of truth in mortal love,
If love celestial thus unreal prove ;
For he comes not !"

'Twas thus their absent Lord they sad bewailed :
'Twas thus the faith of these sad sisters failed ;
And thus in this dark hour their fears prevailed,
When he came not.

Alas ! how oft, in after times, have they,
Who more have known of heaven's all-perfect way,
Yielded to unbelief, and cast their trust away,
When he came not !
P.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 760.—APRIL 28, 1849.



(Egyptian Handcuffs.)

TREATMENT OF CAPTIVES.

We meet in scripture with a great many references to the mode in which prisoners were bound. It was the custom, when an enemy was defeated, and cities were taken, to confine the vanquished, particularly those of rank and consequence, with manacles and fetters. Thus we read: "The Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon" (2 Chron. xxxiii. 11). There are also allusions to such a practice in Ps. ii. 3; Ps. cxlix. 8; and in a vast number of other places.

Illustrations of the practice thus referred to may be found in the Egyptian sculptures which yet exist. We see sometimes a long train of captives led in melancholy procession, their arms bound in different ways. Occasionally many

persons are linked together; and at other times but two are so connected, as in the wood-cut at the head of this article.

The treatment of prisoners among the eastern nations must have greatly enhanced the joy of deliverance, when the bond was broken from a prisoner's neck. And the idea was often employed to illustrate the mercy bestowed on sinners. Our Lord was anointed, the prophet tells of him, "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. lxi. 1). For surely the slaves of sin and Satan are in a wretched captivity: their hands are tied, the yoke is upon their neck, their feet are in the stocks, their very will is depraved and manacled and rendered subservient to their worst enemy. How earnestly should we seek the liberty wherewith Christ makes his people free; how gladly should we welcome the hand that is able

to pluck us from the power of our enemies ; and, delivered by his love, how earnestly should we seek to render up ourselves to the service of him who has laid us under such an obligation !

ORIGINAL LETTER FROM MR. ALEXANDER KNOX TO DR. MILLER.

HAVING presented our readers with two original letters from Hannah More to the late Dr. Miller, of Armagh, we now give one from his early friend, Alexander Knox. It likewise relates to his "Philosophy of Modern History," and is particularly interesting from the recent publication of a revised edition of that well-known work.

"Bellevue, Delgany, Jan. 8, 1820.

"My dear Doctor,

"I am sorry that my delay in acknowledging your much-valued communication should have occasioned a charge against your son, which he certainly has not deserved. The two copies of your preface [to vol. iii.] were carefully transmitted to me, accompanied by a very polite note, telling me what I was to do with the second copy, and which intimation I lost no time in attending to. Mr. Mangan, of the Castle, who was here a few days after I received the copies, was so good as to undertake sending the archbishop's copy under one of his covers.

"You may well believe I lost no time in reading the preface; and you should immediately have known the impression it made upon me, had I not wished to communicate the opinions of others besides myself. It happened to come at rather an unfortunate moment; for just then Mr. La Touche, who had gone to Dublin for a day, was detained there by illness; and he and Mrs. L—— had scarcely returned when she also was attacked, and did not leave her bed for some days. This delayed my intended reading; but, on the second evening she appeared in the drawing-room, and I had the pleasure of communicating the whole at once to a small but attentive and interested audience. It is a testimony to the clearness of your little work, that nothing difficult was found in it by a hearer in his eighty-seventh year; and, I must add, to its solidity, that Mrs. L——, who never yet liked what did not deserve to be liked, said that she should have pleasure in reading it herself, not once, but twice. James Scott and I have also talked it over; and I found him as much pleased with it (though I am not sure that was possible) as I was myself. He merely objected to the wording of a sentence which begins the paragraph at the bottom of the twenty-seventh page. He did not dispute the truth of the remark, but thought it might have been more cautiously expressed. I certainly had not been so struck with it; but, perhaps, it may be worth while to guard your just idea a little when it appears in your volume. Suppose, for instance, you should say: 'Because such a system must be distinctly formed from any testimony,' &c. Another very good and rather sensible man, Judge Daly, spoke of it in high terms. He told me that he had read it aloud at lady Harriet Daly's; and the impression it had made on him gave occasion to, I'm sure, an hour's

conversation between him and me, the interest in which made him go on hearing and answering, in spite of an uneasiness in his stomach, which obliged him to rise every five or six minutes from his chair. I really have seldom witnessed a more remarkable power of mind over body. At length, in pure pity to him and lady Harriet, whom I perceived suffering on his account, I dropped the conversation.

"I now proceed to tell you more particularly my own thoughts. My simple persuasion is, that you could not have better answered the purpose you had in view. I consider your preface as an excellent discourse on one of the most interesting subjects which can occupy the human mind. You have said as much as could be said within the compass: there is not an expression thrown away; and you have said enough, considering your special object, though the subject would admit of almost boundless expansion. I must also add that what you have said you have said well; and more could scarcely be said in the way of approbation. Your application of physiology is as luminous as it is just. Your system is precisely the physiology of human agency, as an instrument of the divine purposes; and who, that, believes in the government of God, can dispute that, as far as indubitable benefits have accrued to society from concatenated occurrences, the tracing the chain upwards from those benefits, through the series of movements which have led to them, is as strictly analogous to the inspection of animal organization in its suberviency to life, as any one thing can be to another, in different departments of the universal economy? It is strange absurdity to acknowledge design in the fabric of a flea or a mite (where yet to deny it would be atheism), and to dispute it in the central movements which even already have so much advanced that rational happiness of man which every thing in nature proclaims.

"I think your quotations from scripture particularly happy. Nothing could better suit your purpose than that exclamation in Amos, and what is said in Isaiah respecting the king of Assyria. It occurs to me, however, at this moment, to direct your attention to the conclusion (from the twenty-third verse) of the twenty-eighth chapter of Isaiah, where the prophet makes a plea for the accuracy of divine Providence, by appealing to the distinctive care with which the husbandman has been taught to conduct the labours of both seed-time and harvest. The argument clearly is: has God inspired such discretion in the most ordinary businesses of life, and will he accomplish his own peculiar work with less exactness? Can this be imagined of the Lord of hosts, 'which is wonderful in counsel, and excellent in working'? Mark well with what propriety these two epithets are chosen, to express the profoundness of the operation and the felicity of the result.

"The two most difficult points in your preface are, in my mind, the prescience of God as reconcilable with free agency, and the occasional interference of a controlling influence on the former point. I imagine some light remains to be struck out. But yet I cannot wish that you had expressed yourself otherwise than you have done. You were not discussing that topic; you had,

therefore, a right to steer clear of the difficulty; and I conceive you have succeeded. Nothing can be more just than your observations from the twenty-first to the twenty-ninth page; excepting only that in the twenty-third page you seem to me rather too unreservedly to derive the completion of the prophecies respecting the introduction and establishment of Christianity 'from extraordinary interpositions.' I think I would have said that this was the case 'in a measure;' because, not only is the Christian history so inseparably dove-tailed into what is called profane history, as to make it impossible to tell where the boundary lies between them, but also because many, perhaps the much greater number of the inmost movements of Christianity, are strictly providential—miracle coming in only where specially required.

"In your reference to special interpositions, I wish you had omitted the word 'possibly' (nineteenth page and sixth line from the bottom). My reason is, because in the long-continued series of scripture history such interpositions are so uniformly and intimately connected with the general course of events, even where we should have suspected no such interposition if it had not been notified, as, I think, to make it matter of moral certainty (may I not venture to say, of religious faith?) that the same order still goes on, though it might be inexpedient for us generally to know what events are ordinary and what extraordinary.

"We are assured, in holy scripture, that angels as well as men are employed on the divine economy; that the former are 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation' [Heb. i. 14]. This language necessarily implies, not the frequency, but the constancy of their agency in certain departments of human affairs. Yet, in such interpositions must we not suppose some control of the order of physical nature and the actions of men? I perfectly agree with you that to account thus for events in general would be unreasonable: it would contradict what we are expressly told, that what Boyle calls 'this amazing opera' is intended to make principalities and powers in heavenly places acquainted with the manifold wisdom of God. But, if events were generally produced through divine control, they would manifest not the wisdom but the power of God. Nothing, therefore, can be more just than the statement in the thirty-eighth page. I only wish you had unreservedly recognized the intermixture of direct interposition with that wise management of free agency, which forms, in strictness, the great tissue of Providence. I feel that you recognized it, but I humbly think with too much caution.

"I scarcely used a proper word when I said 'intermixture.' I am rather inclined to imagine a substantial distinction between such supernatural interpositions as holy scripture leads us to suppose, and that chain of causes and effects which constitutes providential order.

"From the quotation respecting angels, may it not be inferred that supernatural interpositions belong peculiarly to that exercise of divine care over worthy individuals or families, which is called particular providence, and which may often require a real though unobserved control of physical nature or of human action? But it is very ob-

vious that the human accomplishers of great providential purposes have at least hitherto been of an opposite character to those who are likely to be heirs of salvation; and the bad passions of such active spirits only required to be let loose, and then guided (as an agriculturist would guide a stream of water), in order to effect all that we read of in the history of the world. This may be one reason why, in the book of Daniel, the four empires are expressed by four beasts; because the great agents in those dynasties, politic as they seemed to themselves, were in reality using their efforts for the attainment of an object unknown to them, and were thus the unconscious instruments of God's own admirable designs.

"I am myself so much impressed with this remarkable feature in the divine plan, that, when I see religious men unsatisfied with doing private and individual good, and anxious to influence the proceedings of senates and the administration of communities, I think I behold a portentous anomaly—I begin to fear that the regular order of things is about to suffer a temporary disturbance. For it seems to me that they, who think and know nothing whatever of the divine purposes, are by that utter unconsciousness fitted for being moved simply by the divine wisdom in any way, or to any point, it sees best. But, when a set of agents come forward expressly and confidentially to work under Providence, without being in the secrets of Providence, and almost (if their language is to be listened to) to supply the default of Providence, by putting society forthwith, religiously as well as civilly, upon a better footing, I cannot but entertain fears that, though their rash and unskilful tampering will, with every thing else, be made eventually beneficial, the immediately succeeding generation may not be much indebted to them for their officiousness.

"Cordially do I subscribe to all your moral deductions: in my mind they are just and important, and form a noble conclusion to your preface. I have only to observe that, had I been engaged in a like train of thought, I should have specified one particular lesson, which your view of things would, I conceive, naturally teach a politician, namely, to alter nothing which had been established, until alteration was dictated by necessity. This maxim has been given by Bacon in words which substantially imply your leading principle. I have, indeed, omitted in its proper place a little objection, which I must honestly mention. You say that none but enthusiasts have pretended to distinguish such special influences or interpositions from the regular operations of external nature, or from the ordinary workings of their minds, &c. Are you well aware how many persons, and what sort of persons, this assertion would expose to the stigma of enthusiasm? Certainly several of the most sober characters have thought that circumstances had occurred in their lives which could not with any reason be resolved into either regular operations of nature or ordinary workings of their own minds. St. Augustine was no enthusiast; Mr. Boyle was no enthusiast; yet both have recorded what would make them such, were your principle to hold strictly good. I grant that it is a delicate subject, and liable to extreme abuse; but I think the useful purpose of your

remark might have been secured without hazarding so unqualified a position.

"You will the more readily forgive the liberties I have taken, when I tell you my persuasion that your work is the most original, as well as the most important, which to my knowledge has come from any Irishman since the time of Robert Boyle. I am only afraid that the readers of this day are too fond of what is superficial to relish the profoundness of your theory. There is also, I fear, a great deal of Sadduceism in the present race of Englishmen, which indisposes many to admit your principle, on account of the consequences which would inevitably follow.

"I particularly recommend you to examine a passage in bishop Horsley's first or second sermon on prophecy. The first asserts the perfect symmetry of the scriptural prophecies, and then takes a compendious view of the events by which prophecy has so far been fulfilled. He gives your system in miniature.

"Have you sent a copy of the preface to Hannah More? She needs comfort, being now left alone; and such notice from you would comfort her, as the matter, I am sure, would interest her highly. Perhaps you would write a few lines with it. If you are at a loss how to transmit it, send your packet to No. 6, Dawson-street, and I will have it forwarded.

"Forgive this long letter, and believe me most truly your obliged,

"ALEX. KNOX.

"The rev. Dr. Miller,
"Armagh."

B. H. B.

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOX, B.A.,

Curate of Wellingborough.

No. II.

RICHTER'S "CAMPANER THAL."

THIS work of Jean Paul Richter, that "German of the Germans," must appear a very puzzle, a vagary, a nondescript, to plain, practical, plodding English sense; not in the aim of the book, but in the mode of treatment and illustration. There are those who have read not scantily, and are scholars in their own line of things, who put down Jean Paul's literary excursions as morbid excrescences, and accuse the quaint author of double distilled mysticism in thought, and gibberish in language, and wild licence in opinion. They have no patience with an artist who so violates all pre-conceived canons of criticism in taste, and snaps his fingers at popes and creeds and councils in the literary world.

Without any debate upon the eccentricities and foibles of this remarkable man, let us glance at the work whose title heads this paper. The subject of it is the "Immortality of the Soul," which a discerning critic has pronounced to be "the life of his (Jean Paul's) whole philosophy." In adding to and revising this work the last days of Richter were engaged. The plan is fanciful: conversa-

tions between certain travellers in the valleys of the Pyrenees, one of which is called the "Campaner Thal," are made the vehicle for propounding the author's convictions as to the soul's destinies. Karlson is the name of the objector to the arguments for immortality: he has warm feelings, but his understanding views the matter as a subject needing demonstration, or else worthy of rejection. Whereas Jean Paul, who combats him, relies on the irresistible impressions, anticipatory emotions, and yearning expectations of the feeling soul. He declines a cold and merciless logic, in favour of a glowing rhetoric; and weaves his web of argument not from the head, but from the heart; not from what he is intellectually assured will be, but from what he feels must be.

Now this opens an immense and well-nigh trackless field of discussion. In the line adopted by Richter we have a confession that the immortality of the soul is not very easily to be proved by "dry, chopping logic." Essays have been written to demonstrate it. Some may be convinced by those essays. But there are many more, who see nothing convincing in them; much that is ingenious in speculation, but not conclusive in cogent reasoning. And there does seem a growing persuasion, which I see no cause to regard as fraught with peril, but quite the reverse, that, taking the subject as a matter of absolute demonstration, the alone source of certainty in decision is the voice of God in his word. Jesus Christ brought immortality to light by the gospel. And hence I regard it as unprofitable and unpromising toil to endeavour to convince a deist or sceptic by intellectual arguments (*e. g.*, the immaterial nature of the soul, &c.) of the great point in question. It is matter of revelation, not of reason. Reason may discuss the question, may cogitate and speculate, and form plausible theories; but over all this may hang the most distressing uncertainty; and a fresh accumulation of facts, gathered now and then in the course of induction, may almost seem to overwhelm the force of the previous affirmative, and turn the scale in favour of annihilation.

Next, however, to the absolute declarations of inspired scripture, the ground taken by Jean Paul in the "Campaner Thal" does appear most valid. True, you may refute his position, as far as you are concerned in the debate, by demurring to his postulates and axioms; for on them does he build his proposition; and they are likely enough to be objected to, by a cold caviller and impassive materialist. Nay, if you take it in the aspect of accurate demonstration, the warmest believer in it may overturn your reasoning, and show a flaw only too often in your method of presenting it. Mr. Macaulay has said, in one of his essays, "As to the other great question, the question, what becomes of man after death, we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Black-foot Indian. Not a single one of the many sciences in which we surpass the Black-foot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplor-

ably" (Essays, &c., vol. iii. p. 211). Again: professor Müller says: "In conclusion, the reviewer cannot conceal his conviction that philosophy can never furnish any proof, strictly considered, for a personal immortality, so that from the idea of personality the imperishable continued existence of a being to whom that personality belongs would follow with absolute necessity. That God is mortal, that he can cease to exist, is a manifest inconsistency: it is something absolutely inconceivable. But, in the supposition that a created being may cease to exist, as he had an origin, there is no absolute contradiction" (*Vide Lange on the Resurrection*. Clark: 1841). Archbishop Whately has an essay (first series) to show that this doctrine of immortality was not actually received, as supposed, by many of the ancients to whose writings it is attributed, as Cicero, &c.

Still the very reasoners who may deny the possibility of actually demonstrating this doctrine on philosophical grounds may yet secretly cherish, and be influenced by, a cordial belief of it, apart from the express announcements of inspiration. An irrepressible conviction in the soul, growing with its growth and strengthening with its strength, may, however invalid as a polemical argument, be invaluable to their own selves. It may not stand fire in discussion with others; but its voice has an intensity of meaning to their own inmost spirit. This is the line taken by Richter. Let me illustrate by a specimen: I have already prepared the reader for comet-like perturbations in style and imagery. Not, however, that the more eccentric of his flights will appear in the following quotations:

Contending against materialism, in the analysis of man, he says: "Grief has no resemblance to a tear; shame, none to the cheek-imprisoned blood; wit, none to champagne; the idea of this valley (Campaner Thal) to its portrait on the retina. The inner man, this god hidden in the statue, is not of marble, as it is, but in the stony limbs the living ones grow and ripen in an unknown life. We do not sufficiently mark how the inner man even tames, and forms, the outer one; how, for example, the passionate body, which, according to physiology, should ever increase in heat, is gradually cooled and extinguished by principles; how terror, anger, hold the dividing texture of the body in a spiritual grasp. When the whole brain is paralysed, every nerve rusty and exhausted, and the soul carrying leaden weights, man needs but to will; he needs only a letter, a striking idea, and the fibre-work of the soul's mechanism proceeds again without help from the body."

Further on: "If a ruptured life-vein, in the fourth brain-chamber of a Socrates, place the whole land of his ideas and moral tendencies in a blood-bath, these ideas and moral tendencies will surely be covered with blood-water, but not spoiled by it; because not the drowned brains were virtuous and wise, but his self was; and because the dependence of a watch on its case for protection from dust, &c., does not prove the identity of the two, or that the watch consists only of cases. If, then, apoplexy or age destroy corporeal activity, must the soul's fire be therefore quenched?

Is there no difference between the soul of a childish old man and that of a child?"

"The savages consider the future life merely as the second volume, the new testament of the first, and make no greater distinction between the first and second life than between youth and age; the bursting and fading of the bodily polish does not deprive the savage of the hope of budding anew in another flower vase."

Again: "Our ignorance concerning the second world should not terrify us; and we need not take it for granted that the mountain-ridge of humanity does not continue under the Dead Sea, merely because we cannot see through its waters; for do not all mountain-ridges continue on the bottom of the ocean? What! man will guess at worlds, when he cannot even guess world-quarters! Would the Greenlander paint a Negro, a Dane a Greek, in his mind's eye, without ever having seen one?"

"But what are you asserting or denying?" asked Wilhelmi.

"I only assert that a second life on another planet cannot be denied, merely because we are unable to map out the planet, and pourtray its inhabitants."

"Nadine said: 'One day I thus pictured the inhabitants of a lemon-tree to myself: the worm on the leaf may think it is on the green earth; the second worm on the white bud is on the moon; and the one on the lemon believes itself to be upon the sun.'"

The following objection is started: "But may not our beautiful spiritual powers have been given to us for the enjoyment and preservation of the present life?"

Mark how Jean Paul attacks, with effervescent satire, this utilitarian appeal. "For its preservation?" I said. "Then an angel has been locked in the body to be the mute servant and fire-lighter, butler, cook, and porter of the stomach! Would not brutish souls have sufficed to drive man-bodies to the fruit-tree and the spring? Shall the pure ethereal flame only dry and bake the bodily patent stove with life-warmth, while it now slakes and dissolves it? For every tree of knowledge is the poison-tree of the body, and every mental refinement a slow poison-chalice. For enjoyment, you said also. That means, we received the palate and appetite of a god, with the food for an animal. That portion of us which is of earth, and creeps in worm-folds, may and can, like the earth-worm, be fed and fattened on earth. But the eternal hunger in man, the insatiable craving of his heart, wants not a richer, but different food—fruit, not grass."

And then the following beautiful passage: "Strangers, born on mountains, and living in lowland parts, pine in an incurable home-sickness. We belong to a higher place; and, therefore, an eternal longing consumes us."

Various other aspects are presented of the subject-doctrine, in the course of this fanciful work. The ideal we have of truth, virtue, and beauty is much honoured. The inequalities of this present life, so full of afflictions and mysterious providences, are also discussed. Altogether, the work is full of interest to the thoughtful, and presents a genial synopsis of the best "arguments poetized into feelings" which can be

alleged in behalf of the grand tenet, independently of the alone absolute authority, the word of God.

How profoundly suggestive, how minutely practical, is the whole topic! Archbishop Whately forcibly contends that all other subjects are, by comparison, trifles, by the side of this vast thought of man's immortality; that, sublime as is the idea of the eternal Creator, our own eternal existence is calculated to strike us with still more overpowering emotions; and that the practical tendency of the question is exhibited in the kindred reflection that perhaps something which is taking place at this very moment may contribute to the final allotment of our eternal destiny.

A survey of the whole question will enhance the Christian's sense of gratitude to him who has revealed what might otherwise have been, to this day, only one among many guesses at truth. He has solved the problem.

"This spirit shall return to him
Who gave its heavenly spark;
Yet think not, sun, it shall be dim
When thou thyself art dark:
No; it shall live again, and shine
In bliss unknown to beams of thine,
By him recalled to breath,
Who captive led captivity,
Who robb'd the grave of victory,
And took the sting from death."

THE SOCIAL PERIL OF BRITAIN*.

"Famine is in their cheeks;
Need and oppression staring in their looks:
Contempt and beggary hang upon their back."

We are no alarmists, nor of those who attempt to read the mysterious letters on the scroll of prophecy; but there are signs of storm in the sky, and since, sooner than many suppose, the rains may descend, and the winds blow, and the rising waters beat upon our house, it is well to look to our foundations, and by all means in our power to strengthen them. Let it be borne in mind, that men form good members of society, living in obedience to the law, and respecting the property, life, and liberty of others, under the influence of two, or one of two, principles. Obedience to the law springs from regard either to God or man, or to both; and on other foundations than those of morality and religion true freedom cannot permanently stand. With these beneath her feet, liberty has a solid pedestal: without them, she is raised only to fall, and the state of the nation will be a series of oscillations between despotism on this hand and licentiousness on that. But what regard to God have the class who furnish the raw material for our "ragged schools?" "God is not in all their thoughts;" and, practical atheists

as they are, I believe that, had they the power, they have the will to persecute religion. God forbid that we should fall into the hands of either; but, of the two, let us fall rather into the hands of a bigot than of an atheist, practical or professed.

After the lapse of more than twenty years, the shouts of the French students of the Sorbonne still ring in our ears; and an indelible impression has been made on our memory by their insults, unfeelingly heaped, day by day, on a band of Roman Catholics, candidates for the priesthood, whom they assailed with ferocious shouts of "A bas les prêtres!" until at length the presence of the *gens-d'armes* was sought, and those unoffending youths were marched into the class-room under the protection of their bayonets. It was not so much because they hated popery as religion, that they shouted so fiercely, "A bas les prêtres!" it was the same spirit of infidelity which, in their fathers, cried, "A la lanterne!" at the sight of a priest, and had the unhappy man dangling by the rope, which, before the days of gas, suspended the public lamps of Paris over the middle of the street.

Unless restrained by the love or fear of God, there is nothing to hedge men in within the boundaries of law save attachment to country, the law, or fear of man. But what does that class owe the country which furnishes the materials of our ragged schools? what has the country done for them, beyond leaving them to be tempted to crime, and then punishing them for the commission? They have seen thousands day by day pass them without so much as a passing regard, and their miseries unpitied, their sorrows unheeded. How often have they been denied the cheapest compassion, and bidden begone with the tone and gesture which drive away a troublesome cur! Put us in their predicament: let us but taste their bitter cup: by some sudden change of fortune let us find ourselves standing in the open street, in a cold winter day, our naked feet upon the icy pavement, the dear babe in our arms, half clad and half frozen to death, a weary wife, with wan and shivering children, cowering beneath poverty's threadbare cloak; and, when stores are around us filled with every comfort and luxury, and savoury smells of food are steaming on the frosty air, and mothers with groups of rosy laughing children, furred and flannelled against the winter, pass by regardless of our piteous sorrows, never can you reason us into the belief that it is either right or just that we and ours should die of hunger, while the full cup of others overflows with comforts. Nay, if the thought of God came across our minds, we might persuade ourselves that he looked down with frowning indignation on the scene; and that, under the eye of a Father who regarded his children with equal affection, we should have the sanction of heaven for overturning the injustice of earth, where pride, in her triumph, triumphed upon poverty, and a few monopolized the comforts which our Father had intended for all. We could easily persuade ourselves that, if property has its rights, so has poverty; and that, disregarded as these are by the proud and wealthy, we might employ force to compel what kindness should have spontaneously granted. I believe the world has no such security against socialism, communism, and such dangerous doctrines, as the holy faith which teaches us, in the

* From "A Second Plea for Ragged Schools; or, Prevention better than Cure;" by the rev. Thomas Guthrie. Nisbet and Co. 1849. These few pages are full of interest; and they are calculated to enlist the universal sympathy of our fellow-countrymen in the good cause to which they are devoted. "We trust," in common with the author, "the day is not distant when our legislature shall direct a large portion of their time and talent to matters of moral reform, and the amelioration of those social evils which have been allowed too long to eat like a cancer into the very heart of our population. When that day comes, justice will be done in parliament to the cause of ragged schools."—Ed.

different orders and various lots of men, to recognize the providence of God, and which tells the aspirant after a better world to lift his languid eye above the ills and inequalities of this, and, in whatsoever state he is, therewith to be content. But the class whose wrongs we desire to remedy, whose miseries we pity, and whose children we would rescue from their parents' degradation, are moved only by earthly considerations; and it would be hard to convince them that they have any earthly interest to maintain the present order of society. Their place is the mire and mud: they lie at the bottom of the wheel. A revolution may improve their position: as one said, they "may be better"—they "can't be the worse for it." So argues despair. And, let such a storm arise as, reaching the depths of society, shall agitate this lowest class, and the country will learn that it was a miserable economy which left in our land millions of souls of uneducated, irreligious, and desperate men, to form at once the victims and instruments of revolution.

We are, as we have already said, no alarmists: we draw confidence and courage from the brave words of the French general, who arriving on the field when Napoleon had sustained a defeat*, pulled out his watch, and glancing at the sinking sun, exclaimed to the emperor, "There is time enough yet to fight another battle, and win it!" And with our unexampled means, our national energy, and, notwithstanding all our defects, the amount of true Christianity in the land, we believe there is yet time enough to break up those formidable masses, to enlighten their ignorance and change their habits, before the foundations of society are irremediably decayed. But of nothing are we more certain than of this, that, if these classes continue neglected as they have been; if the causes which are undermining society and loosening our social fabric are left in active operation, this noble empire will fall one day like some mighty and splendid iceberg, whose foundations, hidden in the deep, have been worn by the water, caved and hollowed by the waves, till, on some fatal and tempestuous day, the proud edifice begins to rock, and, toppling over, buries in the deep, amid the foaming surge and wild swell it raises, the unfortunate ships which had been moored to its sides, and the miserable mariners who had sought safety in its shelter.

May heaven save our land from such a fate! To avert it is every man's duty—is within every man's doing.

THE SANCTIFICATION OF THE SABBATH†.

OF PERSONAL AND FAMILY RELIGION.

RELIGION is of an experimental and personal nature. It is not sufficient that holy principles are implanted in the heart: they must also be cherished, and thereby matured into habits: they must be assiduously cultivated in the use of all the appointed means of grace: every opportunity must be embraced for this purpose; and, though the

common portions of leisure time may be very properly appropriated to this end, it is more particularly incumbent upon us thus to improve a large proportion of the Lord's day. The real Christian ought undoubtedly to commence the sabbath by the performance of the private duties of religion in his closet. They are not only indispensable necessary in themselves as evidences of a true submission and spiritual subjection of soul to God, but they are the grand pre-requisites to form the mind to a devotional frame in the succeeding public services of the day.

"Now that thy spirit is divinely wrought,
To nobler objects flies thy soaring thought;
For, free and unrestrained of human ties,
Thy soul uncaptiv'd springs into the skies."

It will be almost presumption to expect much edification or comfort from the means of grace, if the heart is not previously prepared by, first, retirement.

"Solitude sometimes is best society."

There the scattered thoughts may be collected, and the distracted mind composed. Secondly, self-examination. It will be very seasonable to inspect the state of the heart and conscience, that you may discover what guilt has been contracted, what duties have been omitted, what burdens you labour under, what wants you have to be supplied, and what advances you have made in the way to holiness and heaven. Thirdly, reading the scriptures. This is necessary to increase your acquaintance with divine truth, to encourage your faith and hope, and to inspire the soul with fresh vigour in the Christian course. Fourthly, meditation. By this means your views of the gospel will be enlarged, truth will be more impressed upon the mind, and more powerfully applied to your various existing necessities. It will greatly assist you inwardly to digest the word of life. Fifthly, prayer. To this exercise the Christian is called by an absolute injunction: "But thou, when thou prayest, enter into thy closet; and, when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi. 6). Prayer must be strictly regarded in all its branches: it must flow from the heart in the exercise of faith: it must be humble and importunate; for "prayer without fervency is like incense without fire." It ought, particularly at this time, to aim at obtaining the presence and blessing of God through the whole of the day.

To these exercises, where time and circumstances will admit of it, reading serious spiritual books may be very instructive and useful; but this ought always to be secondary and subservient to real duties.

The foregoing suggestions more particularly relate to the personal concerns of religion. To those whom Providence has placed at the head of a family other duties are attached, and are equally important. Such are, reading the bible, and prayer. This exercise must be regulated by prudence, in selecting the most favourable season for the purpose; but it ought not on any pretext to be omitted. It may certainly on this day be attended to, even in families where the hurry of business may prevent it on other days. In the performance

* The battle was not lost, being that of Marengo; and Napoleon was at the time first consul, not emperor.—Ed.

† Rev. S. Burder, D.D.

of these services the ministers of the gospel have a particular claim to be remembered by their people at the throne of grace. Their work is arduous; and the whole of their eventual success depends entirely on the divine blessing. Those persons, therefore, who desire to profit by a public ministry, and to behold the efficacy of the word upon others, ought earnestly to pray that God would grant his assistance to, and his benediction upon his servants. He, who frequents the sanctuary under the influence of these preparatory exercises, is like the husbandman who ploughs and makes ready the ground for the reception of the seed. The actual product in both cases must depend upon the quality of what is received, and the favour of the God of providence and grace.

CHRIST THE LIGHT OF THE WORLD:

A Sermon,

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JOHN viii. 12.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

THERE seems no room for doubting that the Jews considered that they understood the meaning of this remarkable statement of the Lord Jesus. When Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," they said, "Thou bearest record of thyself: thy record is not true." To you, at first sight, it may not be equally obvious; but we shall endeavour to set before you what it may imply, and to give it such an application as may be profitable. Three questions arise from it: What does Christ mean when he says "I am the light of the world"? What does he mean when he says, "He that followeth me shall not walk in darkness"? and what is the import of those words, "He shall have the light of life"? We pray the assistance of the divine Spirit in the interpretation of his Word, that we may all grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I. Our first question is, what does Christ mean when he says, "I am the light of the world"? We answer: Christ is the light of the world, in that he is the Author of human reason and conscience. The apostle John lays it down distinctly, that the origin of all things is to be traced up to Christ. Our earthly house of this tabernacle had been dark as are the brutes, but for the distinguishing kindness of the Lord. Like them, we should have been

devoid of the power of consideration, reflection, argument, judgment: like them, we should have been devoid of that inward principle, that whispering monitor within, which admonishes us to refuse the evil and to choose the good. But it pleased the Lord Jesus, while he left the beasts in this their darkness, to endow man with the light of reason and of conscience. Of John the Baptist it was said, that "he was not that Light;" but "that was the true Light which lighteth every man that cometh into the world." Now every man that cometh into the world is endowed with the gifts which we have named. Reason may not in every case be equally powerful, nor conscience equally lively, as all lamps do not burn with equal strength and brilliancy; but, wherever there is man, there is reason and there is conscience. This precious illumination is attributable to Christ: to him who is "the wisdom of God;" to him of whom we have just heard that he "lighteth every man that cometh into the world"; to him who says, "I am the light of the world."

The next sense in which Christ might say, "I am the light of the world," is, that it was destined in the divine counsels that the light of his glorious gospel should shine throughout the world. At the period when Jesus Christ uttered these words his gospel was little known: only a small portion of the human family had been favoured with its rays. Christ here seems to say: "My cause at present is rejected: earthly influence is exerted to extinguish the light, or so to enclose it, and check its dispersion, that it may make no progress; but this is all in vain. It would be as easy to obtain the like obedience as did Joshua, when he said, 'Sun, stand thou still,' as to stay me in my course. I am destined, like that glorious orb, to march onward in my career. I shall increase: I shall deluge the world with light: the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

A third sense in which Christ is the light of the world is, that he is the Teacher of the world, and the pattern for the world pre-eminently. He is the Light pre-eminently: he is the most perfect of all teachers: he is the most perfect of all patterns. He said, while yet he remained among us, "As long as I am in the world I am its light. These words seem to favour the interpretation we are now giving. It was during his earthly sojourn that he was our great Teacher: it was during his earthly sojourn he showed us how to live. He was pre-eminently the Light of the world, as the sun is pre-eminently the light of the firmament; not the light exclu-

sively, but pre-eminently; not the only light, but the chief light. The stars which are suspended in the vault of heaven are bright, and scatter their brilliancy through many thousand miles of space; but the sun is *the* light of heaven. Philosophers, prophets, and doctors have shed instruction to many ages; but Christ is the great Teacher. There have been heathen sages who were lights, but with all their power could only render darkness visible. Faint indeed was the spiritual illumination which they were capable of conveying: little could they teach us beside the knowledge of our want of some light above their own. God's prophets, who spake in old time as they were moved by the Holy Ghost, were far greater lights than they; but he surpassed them all, who was "a Light to lighten the Gentiles, and the glory of his people Israel." With what astonishment and admiration did the multitudes listen to him! they wondered at the gracious words which proceeded out of his lips. He spake as one that had authority, and not as the scribes. "Whence hath this man this wisdom?" "Never man spake like this man." As he was the most perfect of all teachers, so was he the most perfect of exemplars. Said he not, "Let your light so shine before men, that they may see your good works"? And Christ shewed himself a faultless pattern for imitation. From the dawn of his infancy to his close of life no cloud ever bedimmed the glory of his conduct. As he increased in stature he increased in wisdom. He could challenge a bitter world, and say, "Which of you convinceth me of sin?" He was "holy, harmless, undefiled, separate from sinners". "Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit: he came to be the Lamb without spot, who by the sacrifice of himself once made should take away sin; and sin, as St. John saith, was not in him."

It is well said that light is an emblem peculiarly fitting to be applied to Christ. Light passes through the ward of fever, and the scene of plague and pestilence; but the light is there as pure as in the abode of perfect health. Christ, amid publicans and sinners, was the same as among his saints and servants. No moral contagion ever touched him. He did no sin, neither was guile found in his mouth. In this view, Christ was the Light of the world pre-eminently. As we said, many were lights in the sense of teachers, yet he was above them; so also many were lights, in the sense of showing themselves patterns of good works and uncorruptness, yet again he was above them. Moses was the meekest

man on the face of the earth; but Moses spake unadvisedly with his lips. Nothing came out of Christ's mouth, for which the strictest judgment could accuse him. The meekness of the Redeemer outshone the meekness of the lawgiver. Job was a pattern of patience: "Ye have heard of the patience of Job;" or "take, my brethren, the prophets as examples of suffering affliction". But was ever sorrow like Christ's sorrow? and yet was ever patience seen to strive so long and so steadily even in Job, as in Jesus? His head was pillowless: he was all but friendless. He did not complain. His agonies could draw out his sweat in great drops of blood, but not one breath of murmuring. In his bitterness of soul, when he could not see his Father's face, he cried, "My God, my God, why hast thou forsaken me?" yet he patiently endured the cross, despising the shame. Job lamented that he had been born, to be submitted to such grief: Christ, with all his sufferings full in view, delighted to be incarnate, that he might do the will of God. And his work cost him no repentance: "What shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name!" Now come from the Old Testament to the new: compare Christ with his apostles. Is not their light precious? Still Christ's is of surpassing splendour. Peter was a light; but Christ never cursed as he did. Thomas doubted. Paul and Barnabas had a sharp contention; and, in the time of Christ's extremity, all the disciples forsook him, and fled. Noble army of martyrs, goodly fellowship of the prophets, glorious company of the apostles! Ye came nearer than most men to being "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation"; and ye did "shine as lights in the world"; yet will ye take no offence, when we affirm that your light was not unsullied. Ye were lights in the world; but Christ was the Light of the world.

We would give another view of the words, "I am the Light of the world." Christ may teach not only that he is surpassing light, but that he is the real, in opposition to all false, lights. There have been many, in all ages, who have called themselves lights; whose teaching has been delusive, and led their followers to misery. Not a few of such annoyed the church at the beginning of Christianity: many false prophets went out into the world. A similar name has been arrogated by men who have employed the minds which Christ had given them, to heap contempt on his religion, and ridicule his word. They have called themselves the illuminati,

or the enlightened. The awful words of Jude not improperly apply to such: "These are wandering stars, to whom is reserved the blackness of darkness for ever." Not a little different shall be the condition of the followers of the great Teacher, who for this end was born, and for this cause came into the world, that he might bear witness unto the truth: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Thus have we examined our first question. We have seen that Christ might call himself "the light of the world," in that he lightened every man with reason and conscience, because that it was determined that the light of his glorious gospel should shine throughout the world; because he was the chief Teacher of truth, and Exemplar of goodness—above all sages and inspired men, above all martyrs, prophets, and apostles; and, lastly, because he is the true, in opposition to all false teachers, however dazzling be their radiance.

II. We now come to our second question, as to what Christ meant when he said that he that followed him should not walk in darkness. If the natural world never turned away from the sun, there would be no night in our hemisphere. When it reverts to the source of light, we are flooded with its beams. Christ is ever willing to give us liberally the light of his instruction. If we are in ignorance, it is because we turn away from him. With what is truth, and what is duty, who in Christian land may not be acquainted? It was a well-founded charge laid against the Jewish teachers, that they took away the key of knowledge. Christ said of such, "Let them alone; they be blind leaders of the blind." By darkness, in this clause, then, we first understand an ignorance of truth. We would show one or two points on which, in our Lord's time, much darkness was prevalent. There was much ignorance as to whether Jesus were the Christ, or whether they were to look for another. Christ was ready to show that he himself was the Prophet who was to come into the world, and of whom Moses, in the law and the prophets, did write. If it were a thick mystery that he, pretending to be the Christ, should be so mean, so despised, and so rejected, he was willing to begin at Moses and all the prophets, and expound unto them in all the scriptures the things concerning himself; while he made it manifest that Christ ought to suffer these things, and enter into his glory.

Again: the people walked in darkness as to the all-important question, "How can a man

be just with God?" There was a vast deal of mystery about their rites and ceremonies; and the children of Israel could not look to the end of that which is abolished. But Christ would remove the darkness which hung over this inquiry: he would reveal clearly, and in plain terms, the glorious object of the Messiah's mission. He would let them see that it was to be an atoning sacrifice for a guilty world; to give his life a ransom for many; that, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that, whosoever believeth on him should not perish, but have everlasting life". O, had the Jews fairly listened to Christ, and been honestly open to conviction, as his words were backed with mighty signs and wonders, they had not gone about to establish their own righteousness, being ignorant of the righteousness of God. And alas! how very erroneous, how dark, were they in many points of conduct! The clear shining of God's word was made of none effect by their traditions. On some matters of duty to God and man multitudes were ignorant. These Christ was willing to set right. There were some points on which the most enlightened were doubtful: these doubts Christ was willing to remove, for those who would follow him.

Thus have we explained to you that those who would yield themselves to Christ should not be kept in ignorance of any thing needful to be known, either of truth or duty. But there is another sense in which these words, "They shall not walk in darkness," may be understood, namely, as a test of true discipleship. It may be stated as truth, that in Christ's disciples the promise is accomplished, "All thy children shall be taught of the Lord," and that they who are his children have cast off "the works of darkness." Christ said, "When he, the Spirit of truth, is come, he will guide you into all truth;" and, says St. Paul, "they that are Christ's have crucified the flesh, with its affections and lusts." They have not all attained to equal light; but, wherein they come behind, they are "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ." "They follow on to know the Lord", and their desire is "to be perfect even as their Father which is in heaven is perfect." "The path of the just is as the shining light, shining more and more unto the perfect day." Christ's disciples may at first see men as trees walking; but their vision shall be cleared. They may have many remnants of sin; but "deeds of darkness" shall not characterize their walk and conversation. "I am the light of the

world: he that followeth me shall not walk in darkness."

III. Our concluding duty is to explain the remaining words in our text: "He shall have the light of life." Of what life? Of the life which now is, and of that which is to come; for godliness hath the promise of them both. We have partly anticipated our remarks on this head by what we said on the words, "He shall not walk in darkness." "Light," however, is used in scripture in a variety of senses: it is the emblem of joy, comfort, and happiness, as well as of knowledge and of goodness. We read in *Easter viii. 16*: "The Jews had light, and gladness, and joy, and honour." And in the *Psalms*: "Light is sown for the righteous, and gladness for the upright in heart." Verily to be Christ's faithful followers ensures our being led, even now, in the way of pleasantness and in the path of peace. The worldly man has the glare of life, the glitter of life; but the Christian has the light of life. The worldly man has his fits of happiness when in the pursuit of vanity; or from his sin he may have pleasure for a season; but it is the follower of Christ who alone knows abiding satisfaction—a peace which the world can neither give nor take away. The worldly man's enjoyments are like the lamps and candles which are lighted for an entertainment; but the Christian's are like the sun, steady and enduring.

But we must go a little farther. The worldling and the Christian are brought to the dark valley of death's shadow. What dark impenetrable gloom to the sinner: no ray of hope darts across his passage! What a cheering contrast, with the Christian: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." "The Lord is my light and my salvation." Again, what a contrast have we between those untaught of Christ, and the believer! One of the greatest among the heathen philosophers said, when approaching his departure: "I am going out of the world, and you are to continue in it; but which of us has the better part is a secret to every one but God". But the Christian rejoices in the knowledge that "life and immortality are brought to light by the gospel:" he has the light of life. Again, another contrast between a dying infidel and a dying follower of Christ. Said the former: "I take a leap in the dark." Said the other: "I am now ready to be offered, and the time of my departure is at hand henceforth there is laid up for me a crown of righteousness, which

the Lord the righteous Judge shall give me at that day." See the light which gladdens the follower of Christ, even at the gates of death. Glory shoots through the aperture, as they begin to open to let him into his better state. And, when the wicked and righteous have departed, are not the words of Christ fully verified? There are that shall be cast into outer darkness; but the follower of Christ shall have the light of life. He shall live in that city in which "there is no darkness at all." In the days of his earthly sojourn he followed the Lamb whithersoever he went; and now the Lamb will lead whithersoever he could desire. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

O dearly beloved friends, this is the promise to him who follows Christ: "He shall not walk in darkness." If any lack wisdom, he will give him liberally, and not upbraid him for asking. He will show him what is truth. He will teach him what is duty. He will give him grace to enjoy the comfort of the one, and so order his unruly will and affections as to enable him to yield obedience to the other. "He shall have the light of life." The light of man's life consisteth not in the abundance of the things which he possesseth. He shall have contentment with his godliness, which is great gain. He shall have light in death; and the light, the joy, the honour of everlasting life when his days on earth shall end. Let each one ask himself, Do I follow Christ? Can I say from my heart, Christ shall be my teacher? Whatsoever he shall say to me, that will I believe? Whatsoever he shall command me, that will I do? Am I ready to become a fool that I may be wise? Am I ready to take up my cross and follow Christ? Be ye followers of the apostles, so as ye have them for ensamples. O be ye followers of our incarnate God as dear children. Remember the assurance of Christ to his apostles (for, though your recompence be not so great, ye may gather from theirs that yours will not be small): "Ye that have followed me, in the regeneration, when the Son of Man shall sit upon his throne, ye shall sit on twelve thrones, judging the twelve tribes of Israel."

PRACTICAL ADMONITIONS FOR THOSE IN TROUBLE.*

As there are many things to be avoided, so there are several things to be put in practice, as you would enjoy the gracious presence of God with you, in your trouble and dangers.

1st. Be sure that you are brought under the bond of the covenant. Noah was in covenant with God; and God was with him, providing an ark for him. Lot was in covenant with God; and God was with him, and secured him in Zoar, when he destroyed Sodom and Gomorrah. Joseph was in covenant with God; and God was with Joseph in prison. Jeremiah was in covenant with God; and God was with him in the dungeon. So was God with the three children in the fiery furnace, and with Daniel in the lions' den, because they were in covenant with God. So, again, Job and David. Take not up in a name to live, nor in a form of godliness, nor in common conviction, nor in an outward reformation: take up in nothing below a covenant relation, as you would enjoy the precious presence of the Lord with you in your trouble: if you choose him for your God, you shall then assuredly find him to be your God. If he be the God of our love and fear, he will be the God of our comfort and safety. If God be your God in covenant, then in distress the cities of refuge are open to you. He will never leave you, nor forsake you: you have a Father to go to, a God to flee to; a God that will take care of you.

2nd. If you would enjoy God's gracious presence, then look to the practical part of holiness; keep up the power of godliness in your hearts and lives. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 21-23). He that frames his heart and life according to Christ's rule shall be sure of Christ's presence. Ezekiel was a man that kept up the power of holiness and godliness in his heart and life. This is evident throughout the book of the prophet Ezekiel; and what glorious visions, and deep mysteries, and rare discoveries of God and of his presence, and of the great things that should be brought about in the latter days, were made known to him! Daniel kept up the power of holiness and godliness in his heart and life; and what secrets and mysteries did God reveal to him! Paul was a person who kept up the power of holiness in his heart and life; and what a mighty presence of God had he with him in all his doing and suffering work! and what glorious revelations and discoveries of God had he when he was caught up into the third heaven, and heard unspeakable words, that he might be the better able to encounter with all hardships, difficulties, dangers, and deaths, that did or might attend him! The apostle John was a burning and a shining light,

both in life and doctrine; and Christ revealed to him the general estate of his church, and all that should befall his people, and that from John's time unto his second coming. Christ gives John a true representation of all the troubles, trials, changes, mercies, and glories that in all times and in all ages and places should attend his church, until he come in all his glory. About sixty years after Christ's ascension, Christ comes to John, and opens his heart, and makes known to him all that care, that love, that tenderness, that kindness that he would exercise towards his church, from that very time to the end of the world, and makes known all that would come upon the followers of the Lamb; that so they might know what to fit for, what to pray for, and what to wait for. Also, he declares to John all that wrath and vengeance, all that desolation and destruction that should come upon the false prophet and the beast, and upon all that wandered after them, and that were worshippers of them, and that had received their marks, either upon their foreheads or in their hands. Thus they which are holy in heart and life shall be sure to enjoy the choicest presence of God, and the clearest, fullest, and sweetest discoveries of God, and of those great things that concern the internal and eternal good of their souls. Nothing delights God like holiness. "He shows his salvation to him that ordereth his conversation aright" (Ps. i. 23). He shall have a prospect of heaven here, and a full enjoyment hereafter. "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways" (Isa. lxiv. 5). He that works righteousness, and walks in righteousness, shall be sure to meet with God, and to enjoy his presence.

3rd. If you would enjoy the gracious presence of your God, keep close to gospel ordinances. "In all places where I record my name, I will come unto thee and bless thee" (Exod. xx. 24). There he meets with and blesses his people. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20): "Lo, I am with you alway" (Matt. xxviii. 20), to counsel and direct, to cheer and comfort, to assist and strengthen, to shelter and protect you, to scatter your fears and answer your doubts. And what can the soul desire more?

4th. Then, if you would enjoy the Lord's presence with you in trouble, maintain uprightness and integrity of spirit with God. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him" (2 Chron. xvi. 9). "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. lxxxiv. 11). This is the largest promise we find in the whole book of God; and this sweet, full, and large promise is made over only to the upright. "His countenance doth behold the upright" (Ps. xi. 7) [Hebrew—"his faces"]. Every gracious discovery of God to the upright is his face. No father can so much delight to behold the countenance of his child as God delights to behold the countenance of the upright. "Unto the upright there ariseth light in the darkness" (Ps. cxli. 4). Light commonly signifies joy, comfort, peace, help, deliverance. The upright man

* From "Consolation for the afflicted Christian," by the rev. T. Brooks; abridged by the rev. R. Shepherd, minister of St. Margaret's, Ware. London: Wertheim and Co. 1849. We dislike, on principle, the abridging or altering in any way the works of any author; but, if this may be allowed, we think Mr. Shepherd has produced an useful little book.—Ed.

shall have joy in tribulation, liberty in bonds, life in death, as the martyrs have frequently and gloriously experienced.

5th. If you would enjoy the Lord's presence, you must be very earnest and importunate with God not to leave you, but to stay with you, to abide with you, and to dwell in the midst of you. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. cxlv. 18). There are many that call upon God, but not in truth: from these God stands at a distance. There are others, that call upon God in truth, in plainness and singleness of heart; and these God are near to. Abijah prays, and finds God's presence with him, giving him a mighty victory over his most powerful enemy (2 Chron. xiii. 3, 10, 11, 17, 18). Asa prays; and God renders him victorious by his presence (2 Chron. xiv. 9, to the end). Jehoshaphat prays; and God's presence with him causes his enemies to fall by their own swords (2 Chron. xx. 1-11). Hezekiah finds God near him, and his heart bears up, and his faith is strengthened (Is. xxxvii. 14-21, 36). Beg hard of the Lord that he will stay with you. Do as they did when Christ made as though he would have gone from them. "But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent: and he went in to tarry with them" (Luke xxiv. 29). By prayer and importunity lay hold on Christ. Say, "Lord, night is near—the night of trouble, the night of distress, the night of danger, the night of death is near—stay with us; depart not from us." They over-entreated him by their importunity: they compelled him by entreaty: "Night is near, and the day is far spent." Lay a hand of holy violence upon God, as Jacob did, and say (as he): "I will not let thee go" (Gen. xxxii. 26). He will not let Christ go. He would not let go his Lord till he had blessed him. Be often crying out, with Jeremiah (xiv. 9), "Leave us not," Lord, though in our great troubles and distresses friends should leave us, and relations and all the world leave us, yet do not thou leave us. Woe unto us if God depart from us. "Leave us not." Pray Psalm li. 11.

6th. If you would enjoy God's gracious presence, keep humble and walk humbly with your God. "I dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). God will dwell with none but humble souls. There are none that feel so great a need of God's presence, that prize and love it, that thirst and long for it, so much as the humble and contrite. Witness Abraham's language of himself as but "dust and ashes." Jacob, again: "I am not worthy of the least of all thy mercies." David, in his own eyes, was but a "worm, and no man." Paul calls himself "less than the least of all saints," and experienced very largely, more than any man, the Lord's presence with him in all his services, sufferings, afflictions, and temptations, which were many and great (see Acts xvi. 28-29; 2 Cor. i. 8-10; 2 Cor. iv. 8-11; 2 Cor. vii. 4-7; 2 Cor. xi. 21 to the end; 2 Cor. xii. 7-10). If your condition is low, then let your hearts be low. He that is little in his own account is great in God's esteem, and shall be sure to enjoy most of his presence.

God can dwell, God will dwell with none but them that are lowly in heart; and, therefore, be sure you walk humbly with your God. Many may talk, and profess much of God, and boast much of God, but he only enjoys much of God, who makes conscience of walking humbly with God.

Know, for your comfort, afflicted believer, that there is always some special covenant blessing annexed to this signal presence of God; as, "I will be with thee, and will bless thee" (Gen. xxvi. 3: "I am with thee, and will keep thee in all places whither thou goest" (Gen. xxviii. 15): "I will be with him in trouble, and honour him" (Ps. xci. 15): "I will be with him, and strengthen him" (Is. xli. 10): "I will be with thee; and there shall not a man be able to stand before thee" (Josh. i. 5): "I will be with thee, to deliver thee" (Jer. i. 19): "I am with thee, to save thee and to deliver thee out of the hand of the wicked, and out of the hand of the terrible" (Jer. xv. 20, 21).

If you have lost this gracious presence of God, and are anxiously inquiring how you may recover it again, observe how you lost it, and labour to recover it by a contrary course. Did you lose it by sinful omissions, by neglect, by not walking with God, or by an eager pursuit of the world, or by closing with this or that temptation, or by letting fall your communion with God? Take a contrary course: keep up your watch, walk close with God, set your heart and affections upon things above: inquire when, where, and why God has withdrawn himself, as we do when dear friends absent themselves from us: "O, the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us; and we are called by thy name: leave us not" (Jer. xiv. 8, 9). Lift up a mighty cry to heaven: thus the saints of old have done (consult these scriptures: Ps. li. 6-13; Lam. iii. 56, 57; Ps. iv. 6, 7; Ps. xxvii. 9; Ps. xxxviii. 21, 22; Ps. cxxxviii. 8; Ps. cxix. 8). "O forsake me not utterly." Christ was forsaken for a few hours, David for a few months, and Job for a few years, for the trial and exercise of his faith and patience; but they all prayed earnestly to God. Leave them, God did, to their thinking; but forsake them he never did; though he did in regard of vision, but not in regard of union. The promise is, that "God will draw near to us, if we draw near to him" (James iv. 8). Draw nigh to God in duty, and he will draw nigh to you in mercy. Sanctify him, and he will satisfy you. Prayer is the only means to supply our need: it gets all, and makes up the loss of all. A poor and afflicted Christian once said in her distress, "I have no friend, but I have prayer; that will get me favour with my God; so long as I can find a praying heart, God will (I feel sure) find a pitying heart and a helping hand." It is not the length of our prayers that prevails with God, but their fervency and importunity. The Lord says: "And ye shall seek me and find me, when ye shall search for me with all your heart; and I will be found of you" (Jer. xxix. 13, 14).

"In sorrow's sev'n-fold furnace tried,
This thought will yield us joy:
Thou, Lord, art walking by our side,
Nor can the fire destroy."

"Fear not, I am with thee, O be not dismay'd;
I, I am thy God, and will still give thee aid;
For I will be with thee, thy trouble to bless,
And sanctify to thee thy deepest distress."

THE LAMB SLAIN*.

"For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—REV. i. 5.

THE death of Christ is the most astonishing event that ever occurred. The King of kings, our sovereign Lord God, adored by angels, and served by all the hosts of heaven, the Lord of glory dies, and dies for us! Who, then, can wonder that his death has shaken all nature? The sun turns pale, the day hides itself, heaven veils itself in mourning, the earth trembles, the graves open, death gives up his prey, the veil of the temple is rent in twain. Can you imagine that all nature should be thus moved on account of some trifling circumstance? Shall we, who are more interested in this death than all other creatures, solely remain insensible? Shall we even exceed the rocks in want of feeling?

Jesus, in the flower of his age, in full vigour and health, shed his blood and lost his life, through the injustice and cruelty of his enemies. What was this blood? What was this life? It was blood without impurity; a life which, in the ordinary course of things, should have been uninterrupted without end.

Out of love to us, he humbled himself so much as to appear before mortal judges, and receive from them the sentence of his condemnation. For us, heaven and earth beheld him bound with cords, dragged by executioners, insulted, scourged, spit upon, exposed to the scornful ridicule of the Jews and Gentiles, and led to execution like the most guilty.

The death of Jesus was the death of the cross; a punishment only inflicted on the vilest criminals and slaves among the heathen; a most painful and slow death, which by the Jews was looked upon as accursed. Into what depth of humiliation did the King of men and angels condescend to stoop for our sakes! What greater indignity could have befallen the Lord of glory? We had deserved this torture; we had merited the utmost shame and reproach; but Jesus took it all on himself. Represent to yourselves his being scourged; look at his ploughed back, his wounds, the prints of the nails, his thorny crown; see the blood trickling down his sacred face; he tasted the vinegar and the gall; he drank the very dregs of the cup of his Father's anger. No man ever suffered so much as our Lord: he suffered freely and willingly, permitting all these torments to afflict his soul in their full extent. Then Jesus restored that which he took not away. In his soul he was afflicted with sufferings inexpressible. The floods of divine wrath overflowed him: this caused his agony in the garden, before the multitude laid

hands on him. Our souls, as the proper seat of sin, deserved to suffer; hence the deadly anguish of his soul; hence his sweat as great drops of blood falling down to the ground; hence his tears, his sorrowful cries in the garden of Gethsemane and on the cross. We had transgressed the law, and deserved the curse: we had deserved to have been forsaken of God; and Jesus suffered the death due to the curse. "My God! my God! why hast thou forsaken me?" "Save me; for the deep waters are come in unto my soul: I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me."

Now, careless youth—now, thoughtless mortal—now, profane, daring man, will you any longer despise and neglect the cross? "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me." The sun may turn pale, the earth may tremble, the graves may open, the veil of the temple may be rent in twain, the rocks may be rent asunder; but the heart of man remains unaffected!

Here let us pause a few moments, and reflect on the temper we should manifest in time of affliction, or under the lash of slander. Let us imitate him, who was "led as a lamb to the slaughter, and opened not his mouth;" but, with his expiring breath, prayed, "Father, forgive them: they know not what they do."

David, a sovereign, is attacked by a subject, and has most bitter reproaches sent home, with volleys of stones. I admire—I would imitate: "Let him alone; let him curse; for the Lord hath bidden him."

Joseph, "Whose feet they hurt with fetters; he was laid in iron"—you have read his history. Picture to yourself a beloved child, a brother, sold for a slave, and sent into a foreign country. See him under the lash of a wicked woman; but no murmuring, no complaint—all is patience and quiet resignation.

Again: no angel or man, however perfect he might be, could have been able to endure a chastisement, which in weight and merit was equal to the punishment we had deserved. But God, the eternal Word made man, was able to bear our sins, and the punishment we had deserved, without being destroyed. Learn from the sufferings of Christ the value of the soul, and the immense price that was paid for its redemption. "The redemption of the soul is precious, and it ceaseth for ever" (Ps. xlix.). No repentance in the grave, no redemption from hell. Now, now is the day of salvation.

He hath fully atoned for our sins, and obtained eternal redemption for us. What should we do, were we not convinced of this truth? Where should we find comfort and deliverance from the dreadful judgments of the Almighty, and the fears of our conscience? Can we hope to disarm them merely by our repentance and tears? No, no; nothing less than an offering of infinite price can save me; and this I find in Jesus alone, who hath shed his blood for the remission of my sins. "Behold the Lamb of God, which taketh away the sins of the world!" This is he, "by whose stripes we are healed."

A covenant firmer than that of works is the covenant of grace, and a happiness more durable

* From "Blanchard's Stream from the River of Life."

than that in the state of innocence. Come, then, and receive the Son, whom God hath given unto you; give him your hearts and your affections.

The blood of Jesus is ever prevalent, and continually crying mercy. "Who is he that condemneth?" Christ died, and is risen again; and, having ascended into heaven, maketh intercession for us. He bears us on his heart, as the high priest carried the names of the twelve tribes on his breastplate. What great reason have we to rejoice! this is the "stone cut out without hands, which smote the image, and became a great mountain, and filled the whole earth" (Dan. ii. 34, 35). "Acquaint now thyself with him, and be at peace, whereby good shall come unto thee" (Job xxii. 21). Permit me, Lord Jesus, to lift up my eyes towards thee on Mount Calvary: let that precious blood which flowed from thy wounds animate me with a holy ardour, and enkindle in me a flame which may enlighten my understanding. Lord Jesus, when I behold thee covered with wounds, pierced with nails and thorns, shedding, out of love, thy blood which, streaming from every vein, descends to the foot of the cross, may it be engraven on our hearts in indelible characters, and for ever remain our motto: "Christ is crucified." "For it is not possible that the blood of bulls and goats should take away sin;" even so it is impossible that by the deeds of the law any one can be justified in the sight of God; for "there is not a just man upon earth that sinneth not." But the blood of Christ is an inviolable safeguard: the minister of wrath passeth over all the houses that are marked with it; the law spares, not daring to touch them: this blood is the only source of salvation. Believer, the Lamb is slain; cast away your fears.

Man in a state of innocence knew what was life, but he had no knowledge of salvation; he knew what it was to be happy, but not what it was to be miserable. "We had not known sin but by the law." Ask not the law what salvation is; for the law did not suppose man to be lost; but upon this supposition only is salvation. It is the gospel which we must consult, to know what salvation is: this tells us that salvation is the restoration of fallen man, who now re-enters into a state of holiness infinitely more perfect than his first state of innocence. Blessed be God, we recover more by the second Adam than we lost by the first. What think ye of Christ?

In conclusion, I invite you to attend to the life of Christ. It is said of him in Acts x. 38, that he "went about doing good." What an example our blessed Lord has given us! We see him in poverty; we see him elevated into public favour; he gives us an opportunity of viewing him in all that variety of lights which regards mankind in general; we see him seeking out and embracing every opportunity of doing good: this is the most substantial part of the great virtue of charity.

He never despised the affliction of the afflicted, nor hid his face from him when he cried. And how is it that so many who are called by his name can turn a deaf ear to the cry of distress, or hide their face from a poor brother? We cannot, like him, say, "Lazarus, come forth!" we cannot, like him, walk on the waters, or silence the wind; we cannot, like him, give sight to the

blind, or speech to the dumb; but we may, like him, be meek and lowly in heart, merciful and compassionate; we can be doing good to the necessitous; we may, with him, descend to the offices of beneficence, and learn to overcome evil with good.

Sublime Reading.

LITTLE JAMES.

"In my Father's house are many mansions."—JOHN xiv.

THIS is a text that children are fond of; and I am going to tell you about a little boy who loved it.

Little James — was a very pretty child. He had his mother's sweet face; and often have I stooped down and kissed him for the resemblance he bore to her. He was her only child, her greatest earthly comfort. And she used to talk to him about Jesus, and teach him texts out of the bible.

One day, little James was in the room when something happened which made his mother very sorrowful. As soon as she was left alone, he came up to her chair; and, putting his arm round her neck, he pressed his rosy cheek to hers, and said, softly: "Let not your heart be troubled. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

His mother dried her tears; she was comforted of God, by the means of her child, and felt happy from the holy words he had whispered in her ear.

But the time came when these words were again to be a spring of consolation to her troubled mind: little James was taken ill, and after a short illness he died. He is gone to those mansions of which he spake. He is gone to Jesus, whom he loved. Now his mother sits alone: she misses the pit-pat of his little feet, and she weeps. But does she sorrow as others that have no hope? O no: she thinks of the pretty text which her child has left her, the sweet and precious promise of her Saviour; and she is comforted.

Dear children, is it thus with you? When you are in trouble, do you think on Jesus and his holy words? If you were to die, could your parents comfort themselves as this bereaved mother does? When they look sad, do you try to console them with the texts you have learnt? And do you think, if God were to call you away as suddenly as he did little James, that you should go to live with Jesus in one of those many mansions which he has prepared for them that love him?

It is very good to love missionary work, and to help to have the heathen taught; but, while we think of their souls, we must remember our own also; and we should often ask ourselves this question: "Do I love Jesus?" Our Lord says: "If ye love me, keep my commandments" (John xiv. 15).

* From "The Children's Missionary Magazine." London: Nisbet and Co. 1848.

THIRD SUNDAY AFTER EASTER*.

APRIL 29.

"This is the love of God, that we keep his commandments.
... He that hath the Son hath life."—1 JOHN v. 3, 12.

LOVE is the Christ of God. It cometh down from heaven; it regenerateth the soul from above; it blotteth out all transgressions; it taketh from death its sting, from the devil his power, and from the serpent his poison. It healeth all the infirmities of our earthly birth: it gives eyes to the blind, ears to the deaf, and makes the dumb to speak. It cleanseth the leper, and casts out devils, and places us in paradise before we die. It liveth wholly to the will of him of whom it is born: its meat and drink is to do the will of God. It is the resurrection and life of every divine virtue—the fruitful mother of true humility, boundless benevolence, and bowels of compassion. This is the Christ, the salvation, the religion of divine love, the true church of God, where the life of God is found and lived.

Be entreated! Seek nothing but the inward life of Christ, and the working of the Holy Spirit of God. He alone can deliver thee from the evil that is in thine own nature, and give thee power to become a son of God (Law).

O who the depth of this great love can tell,
To save a tempted, sinking soul from hell!
O glory, glory to my Saviour's name,
I will through all eternity proclaim!
Who, when I on the brink of ruin lay
Saved me from him who would my soul betray;
And now I know, who once no God would own,
The Lord is God; yea, he is God alone.

(Bunyan.)

PRAYER.—O Saviour! whither hath thy love to mankind carried thee! What sighs and groans and tears and blood hast thou spent upon us wretched men! How dear a price hast thou paid for our ransom! What raptures of spirit can be sufficient for the admiration of thy so infinite mercy? Be thou swallowed up, O my soul, in the depth of Divine love; and hate to spend thy thoughts any more upon the base objects of this wretched world, when thou hast such a Saviour to take them up! (Bp. Hall).

The Cabinet.

We make solemn vows, and break them instantly: we cry for pardon, and still renew the sin: we long after the flesh-pots of Egypt, the garlic and the onions; and we so little esteem manna, the food of angels; we so loath the bread of heaven, that any temptation will make us return to our fetters and bondage.—*Bp. Jeremy Taylor.*

Every Christian soul is personally engaged, first to be enlightened, and then to shine; and we must draw our light for ourselves from that same source that furnishes the church with her public light.—*Abp. Leighton.*

* From "Emmanuel; or, Christ with us:" a MS. manual.

Miscellaneous.

PISAN ARCHITECTURE—CAMPO SANTO.—Externally it makes little display, but within exhibits a scene of its kind as striking as can possibly be imagined. This cemetery is celebrated for being filled to the depth of ten feet with earth brought from the Holy Land at the time of the crusades, and might be taken for a noble museum formed by spacious cloisters surrounding the four sides of the open area. The walls are covered with ancient frescoes, which bear, alas! testimony to the effacing power of time. They are, as may be supposed, of a religious character, and most strongly tinged with the peculiar notions of the age to which they belong. Besides these are a number of sarcophagi and other pieces of monumental sculpture and inscriptions, and also several modern monuments. The architecture displays itself chiefly in the series of arcades forming the cloisters, of which there are five at each end of the Campo, and twenty-six on each side. The arches are semicircular, but divided into compartments by slender mullion pillars, from which spring small pointed arches and open-work tracery. The extent and uniformity of the design materially heighten its effect; and what adds in no small degree to give variety to the scene, without disturbing it, is that, from the area, or castle itself, the eye catches a view of the baptistry, Duomo, and campanile, rising above the comparatively low cloisters, so that at this point are concentrated together in a focus, as it were, the most brilliant rays of Pisan architecture.

"Of let me pace the expansive marble floor,
Musing on deeds of old and days of yore,
And sculpture's records one by one explore.
Here contemplation with the past inspired
May meditate unbroken and untired;
In things inanimate the thoughts may trace
And feelings of a now departed race."

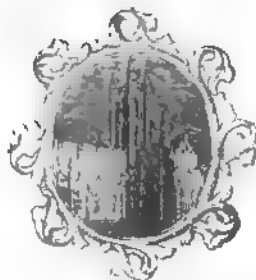
If there be any place where we feel the insufficiency, not only of earthly possessions, but of worldly fame and reputation, surely it is where we are surrounded by the records of mortality, and reflect that, were it possible for them to revisit this globe, many would deprecate the homage they so ardently aspired at while living. How few of those whose memories are held in respect have really been actuated by the sincere desire of benefiting their fellow-mortals and fellow-sinners, or by any other worthier motive than selfish ambition! We delfy genius: when shall we learn to honour virtue? When shall we acknowledge that real greatness and real goodness are one! Alas! we make even the grave itself minister to our earthly affection and carnal delusion, and cry out "Peace! peace!" when there is no peace. What avails Dives his costly tomb, or the parasitical applauses of the world? Surely the despised Lazarus hath the better portion; and many are the Lazari, of whom the world recks not, because while living they neither flattered the world, made themselves friends with it, nor obtained any share of the honours it bestows. Yet more than all its honours, its triumphs, and pleasures, shall be their exceeding great reward.—*Dr. Rae Wilson.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 761.—APRIL 30, 1849.



(Ethiopian Car.)

THE ETHIOPIAN EUNUCH.

ONE of the most interesting incidents in the early advance of the gospel is the baptism of the Ethiopian eunuch. This man was treasurer to a Nubian queen, and was, in all probability, a proselyte to the Jewish faith. He had come up to Jerusalem to worship, not with that merely formal observance which too many in those days were in the habit of paying, but with an inquiring mind and earnest desire to be instructed in the truth of God. On his return from the holy city, as he sat in his chariot, and was, according to the custom of the east, reading aloud, Philip, who had been supernaturally directed into the way he was pursuing, heard him, and joined himself to him. The book the treasurer was reading was that of the prophecies of Isaiah; and he was then upon the fifty-third chapter. This, however, he did not clearly understand: he did not know whether the prophet was describing his own sufferings or those of some other person. Philip accordingly explained to

him the reference to the Lord Jesus Christ, who "was led as a sheep to the slaughter," and whose "life was taken from the earth;" and showed him that it was as a sacrifice for sin that Messiah was cut off. The divine Spirit opened the eunuch's heart: he received the testimony of Jesus, and desired formally to become one of his disciples. Why should not the rite of baptism be immediately administered? He believed in his heart, and he was ready to confess with his mouth. Philip complied with his request. He was baptized in the water they were passing, and went on his way home rejoicing. He had found in the gospel that blessed peace and joy which his exalted rank and great authority could not have given him.

We may learn by this striking narrative that the scripture, rightly understood, testifies of Christ. It depicts his sacrifice for sin, and reveals that way of pardon and access to God which man cannot by his own deserts obtain. Let us diligently search it, and anxiously desire the help of the

Holy Spirit that we may understand and be profited by it.

Perhaps the chariot in which the eunuch rode might resemble that Ethiopian car which appears at the head of these lines. More than one illustration of eastern chariots have already appeared in these pages; and that here figured presents a correct notion of a kind in frequent use.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

No. X.

JACOB SMITH.—Good evening to you, James: I came to ask of you if you would have any objection to my bringing a friend to have some conversation with you. He was for many years a member of the church of England, and is, I doubt not, a very pious and devoted servant of God. I have been talking with him several times about your church; and he rather surprised me by making an objection against it, which I had not supposed that any but the most violent and prejudiced dissenters entertained. He objects to it, he says, because it is established. He said so much against the union of church and state that I was quite bewildered—I cannot say satisfied; for, if the union be so manifestly unreasonable and unscriptural as my friend seems to think, I did not see why he should use so many arguments.

James Dowell.—I shall be happy to see your friend whenever he can come.

J. S.—As I thought that you would have no objection, I requested him to meet me here at seven o'clock this evening; and I dare say he will be punctual. But was not that your son Thomas, whom I saw walking in your garden?

J. D.—Yes, Jacob. He has come to spend a few days with me; and I hope that the fresh air of the country will be of service to him after his long confinement in his school-room.

J. S.—He is a good deal altered since I last saw him. I hope he is comfortable in his present situation?

J. D.—I have no doubt that he is; for he occupies a post in which he has every reason to believe that he is useful. Though it must be hard work to instruct and train up one hundred and fifty boys, his labour is pleasant because he sees that it is not vain. The committee and visitors have often expressed their satisfaction at the good condition of the school, and the progress of the children in sound and useful knowledge. And my son has had several letters from the masters of some of the boys who have been apprenticed, in which they thank him for having inculcated in the minds of their apprentices such good principles. But I must not talk about Thomas. He is so great a treasure to me, and such a comfort to all the family, that I should forget all other subjects. Here he comes to speak to you, Jacob.

J. S.—I am so glad to see you, Mr. Thomas: I suppose you hardly remember me; for it is very long since you left this neighbourhood.

Thomas Dowell.—O, yes, Jacob; I well remember you and many other old friends. I am happy to see you looking so well.

J. S.—You have come home, Mr. Thomas, at a very reasonable time; for I have long been desirous of hearing your opinion about dissent. Your father thinks it altogether unreasonable and sinful, and that dissenters are very bad people.

J. D.—No, no, Jacob: I said nothing against dissenters personally. It is their notions which I find fault with, as leading to many serious evils. But I believe that there are thousands of truly pious individuals among them.

J. S.—I see my friend, Mr. Benoni Hole, is at the gate. Come in, Mr. Hole. This is my old friend, James Dowell; and this is his eldest son, Mr. Thomas Dowell, the national school-master at M——.

Benoni Hole.—I am happy to make acquaintance with persons to whose character I am no stranger; and, although we differ in our sentiments, I trust that we all agree in the duty of loving the bible, and him whose revelation it is, and are willing to submit every question to the decision of "the law and the testimony."

J. D.—I hope that we do so far agree, Mr. Hole. I doubt not that conscientious dissenters think that they have good and substantial reasons for their separation from our church; but I am equally persuaded that many of them dissent from what they do not understand, and complain of errors which exist only in their own imagination.

J. S.—I must allow that this has been my case; for, before I conversed with my old friend here on the subject, I really believed that the prayer-book was full of popish errors, and the church full of popish practices, and that another reformation was necessary before I could conscientiously conform to it. I certainly thought that I had good reasons for my separation; but my friend has almost convinced me that mine were no reasons at all. The faults of the church of England, which I had magnified into mountains, gradually dwindled into mole-hills; and I became satisfied that, if people would seriously endeavour to cast out the beam which is in their own eye, and would earnestly set about self-reformation, those errors and abuses which do really exist in the national church would soon be cured.

T. D.—No doubt they would, Jacob; for evils and abuses which arise from mal-administration or the neglect of due discipline, have no necessary connexion with the constitution of the church, and will therefore be removed as soon as her various members sincerely endeavour to act in accordance with her principles. But let us hear the reasons which have induced Mr. Hole to leave the church of England.

B. H.—I have seceded, because there is such a thing as truth; because truth is supreme; because we owe to it an undivided homage and allegiance. It is because there is such a thing as conscience, which sits in judgment on truth, and therefore pronounces what we are to do in accordance with truth.

T. D.—I fear, Mr. Hole, that this reason which you assign for your secession will afford a triumph to latitudinarians and infidels; for, if truth be that which every man's conscience pronounces to be so, we may well ask with Pilate, "What is truth?" The conscientious Protestant-episcopalian, or Romanist, or Socinian, or quaker, or Mormon, or Southcottian, or Jew, or Mohammedan, is each firmly persuaded that he holds the truth; and yet they cannot all be right. And, therefore, conscience being the sole arbiter, we are led to the infidel conclusion either that truth is not to be found, or that a man who is sincere is no more accountable for his creed than for the colour of his hair. It is doubtless a sin to countenance that which your conscience tells you is not the truth; but it is also sinful to follow the dictates of an erring conscience. A Romanist or a Socinian may give the same reason which you have assigned for not conforming to our church. The one may say, "My conscience suggests to me that your church does not hold the truth, because it rejects transubstantiation;" the other, "Your church maintains false doctrine, because it asserts the divinity of Jesus Christ." Now, although the conscience of each may tell him that he is right, it does not follow that either of them is justified in rejecting the true doctrine, and embracing error. They do so at their own peril, and are accountable to God when they follow the dictates of an erring conscience. I believe that, no sincere, unbiassed, humble-minded inquirer after the truth, who seeks it with diligence and earnest prayer to God for the guidance of his Holy Spirit, will fail of ultimately attaining it; and that, when pious and zealous men deny things to be right which the most eminent, learned, and godly men of almost every preceding age have cordially and unanimously received as agreeable to God's word, they have reason to suspect that some lurking prejudice is leading them astray. They resemble persons who are examining things through coloured spectacles: although the articles they are looking at are perfectly white, they confidently pronounce them grey, or blue, or green, as they appear through their respective glasses. But what, allow me to ask, is the specific ground of your separation from our church?

B. H.—I have separated from it on account of its union with the state. The state consists of men who are not necessarily religious; and surely six hundred members of parliament, whose theological opinions, including Romanism, high churchism, Socinianism, and a thousand other varieties, making up a perfect chaos of irreconcilable contradictions, are not entitled to control the creed and discipline of 12,000 churches.

T. D.—Excuse me, sir; but I apprehend that you do not state quite correctly the relation which the state bears to the church. The government does not control the creed and discipline of our church; but, the church of England having cast aside those erroneous doctrines and superstitious practices which had crept in during her subjection to the see of Rome, and having decided to admit no doctrine or practice repugnant to God's word, the government established it, when thus reformed, as the national church. The state does not interfere with either the doctrine or the discipline of our church any further than to give its

sanction and support to what had been previously agreed upon by the church itself.

B. H.—But what evils have arisen from the union between church and state! It sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors; it distributes them with a wasteful disregard to the wants of the population; and it pays least those whom it ought to pay most liberally. It excludes the gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the church and the world, foment schism among Christians, and tempts the ministers of Christ, both in and out of the establishment, to be eager politicians.

T. D.—I fear, Mr. Hole, that you have been borrowing the spectacles of one of your dissenting associates, and that you can therefore see nothing pertaining to our church except through a distorting medium. You somewhat resemble the man who, in his travels from Dan to Beersheba, could see only barrenness. Had you, however, put on uncoloured glasses, I am sure that in the many thousand places where you can see nothing but a dreary wilderness, you would have discovered many an oasis to refresh your eye and cheer your heart. To assert, for instance, that the union of church and state excludes the gospel from thousands of parishes, when that very union has provided that, in every parish throughout England and Wales, Moses and the prophets, the evangelists and the apostles shall be publicly read every sabbath day, is, to say the least, a somewhat rash and unjustifiable statement. But, even supposing that your enumeration of the real and imaginary evils and abuses in our church were correct, this would be no proof either that the union was the cause of those evils, or that such union was unlawful. It would prove the necessity and duty, not of destroying the union of church and state, but of correcting abuses.

B. H.—They cannot be corrected, so long as church and state are united: they are the natural fruits of the union.

T. D.—This is merely your opinion, Mr. Hole. The real question to be considered is this: Is it lawful for a Christian government to employ its power and influence in the establishment, support, and extension of a scriptural church, i. e., "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same"? Such is the church of England; a national church, composed of many thousands of congregations. Can you really maintain that Government ought not to support and strengthen such a church, and that it is sinful for our church to receive assistance from a Christian government?

B. H.—I am persuaded that the union is unlawful; that reason and religion, scripture and experience, condemn it.

T. D.—Thousands of the most eminent and devoted Christians, including our venerable reformers, held, and thousands still hold, a contrary opinion. The matter must therefore be determined by something more than mere assertions, or the

persuasions of your mind. If you can indeed prove that the union is condemned by reason, scripture, and experience, there will be no need to use any more words upon the subject; for it would then be a manifest duty to separate the church from the state. But, if this cannot be proved, your opposition to it has no solid foundation; and, although you may heap upon that foundation real and fancied evils, until the deformed accumulation touches the clouds, it will be merely the fabric of a wild imagination, and will disappear on the approach of reason, soberness, and truth.

B. H.—It is unreasonable that a government, which is chosen for worldly objects, should interfere with an institution of a spiritual nature. The members of government not being usually religious men, but very often the reverse, are unfit to exercise the office of trustee, with all the patronage and influence connected with it, for a religious institution.

T. D.—Is not the government composed of professed Christians? If so, it may with strict propriety act as trustee for a Christian institution. It is bound to exercise its office for the good of the community, and to be with respect to all the people, lay or clerical, an encourager of them who do well, and a terror to the evil.

B. H.—That is as much as to say that a thief should be made the trustee of property, because he is born to be honest!

T. D.—Surely, Mr. Hole, a little reflection must show you that there is no analogy between the two cases. You assume that a government consists of irreligious men; and then you say it is unreasonable that it should be a trustee for a religious institution. The members of it are, I repeat, Christians by profession; and charity should lead you to assume that they will discharge their duty as Christians. But, should they not, they will be accountable both to God and to their country. When a pious clergyman, a few years ago, addressed a letter to the head of the government on the subject of church extension, he did not assume that he was writing to an irreligious person; but, on the contrary, regarding him as a Christian nobleman, he employed such arguments as he thought likely to have weight with a Christian: "Your lordship," said he, "has great influence: that influence has been committed to your stewardship by God, to whom you are responsible for its exercise; and you will wish well to your country. In the name, then, of God and of your country, I ask you to employ that influence to increase the number of churches and ministers according to the wants of the community. . . . Do right, my lord, and leave the issue with God. Do right, and trust the good feeling of your countrymen. Whatever opposition you may meet in the endeavour to secure an adequate grant for the erection of churches, the endeavour would, I am persuaded, be decidedly popular. . . . By procuring an adequate grant, you will have the honour of planting many churches where now there are none, among thousands of mechanics and artisans, whom the neglect of the legislature has almost forced into habits of irreligion. Each such church, with a faithful minister, becomes, as any one may know by looking into the facts, the centre of a sphere of useful and benevolent operations. There rise infant, day, and Sunday-schools,

for children who were before uneducated; the destitute, before left in unregarded want, are visited and relieved; the sick are directed to the Saviour; the scriptures are circulated; the rich become benefactors to the poor, and the poor become grateful to the rich; a friendly intercourse between all classes gives a healthy tone to society; and the same mechanism, which, under the blessing of God, communicates present and eternal happiness to individuals, enriches the state with a virtuous and thriving population". Let me advise you, my dear sir, to follow the charitable and truly benevolent course which this writer pursued ten years ago. For assuredly you have no more right to assume that a professed Christian statesman is irreligious, and will be faithless to his trust, than that any other individual of good reputation is a thief, and consequently unfit to have the stewardship of property intrusted to him. Do, my dear Mr. Hole, reconsider this matter, and see what kind of argument you are employing: Irreligious statesmen ought not to be trustees for a religious institution; but some statesmen are irreligious; therefore it is unreasonable that statesmen should be trustees for a religious institution. What man of common sense, on hearing such reasoning, will not exclaim, "O most lame and impotent conclusion!"

B. H.—But, as the state has the power in its own hands, it will compel the church to submit to and obey it whenever any point of difference arises; and thus, while united to the state, the church is in bondage.

T. D.—I allow that it is the duty of the church to obey the state in all lawful things; but I deny that it is therefore in bondage to it. If you call the submission which the church owes to the government, in all lawful or indifferent matters, a bondage, let me remind you that this is no more than the duty imposed upon all men by divine authority: "Let every soul be subject to the higher powers." Thus in any matter, civil or ecclesiastical, where obedience is not plainly contrary to the commands of God, the church is bound to obey. In matters purely spiritual the church exercises its power, independent of the state.

B. H.—Two independent powers together! It is a contradiction in terms! Suppose the church and the state command different things, which are we to obey?

T. D.—That question was answered long ago by an eminent writer, in a book which I have with me. I will read the passage to you: "Church and state," says he, "are two societies, of different foundations and different laws, though they may be united into one society in a civil respect, that is, when the state comes into the church, and professes the same religion. But this is accidental, and alters not the nature or tenure of the church or state, who may part again, as several times they have done, and each stand upon its own bottom and foundation, which therefore they cannot lose by their union. And this makes it rather a federal than an incorporating union, by which last all distinct and independent powers are for ever abolished and extinguished. . . . They cannot give contrary commands, more than a divine, a physician, and a

* A Letter to the right hon. viscount Melbourne, on Church Extension; by Baptist W. Noel, M.A.

lawyer. They act in different spheres, and respect different things. To take care of my soul is not inconsistent with the health of my body; and to preserve my health hurts not my estate. Thus the church takes care of religion, and the state of civil concerns; and these are not contrary the one to the other. Nor can they ever interfere while each keeps within its own limits. For example: The state condemns a man for murder: the church, upon his repentance, absolves him (re-admits him to all the privileges of membership); yet this hinders not the sentence of the law to pass upon him. So here is no interfering; because the censure [absolution?] of the church does not cramp the sentence of the state, nor the sentence of the state the censure [absolution?] of the church" (Leslie).

B. H.—But it is most unreasonable to make a secular person, or indeed any human being, the head of the church, because the church is termed in scripture the body of which Christ is the head; and a church which, therefore, makes the magistrate its head, becomes a body with two heads, a deformity, a monster. And this is what the church of England has done.

T. D.—Christ is also the supreme Potentate over all the kingdoms of the earth. When they rise or fall, flourish or decay, he still reigneth, and "disposeth all things as seemeth best to his godly wisdom." Yet this generally-acknowledged fact of his universal supremacy does not make it unlawful for princes and rulers to regulate the affairs of their respective kingdoms. On the contrary, kings reign by him, princes decree justice by him, by virtue of his permission and authority. And, when they employ the power and influence intrusted to them in the regulation of those ecclesiastical matters, which are properly within their province (which is clearly defined in the thirty-seventh article of our church), they cannot reasonably be accused of assuming a prerogative which belongs exclusively to Christ. The objection you make is not new. It was brought against our church about two hundred years ago, when the throne was overturned, and the king murdered, and the faithful members of the church subjected to an oppressive and cruel tyranny; but it has been repeatedly shown to be futile. Hear what the learned Hooker says on this point: "It is neither monstrous nor yet uncomely for a church to have different heads; for, if Christian churches be in number many, and every [one] of them a perfect body by itself, Christ being Lord and Head over all, why should we judge it a thing more monstrous for one body to have two heads, than one head so many bodies? Him that God hath made the supreme Head of the whole church; the Head not only of that mystical body which the eye of man is not able to discern, but even of every Christian politic society of every visible church in the world"*.

Of course no man in his senses considers his sovereign as the head of the church of England, in the same way as Christ is the Head of the church: "If I term Christ and Cæsar Lords, yet this is no equalizing Cæsar with Christ, because it is not thereby intended: 'To term the emperor lord (saith Tertullian), I, for my part, will not refuse, so that I be not re-

quired to call him Lord in the same sense that God is so termed."

B. H.—The union is also unreasonable, because the government treats the population as children. The state does not dictate to the lawyer, physician, or tradesman. Why then select for its dictation precisely the matter in which it is the least competent to dictate, and in which its blunders must be the most injurious?

T. D.—Nothing can be more reasonable than that a father should train up his children in the right way. If he be really anxious for their present and future happiness, he will not only teach them himself as well as he can, but will gladly avail himself of the assistance of those teachers who he believes will instruct them both in secular and in sound religious knowledge. Now a prince or ruler occupies the place of a father with regard to his people. But there is this difference in the exercise of authority between a father and a paternal government: the father commands his children to hear the instructors which he provides for them: the state does not absolutely command. It does not dictate to the people. It takes care that they shall have the opportunity generally to hear the truth, "without money and without price." But, if they prefer other teachers, the state leaves them at full liberty to do so. It uses no compulsion, even though they should turn from the truth, and embrace erroneous doctrines. It tolerates their aberrations from the right way; but it will not destroy the provision that has been made for the instruction of the people, because some individuals dislike the mode in which that instruction is communicated; and more especially when the dissatisfied parties cannot agree as to any "more excellent way." And I would appeal to all unprejudiced persons to decide which of the two parties is acting most in accordance with reason—the government, which endeavours to place in every parish throughout the kingdom a minister, who is bound to proclaim the gospel to all his parishioners, poor and rich, if they choose to attend to his instructions; or the agitating voluntaries, who would deprive the millions of our countrymen of this gratuitous religious instruction, and leave them to provide for their own spiritual wants as well as they could.

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

No. IV.

THE DIVINE ARCHETYPE OF THE VISIBLE WORLD.

In the first article of this series it was shown that "there is a God," the Creator and supporter of universal nature; in the second, it was demonstrated how little right man has to expect that he can fully comprehend the essence of his Maker; and in the last one it was endeavoured, by the light of revelation, to ascertain the purpose for which the world was created. That purpose it was

* Hooker's *Eccles. Pol.*; book viii.

concluded to be, that God might have a temporary platform whereupon should be fitted, according to his purpose, a race of creatures to dwell eternally in his own immediate presence; and that they should be such as should reflect all his beloved attributes, be happy as he is happy, glorious as he is glorious, and benevolent to each other and to himself, their Creator, as he is benevolent; and that, as the reward of his labour in the undertaking, he should rejoice in seeing his own image, thus multiplied, reflected from them; and, moreover, that throughout an endless eternity, like a righteous and happy man beholding his likeness realized in the countenance of a virtuous offspring, there should be a mutual reciprocation of delight and glory.

It has also been intimated that, when in the divine councils the creation of man was determined, the model on which he was fashioned was God's own image and likeness; and that into his nostrils the Creator breathed the breath of life, and man became a living soul. And, viewing this at the focal point of the concentrated light of revelation, we discovered that man is designed to dwell, throughout an endless eternity, along with God, in his openly revealed presence. Here, then, is the foundation of the superstructure of this present essay: in revelation we have several glimpses of man's eternal abode and condition. They are, it is true, casual; but still they are real. We are plainly told that man shall have a body in which will be tabernacled his soul. And, when we consider the adaptation of his present body to the present world—which adaptation is such that we cannot determine whether the world was adapted to him or he was adapted to the world, whether the light was made for the eye, or the eye for the light, we conclude that man's material and sensible frame is as much the same piece of workmanship with the world, as his eyes are with his body. We therefore infer that, if man is in the image of God, and yet there is such evident mutual adaptation between his present body and the present world—and man in the future state will, as we are assured, still have a body—that the said future body will have a like adaptation to the future world. We hence, therefore, conclude that there will be a like conformity and similitude between the present world and the future abode that there is between the present state, body and soul united, and the future state, when his soul shall be perfect and his body glorified. And for this we have sufficient data whence to authorize the inference.

St. Stephen says, he saw "the heavens open, and Jesus standing at the right hand of God." St. Paul declares that he was "caught up into the third heaven, into Paradise, and heard unspeakable words, which it is not lawful to utter" (2 Cor. xii. 2-4): probably meaning not only that God did not permit him to reveal them, as not being a portion of that specific evidence which he in his infinite wisdom thinks sufficient for man's probation, but also that man would not be able to comprehend them. What these two, perhaps, chiefly alluded to was, the mysterious or ineffable manifestation of the Godhead. But St. John, in the book of the Revelation, when the sacred canon of scripture was so nearly completed as that he might be considered as in the act of signing and sealing

and delivering the testimony to future ages, and declaring the divine fountain to be closed, then, in this very closing of revelation, gives us a glance of the completed work. He gives us a panoramic view of the Alpha and Omega of this world's purpose, with all its intervening parts; showing its whole history, and fully developing its design. The Creator prepares the world for man's abode: the process is long and tedious. Man is at length created; but each one that received "the living soul" does not come to the eternal mansions of the divine presence, any more than each grain of seed sown by the husbandman returns him produce. In each case, however, there is enough to reward the toil. The husbandman acknowledges the blessing of God; and the Creator, in the person of the Redeemer, sees of the travail of his soul, and is satisfied. As the produce at the harvest-home is the end to which the husbandman's thoughts are directed, so is it with the divine economist and this world's produce of righteous souls.

We have now arrived at what we call the archetype of the visible creation. If we allow God to be the Creator of all, the great Architect of the present universe, and that the present material world is only a temporary platform for a material purpose, then are we constrained to allow that the eternal purpose must be of primary importance in the divine mind; and the present universe only secondary, as a means to attain a desired end, as a scaffold to build a house, as a ladder to attain an eminence. What are the glimpses, then, which we have of this archetype, that abode which is for eternity, the model after which is fashioned our present temporary abode? We have a glance of it in the description given in the last two chapters of the sacred writings. Therein we behold its purity, its glory, and obtain an idea of its superstructure. And in the seventh chapter of the same book, called "The Revelation," we obtain some notion of the multitude of the inhabitants. These consist, as to number, of millions upon millions, far beyond our comprehension; all reigning in glory; perfect as God is perfect; happy as God is happy; and we discover evident signs of activity and occupation, with perfect adaptation to their delightful abode, and in complete harmony with their eternal mansion. They have the divine glory as their light; fountains of water issuing from the throne of the eternal Presence and Majesty; and every thing indicates that all their felicity emanates from his all-sufficiency. Here, then, we behold the archetype we are in quest of. We have the sun as the centre of our visible system: he is surrounded by planets. They are as dependent upon him, in the laws of gravitation, as the happy creatures who surround the throne of God are upon his divine goodness. Take the sun from the centre of our visible universe, and general ruin is present; annihilate his gravitation, and we shrink from the consequence, as if one proposed to cut the rope which might suspend us over the edge of a precipice. And then look at the reciprocation of light and heat between the sun and the planets; and refer to the Archetype the eternal Godhead and his happy creatures in his own image: his glory shining full upon them as the light of the sun upon the planets, and they reflecting his glory as our atmosphere

the solar light. And what would our world be without the solar heat! and what the eternal mansions without the divine fostering beneficence! And, should we continue this to the animal creation, we find the sun the great image of the Creator. His warmth is the support of vitality; his light is the means of adapting all to our purpose; as the support of our existence we breathe the vital air, as his Spirit will be the life-giving principle in the world to come. Our reasoning faculty is as the Lamb, or the Word in the life to come. We have all supplies of food as from the tree of life in the archetype; we have our flowing streams to quench our thirst, duly appreciated in hot climates, however little we, in our temperate regions, may think of them. And in every particular we discover a perfect image, although in this visible world we may find all as inferior to the great archetype as man himself, in his imperfect state here, is inferior to what we are led to understand he will be in that future state.

The result of our inquiry, then, is this: we discover this world to be after the likeness of the future world; as much, at least, as a man is after the likeness of his Creator; as much the reflected image as a man's likeness, reflected from a mirror, is the image of his own living, acting person. And our comparison holds good in another respect, namely, as transient as a man's reflected image from a mirror is, in comparison of his living person, so transient is this temporal world in comparison of its great archetype, the eternal world which is to come.

THE TABERNACLE*.

(Exod. xxvi.)

THE size of it was thirty cubits long, and ten wide, divided into two parts. The "holy place" was twenty cubits; the "holy of holies" ten cubits. The latter was four-square (denoting firmness and stability: this is fully proved by the measure of the curtains (Exod. xxvi.). The holy place, in Solomon's temple, was four-square (2 Chron. iii. 8); so was the new Jerusalem (Rev. xxi. 16); and the figure of it" (Ezek. xlvi. 20). The sockets were of silver: under every board were two (Exod. xxxvi. 24); ninety-six for the boards, and four for the pillars, made one hundred (Exod. xxxviii. 27). It is very important to remark that this silver was not the promiscuous gift of the people, as every thing else was, but was made of the ransom money, which every individual in the camp, of the age of twenty and upwards, paid as a ransom for their souls, half a shekel for each (about fifteen pence of our money) (Exod. xxxviii. 25, 26). The rich were not to give more, nor the poor less (Exod. xxx. 15), to intimate the souls of all were alike precious in the sight of God (Job xxxiv. 19); so that, when they looked at God's

dwelling, all would feel that they had an equal share in its foundations (Prov. xxii. 2). This was the tribute-money paid by Christ* (Matt. xvii. 24; 1 Tim. ii. 6). The people numbered 603,550. This number in half-shekels was just 100 talents for the sockets, and the remainder 2,550 made the capitals, fillets, hooks of the pillars of the court. These sockets proved a sure foundation (Isa. xxviii. 16; 2 Tim. ii. 19): so are they who are built on Christ (1 Cor. iii. 11; Matt. vii. 35). The boards were of shittim wood, overlaid with gold (Exod. xxvi. 15): they were to stand up. According to Josephus, shittim-wood, from its extreme durability, was considered as incorruptible; yet in Solomon's temple no mention is made of shittim-wood; all was to be of cedar—perhaps on account of its sweet smell. Most of the sacred things were of wood; yet the wood was never seen. Thus it was "all glorious within" (Ps. xlv. 18); and it fitted so closely that it appeared one entire wall. The size and number of the boards are given (Exod. xxxvi. 21, 23): under each board were two tenons (or pegs), that fastened into the sockets (Exod. xxxvi. 24). The five bars, of shittim-wood overlaid with gold (Exod. xxxvi. 31), held the whole framework firm together: their rings were of gold. The corners were to be doubled (Exod. xxvi. 28). It is difficult to determine exactly where these extra boards were placed; but they were evidently not outside, else the width of the west end (ten cubits) would be wrong; besides, the golden rod could not go through all the boards, from end to end, if these projected (Exod. xxvi. 28). Doubtless there was some important truth conveyed under this figure, pre-eminence being always given to the corner. Christ, and none other, is the "corner-stone" (Ephes. ii. 20, Matt. xxi. 42), as well as a foundation-stone of his own temple, the church; for on him the whole church rests as on its foundation (Zech. iii. 9; Isa. xxviii. 16; compare 1 Pet. ii. 6). The Christian church-militant here on earth is built on the inspired doctrines of the apostles and prophets (Ephes. ii. 30; 1 Cor. iii. 11). All true believers, be they Jew or Gentile, are lively stones, and constituent parts of his church (1 Cor. iii. 16). They are built up as a spiritual house (1 Pet. ii. 5); and, by a constant accession of converts, grow to a holy temple (Ephes. ii. 21). Four pillars of shittim-wood, overlaid with gold, their hooks of gold, and sockets of silver (Exod. xxvi. 37), divided the "holy place from the 'holy of holies:'" on these was hung the veil. The tabernacle being a moveable temple (Numb. i. 51), it is sometimes called the temple (1 Sam. i. 9, iii. 3; Ps. cxxxviii. 2); and the temple, being an immovable tabernacle, is sometimes called the tabernacle (Jer. x. 20; Lam. ii. 6; Acts vii. 46). So in like manner was the body of Christ taken down and dissolved by death, to be reared up again by his resurrection (John ii. 19-21), and at last translated to that heavenly temple where it will remain till the restitution of all things (Acts i. 11, and iii. 21; Rev. xxi. 3).

THE VAIL (Exod. xxvi. 31).—The veil was the way of access to the immediate presence of God. Its form, material, and the way it was to be put up, are all ordered (Exod. xxvi. 31).

* Here is a slight mistake.—Ed.

* From "The Tabernacle in the Wilderness; or, the Gospel preached under the Old and New Testaments." London: Wertheim. 1849. This little book was written to explain the model of the tabernacle made for the use of the blind pupils at the London Schools for teaching the Blind to read, Avenue-road, Hampstead—a very praiseworthy institution; and it appears to us well drawn up, and likely to be put with advantage into the hands of young people.—Ed.

The gate of the court, the door of the tabernacle, the inner covering, and the veil, were all exactly alike; only, the two latter had cherubim on them. The beautiful veil of the temple was like it (2 Chron. iii. 14). None ever passed this veil but the high priest; and he only once a year, with awful solemnity, on the great day of atonement (Levit. xvi. 2): Under that dispensation divine grace was veiled; but the veil is done away in Christ (2 Cor. iii. 14). The mystery of the veil is shown (Matt. xxvii. 51; Heb. x. 19, 20). Thus, when the great antitype was rent on the cross, the veil was rent from top to bottom; for then he opened the kingdom of heaven to all believers: Jew and Gentile may now have boldness to enter the holiest by the blood of Jesus. The veil intimated that the ceremonial law could not make the comers thereunto perfect, nor the observance of it bring men to heaven (Heb. x. 4). The way into the holiest of all was not made manifest till Christ died. The cherubim were symbols of the redeemed in heaven, dwelling in the Lord's presence (John xvii. 24). When the veil was rent, the cherubim were rent also; showing that, when Christ died, all he stood for died also (2 Cor. v. 14). Some think the veil itself was not sprinkled with blood, but only the floor (Levit. iv. 6); others think that, as the veil represented Christ's human body, this oft-repeated sign was very expressive of his shedding his blood for us.

Miscellaneous.

SOUTH AFRICA.—The convulsions which have arrested the tide of national prosperity in France have been, alas! equally prejudicial to the prosperity of her protestant societies. Among these, few have felt the effect of the late revolution more sensibly than the Paris Evangelical Missionary Society, which has laboured for the last twenty years to spread the "glad tidings" in South Africa exclusively, and laboured not without a signal blessing from the divine Head of the church. The society is now struggling, in the faith of him, to repair its shattered resources; and, assured of the devotedness of British Christians to every work commenced in the love of souls, its leading coadjutor, the rev. F. Menod, has paid a visit to our shores, that he may implore sympathy and help in this hour of its extreme need. And we praise God that the unity of spirit which has been manifested by our fellow-countrymen leaves him no reason to repent of the confidence which urged him to cross the seas on a message of so much moment to the best interests of man. To the particulars of the Paris mission to South Africa, given on a former occasion, the following notices may be added. The area occupied by the missionaries lies north of the Orange river, and extends over a broad surface of territory, the home of a number of scattered tribes whose numbers amount to about 14,000. Of these, between 6,000 and 7,000 attend the public services of the 14 stations, inclusive of 2,000 communicants, who have all undergone a three or four years' course of Christian instruction. The first attempt made by the society was in the year 1828, when three missionaries were sent out; and it has met with such growing success, that fifteen more have been progressively sent to their assistance. It speaks much for the salubrity of the climate, and the godly prudence and zeal of these heralds of saving truth, that not one of them has died or returned to Europe, nor severed himself from his offspring, for

whose education they have formed a special establishment on the spot. Their good conduct, indeed, under very trying circumstances, has been the subject of warm eulogy on the part of the present governor of the Cape; and their temperance in all things is established by the fact that the whole maintenance of the mission, including the support of the missionaries and their families, amounting altogether to 70 individuals, does not involve a greater expense to the society than about £3,000 a year, which is less than £45 per annum for each missionary; in which average is comprised the cost of erecting and keeping up churches, residences, &c. The whole allowance to a married missionary is 2,000 francs (or about £80 a year), and to the unmarried 1,500 (or about £60). They have a printing-press, worked by two natives, which has already sent forth a version of the New Testament, the first book in their own tongue which it has been their privilege to read. It is worthy of remark that, whatever contributions the converts may make in support of their pastors, the amount goes in abatement of the stipends fixed by the society: on one of the stations, too, their love to Christ prompted them to place a stock of cattle, worth a 1,000 francs, at the disposal of the missionaries, that the produce of its sale might, to that amount, be a free-will aid to the society under its present difficulties.—S.

RELICS.—In a cathedral here, dedicated to St. Lorenzo, we were shown the celebrated *catino*, or dish, said to be formed of a single emerald, and in regard to which many most incredible stories are related, and which the public are assured are authentic: such as that it had been presented by the queen of Sheba to Solomon, and that it was afterwards used by our Saviour when he ate the paschal lamb with his disciples—a most truly extravagant supposition, and similar to those Roman-catholic tricks imposed on the ignorant. All that is known with certainty is that it was brought thither in 1101; and, according to tradition, had been taken by the Genoese crusaders, at the siege of Cesarea in Palestine. Napoleon got hold of it, and carried it off to Paris, with other plunder of states; but when the allies undertook to cure the plethora of the Parisians, by applying an emetic that made them disgorge their acts of robbery, this was restored to the rightful owners, who certainly attach to it as much importance as the French did. We were also assured that a splendid shrine, pointed out to us in the sacristy, contains the ashes of John the Baptist! This church was founded in 1552 by the Sauli family, and erected by the celebrated Galeazzo Alessi, who may be considered the Palladio of Genoa.—*Dr. Rae Wilson, on Italy.*

ENGLAND THE CENTRE OF THE EARTH*.—If we divide the globe into two hemispheres, according to the maximum extent of land and water in each, we arrive at the curious result of designating England as the centre of the former, or *terrene* half, an antipodal point near New Zealand as the centre of the aqueous hemisphere. The exact position in England is not far from the Land's End; so that, if an observer were there raised to such a height as to discern at once the half of the globe, he would see the greatest possible extent of land—if similarly elevated in New Zealand, the greatest possible extent of water.

* From a very interesting paper called "Curiosities of Science," in "Sharpe's London Magazine" for March.

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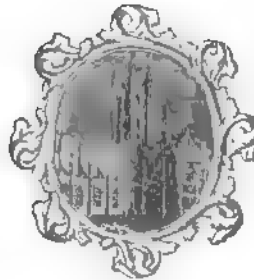
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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 762.—MAY 5, 1849.

KENILWORTH CHURCH.

KENILWORTH is a small market-town in Warwickshire, about 101 miles N.W. by W. from London, and 5 miles N. from Warwick. It is seated in a pleasant part of the country, at no great distance from the city of Coventry, from Leamington, and other well-known places.

The name of Kenilworth is better known, and more frequently occurs in history, than its magnitude or natural importance would demand. But this distinction it owes to its splendid castle, the fortunes of which both as a fortress and as a palace have been sufficiently conspicuous. Notices of this castle, in its ruins still one of the most imposing in Britain, have appeared in former numbers, viz., 564 and 614, of this magazine.

Kenilworth is also distinguished for its parish church, rurally placed more than a quarter of a mile from the castle, and exhibiting some very interesting specimens of architecture. It is not all of the same character, but presents the varieties of the Norman, the early English, and the decorated styles. At the western extremity of this venerable structure rises a square, embattled tower, strengthened with angular buttresses, and surmounted by a lofty spire. The north porch has two finely pointed and richly moulded arched doorways, above which is a small window with elegant tracery. But perhaps the most remarkable feature of the church is its western entrance. Here is a very fine and richly moulded Norman archway, retaining much of its original freshness, and exhibiting the peculiar characteristics of that style of architecture.

The interior of this church is neat, and has been within the last few years re-fitted, nearly 300 additional free sittings being now provided for the poor. The font is ancient: it is of a circular form, supported on a single Norman column. There

are also some ancient monuments in the sacred building. It ought not to be omitted that a stained window was placed some years ago in the chancel, by the late Dr. Samuel Butler, bishop of Lichfield.

This church is dedicated to St. Nicholas: it is a vicarage in the gift of the crown by the lord chancellor, and is in the diocese of Worcester. The population of the parish at the last census was 3,149.

Interesting thoughts arise as the church and the castle of Kenilworth are seen together, grouped in one picture—the feudal stronghold, and the house of prayer. And, if we might give the rein to the imagination, the deeds and events of former times might be pictured with no common liveliness on such a spot. But Kenilworth has long ceased to be disturbed by the sounds of battle; and the Christian's mind would rather dwell upon the worship paid here to God than on the contending passions of man, which were called forth in the neighbouring fortress. May the people of this land learn due thankfulness for the blessings of peace. Other lands are shaken with commotions, plagued with wars and fightings; and the sanctuaries of God are often invaded by the rude conflicts of contending foes. It is not for our righteousness that we have been exempted from such direful visitations: it is not because we are better than they: it is the mercy of the Lord that spares us. Truly we shall do well to acknowledge his hand, to humble ourselves before him, to cast away our sins, to seek his honour. And long—it should be the prayer of every devout Christian—long may he continue his protection to our cities, our towns, and our villages, and permit us with thankful hearts to worship him, "each man under his own vine and his own fig-tree," none daring to make us afraid.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM :

A DIALOGUE.

By *THE REV. S. HOBBS, LL.B.,*

Incumbent of Buxley, Suffolk.

No. XI.

BRONN: HOLE.—There is no doubt but if the union were dissolved the increased zeal and energy of the free churches would soon carry the gospel into every corner of the land.

Thomas Dowell.—This is mere conjecture. We may rather expect that the various sects, if they had no longer a national church to abuse and oppose, would turn their weapons against each other. They would, it is very probable, be so much occupied in strifes and jealousies amongst themselves as to think or care little for the perishing millions around them. Facts are worth a thousand such theories as that of the voluntary principle; and numerous well-authenticated instances can be adduced, which prove that the offerings of the voluntaries are barely sufficient to yield to their ministers the necessities, to say nothing of the comforts, of life; and that many congregations are, owing to their inability to support a teacher, left as sheep without a shepherd. Is it then at all likely that the thousands of parishes, which after the dissolution of the union would be left destitute of the regular means of grace, would be supplied by voluntary efforts? Unless facts are to be disregarded, and experience to be deemed useless, your hopes of the efficiency, or rather the all-sufficiency of the voluntary principle, rest on a very tottering foundation. But we may have occasion to refer to this matter again. In what other respect, let me ask, do you regard the union of church and state unreasonable?

B. H.—It is unreasonable, because the state confers on certain patrons the right of presenting clergymen to livings: it maintains the clergy of the establishment, and assumes a certain amount of control over them; exalts them above the ministers of other sects, and compels the payments of the rent-charges and rates, by which they are maintained. All these facts condemn the union, because they involve a disregard of various Christian principles.

T. D.—Let me request your attention to the following case: the owner of a large estate, on which was a very ignorant population, built a commodious school-room and a dwelling-house adjoining. He gave several acres of land for the use of the schoolmaster, and also directed that each of his tenants, as well as all future tenants, should pay a certain sum annually towards the support of the master. He also appointed trustees to watch over the interests of the school, and to elect a master whenever there might be a vacancy. The government, of course, secures to the master his rights, and compels the tenants to pay the rent-charges on their respective farms. It also recognizes the right of the trustees to appoint a master on every vacancy. Now, it would evidently be incorrect to say that this schoolmaster

is paid by the state, for he is supported by an endowment left by a private individual. And it would also be wrong to assert that the state exalts him above other schoolmasters, because he is independent of his pupils, while they depend on the voluntary payments of their scholars. You might just as reasonably assert that the state exalts those who have property over those who have none, because it secures to the former the peaceable enjoyment of their possessions, and leaves the latter to work for their livelihood, under such persons as are willing to employ them. Or, to take another case; when a person has been educated for a profession, and has been carefully examined as to his learning, piety, and fitness to teach others, and is then ordained by the proper authorities to be a minister in sacred things, and is presented by some trustee to a parish, as its spiritual overseer; while another individual, perhaps equally learned, pious, and apt to teach, or, it may be, with little or no education, and no due preparation for the office which he assumes, chooses to be a minister of religion amongst those who will employ him so long as he pleases them—it is not only, you say, unreasonable that the state should secure to the former the income provided for him as minister of the parish to which he is appointed, while it leaves the latter dependent on the voluntary offerings of his hearers, but you think that this involves a disregard of various Christian principles! Let reason and common sense, I again say, determine whether such notions are the offspring of prejudice or of a sober judgment.

B. H.—The state is the owner of ecclesiastical property, by which it maintains the incumbents of the establishment; and, by the application of the ecclesiastical rent-charges to the maintenance of one sect, it deprives dissenters of the benefit which all might receive from their application to common objects. This is, surely, unreasonable.

T. D.—Excuse me, Mr. Hole; but the state is not the owner of church property. It is merely a trustee, or guardian, and is bound to see that this property be applied to the lawful uses for which it was given. Were it, by an act of arbitrary power, to take away this property, and apply it, as you and others recommend, to schools, village-libraries, hospitals, or other purposes, it would be faithless to its trust, and would commit an act of deliberate spoliation. If you were to build a chapel, and to provide for the minister and his successors by giving a quantity of land, or appropriating a rent-charge from your estate, you would think it unreasonable and unjust for any government to divert those funds from their intended use to the support of schools or village-libraries, or other objects.

B. H.—But the state has as much right now to apply ecclesiastical property to the support of schools, hospitals, &c., as it had at the Reformation to transfer the funds of the popish church to the present ecclesiastical establishment.

T. D.—The cases are widely different. The funds which were then secured to the church of England were neither diverted from an ecclesiastical to a secular use, nor transferred from one national church to another. The property in question belonged to the church of England before the Reformation; and it was surely as well entitled

to it after it had cast off the popish yoke, with all its false doctrines and superstitious practices, as it was before. It had been under the dominion of an Italian usurper, but had just recovered its independence: it had been corrupted and defiled, but was now cleansed and purified. It was not a new church, but the old church of England restored and beautified. It was not only therefore reasonable, but agreeable to every principle of justice, equity, and religion, that the state should secure to the restored church its possessions and privileges.

B. H.—Well, to pass over this point of ecclesiastical lands and tithes, you will at least allow that it is both unreasonable and unjust that the dissenters should be compelled, by the exaction of church-rates from them, to support an ecclesiastical system which they condemn.

T. D.—I cannot allow that there is any injustice or unreasonableness in the case. On the contrary, I maintain that the dissenters act most unreasonably and unjustly when they refuse to pay this long-established and most equitable tribute. Church-rates are not a personal tax. They are charged on the land; and every dissenter who purchases or rents land, or buys or hires a house, obtains it for a less price, in consequence of the burden to which it is legally subject. "This house," says a landlord to a dissenter "is worth twenty guineas a year: but, as the parish-church is in a somewhat dilapidated condition, you will have rather heavy church-rates to pay for some time, I will therefore fix the annual rent at twenty pounds." His offer is accepted: the dissenter takes possession of the house, and is, of course, called upon to pay the church-rates; which, in fact, the landlord had already deducted from his rent. The rates amount to little more than half as much as the landlord supposed, but the tenant strenuously opposes the payment of them, and suffers his goods to be distrained. He then lifts up his head, and glories in the name of a martyr for conscience' sake! But his conduct, when tried at the bar of reason and common sense, procures for him a far less honourable title.

B. H.—I cannot deny that it is a legal rate, and that, so long as the law which enforces it continues on the statute-book it ought to be paid. There is, however, another thing of which dissenters bitterly complain; and on this point I flatter myself, that even you will agree with me that they have reason for their complaints. I allude to the government grants of money for building churches, supporting chaplains, increasing the income of small livings, &c. These grants are made from the fund to which dissenters of every kind are obliged to contribute, in the shape of taxes.

T. D.—I can see no hardship in the case. Indeed, I consider it so reasonable and important a duty for a Christian government to "lengthen the cords and strengthen the stakes" of our truly scriptural and apostolic church, that I think it greatly to be lamented that its grants, for the purposes you mention, have been so very trifling, so utterly inadequate to the spiritual necessities of our vast and increasing population. The ignorance, and consequent sin and depravity, which pervade masses of our countrymen, have been long and loudly calling for the assistance which you

and your dissenting allies would withhold. Unreasonable that dissenters should contribute to such an object as this! Let me read to you a few striking remarks from the letter to which I have before referred. The writer, after pointing out the duty and responsibility of our rulers to exercise their influence to afford the benefit of religious instructions wherever the people had no opportunity of obtaining it, and showing how fallacious is the objection that, if public money be given to build churches for protestants, or members of the national church, it should likewise be granted to Roman-catholics for the same purpose, thus proceeds: "It may be thought, however, that a course so exclusive would excite against the government an opposition extensive enough to embarrass their operations. Of course, the clergy and the leaders of opposition would approve it. It would further be received with thankfulness by all the attached members of the establishment, who form a majority of the people of England. In the next place, it would be justified by the Wesleyans, who are nearly equal in number to all the other orthodox dissenters together. And, lastly, among other dissenters, not a few, however they may prefer the voluntary system as a whole, would, under any circumstances, rejoice that in any way the people should be taught. All the opposition, therefore, to your grant would arise from a few over-vehement dissenters, a few Roman-catholics, and a few other members of parliament, who are habitually indisposed to promote any form of religion. Is this an opposition which your lordship will allow to deter you from a measure so necessary to the welfare of the country? It is demanded by the interests of a class which is growing in numbers and in consequence every day, by the welfare of the nation, by the opinion of the great majority; and, if it should be opposed by a few members, who represent dissenting and Roman-catholic constituencies, I trust that your lordship will convince these gentlemen that their opinions must not outweigh the interests of the country"*. Let me ask you, Mr. Hole, if you think it unreasonable that government should employ the public money to carry out those sanitary regulations and improvements which are deemed so needful in our cities, towns, and villages? Many object to these regulations, and fancy that they could devise far better means to keep away the cholera, and other malignant diseases. Is it, then, unreasonable that these objectors should be taxed, like their fellow-countrymen, in order to execute a measure intended for the good of the community?

B. H.—The cases are altogether different. The rights of conscience are invaded, when a government supports and extends a religious institution which is unscriptural.

T. D.—Here you are assuming the very point in debate, viz., that the church of England is an unscriptural church.

B. H.—No; I do not absolutely affirm that. There are, indeed, several things in it which I could wish to see amended; but it may be regarded as holding all the essential doctrines of the gospel.

* Hon. and rev. Baptist W. Noel's letter to lord Melbourne.

This, however, does not remove my scruples; for, were it as pure and infallible as the scriptures, its union with the state would be sufficient to condemn it.

T. D.—That is, in the opinion of Mr. Hole and his fellow-voluntaries. But, assuming that our church holds, as you admit, all essential doctrines, and requires its members to receive nothing as a matter of faith which can be proved to be repugnant to God's word, it cannot be wrong for the state to support such a church; nor is there any reason to condemn the church for availing itself of the aid of government to extend its usefulness. This is the real meaning of that union which dissenters, under the influence of excited and morbid feelings, represent as a two-headed monster, destroying with its pestiferous breath thousands of souls. It is nothing else but the members of Christ's visible church, in their capacity of rulers and legislators, agreeing to employ their power and influence in spreading, by the instrumentality of duly-appointed ministers, the knowledge of true religion among all classes of the community. And is this unreasonable, that church and state should unite together and employ means which, under the divine blessing, will render men intelligent and devout worshippers of God, and peaceable, industrious, and upright members of society? These are the ends for which the national church is established; and these, to a large extent, are the fruits of its operations, wherever the system is carried out according to the original design, viz., "that every sheep should have a fold, and every fold a shepherd." The immense increase of our population, and the culpable neglect of the state in not providing for the spiritual wants of the people, and certain abuses which are inseparable from even the best institutions, have prevented the union from being so practically and extensively useful, as it is wise and beneficial in theory. But is it just or reasonable to cry, because it has not accomplished all that it would, or, perhaps, all that it should have done, "Down with it, down with it to the ground"? Let me again solicit your attention to some statements which the writer before quoted, with no less truth than eloquence, makes respecting the deplorable condition of vast masses of the population: "Shut up in hot factories, and exhausted by severe toil, our artisans, without the restraint of Christian principles, or the support of Christian hope, seek excitement in the gin-shop, in the chamber of the trades' union, in the lecture-room of the socialists, or at the chartist club. Every sort of poison is abundantly provided for them. Cheap gin ruins their health, their characters, and their intellects, beggars their families, blasts their reputation, and destroys their souls. Cheap Sunday newspapers pander to their passions, and inflame their discontent. There is (if I am not mis-informed) a wide-spread enmity, in many trades and branches of manufacture, between masters and men. Numbers among the million of chartists, not content with the discussion of universal suffrage, annual parliaments, of the ballot, and of the abolition of a property qualification, are proposing the legislation of pikes and pistols; while organized bodies of socialists, throughout the most populous cities of the empire, are advocating unbridled vice, and exulting in a

ferocious atheism*." Is this a time, then, I would ask, to destroy an institution which is communicating scriptural knowledge to the people in ten thousand different places, when a disease far more destructive to the souls of men than is the malignant cholera to their bodies—a spirit of irreligion—has spread through the length and breadth of the land? Is it reasonable that the state should employ its resources in trying to arrest the progress of a formidable disease affecting the bodies of the people, and yet unreasonable for it to devote a small portion of its finances to the removal of that ignorance, vice, and immorality, which lead to the ruin of their immortal souls? It is reasonable to levy taxes for the building of prisons, for the transportation of felons, for the support of policemen, gaolers, and executioners; but it is most unreasonable for a Christian government to grant assistance to promote that "righteousness which exalteth a nation," and which would, in proportion as it is cultivated, render prisons and gibbets unnecessary. "Is it not wiser," an eminent writer asks, "more humane, and more effectual, to prevent crimes than to punish them? Now, religion is the only great preventive of crime, and contributes more to the peace and good order of society than the judge and the sheriff, the gaol and the gibbet, united†". 'A grant for the erection of new churches," said the author of the letter to lord Melbourne, "by increasing the number of such (faithful) ministers, would lessen the labours of the police, support the magistracy, uphold the laws, and tend to perpetuate sobriety, good order, industry, wealth, and contentment in the whole nation. That grant refused, the legislature will consign a dense population to religious ignorance; with the full and certain knowledge that, by the operation of its own laws, by the force of circumstances which it has itself created, they are prevented from being otherwise instructed. It will then doom them to the influence of gin and Sunday newspapers, of vice and ungodliness, of revolutionary orators and furious demagogues. It will provide policemen to apprehend them, gaols to shut them up, ships to transport them, and soldiers to shoot and sabre them when necessary; but it will give them no instructors. It will raise the most costly apparatus to punish them if criminal, but will not vote a farthing to render them virtuous"‡. Is it not amazing that any one, who really believes that the spread of religious truth amongst the people will have the most beneficial effects on their present, to say nothing of their eternal, interests, can yet deliberately assert that rulers should not employ their influence to promote the diffusion of it as far as possible? Will it be credited that a pious and talented nonconformist minister has written an elaborate work in order to prove "that the true and legitimate province of the civil magistrate, in regard to religion, is to have no province at all"? So that a government, acting on this theory, "should, as a government," says Dr. Chalmers, "be lifeless of all regard to things sacred; and,

* Hon. and rev. Baptist W. Noel's letter to lord Melbourne.

† Dr. Dwight.

‡ Letter to lord Melbourne on Church Extension.

§ Dr. Wardlaw.

maintaining a calm and philosophic indifference to all the modes and varieties of religious belief, should refuse to entertain the question, in which of these varieties the people ought to be trained; or, rather, make it wholly the affair of the people themselves, with which they have no business to intermeddle in any form, whether or not they are to have any religion at all*.

B. H.—There is no question as to the value and importance of religious truth. We ought to do all we can, as private individuals, to spread Christian knowledge around us; but we consider that public men—rulers and legislators—as such, ought to do nothing, to employ none of the power and wealth entrusted to their stewardship for the benefit of religion. They are so immersed in temporal affairs that they devote little or no time and attention to the search after truth; and therefore they are too likely to employ their power and influence in disseminating error.

T. D.—The pious writer, to whom I have already referred, was of a very different opinion. In common with the most eminent and learned Christians of all periods, he considered government as under an awful responsibility, if it made no efforts to check the progress of vice and irreligion. So far from thinking it unreasonable that our rulers should exercise their influence to remove the spiritual destitution, he earnestly adjured them to come forward without delay, and employ that influence to increase the number of churches and ministers, according to the wants of the community. "The produce and property," said he, "annually raised in the United Kingdom is said to be worth 514 millions sterling. One hundredth part of one year's income might surely be applied by a nation's gratitude to the service of the bountiful Giver of all. The duties upon spirits and tobacco in 1834 amounted to £11,614,829. To promote the Christian education of one of the most important classes of the community, it would not be too much to consecrate the fourth part of the produce of a tax upon two noxious indulgences. It is thought, indeed, by many excellent persons that religion should be left to voluntary efforts; but those voluntary efforts have been shown to leave 600,000 persons in London alone, and in the whole kingdom several millions, without Christian instruction. Whatever is thought of the principle, as applied to other countries in other circumstances, it is clearly inapplicable to ours, in our present circumstances. The voluntary principle has left, and will leave, millions to disturb the country and to ruin themselves, because untaught in the simplest elements of divine truth. Under such circumstances, what persons of ordinary intelligence can object to a public grant for their instruction? Is there enough of individual zeal in the church of England to supply the dioceses of London, Chester, York, and Lichfield, with churches and with pastors? I have shown that there is not. Can dissenters supply them? I have shown that they cannot†. As to the objection that rulers, being seldom under the influence of religion, would most likely employ their power in spreading error, it scarcely requires an answer. So long as the state is united with a

truly scriptural church, the government cannot lend their aid to the dissemination of error, without a glaring abandonment of the duty to which they have solemnly pledged themselves. Although they may tolerate the holders and teachers of "strange and erroneous doctrines," they cannot use the power and wealth entrusted to them, to aid and encourage any thing which the national church denounces as error and superstition, without being inconsistent with their profession and the oath which they deliberately take before God and their country. As to the danger to which statesmen are peculiarly liable, of forgetting spiritual things while so much occupied in secular concerns, this is an argument rather in favour of than against the union of church and state. For this union is calculated to draw their attention to things which they might otherwise neglect, and to remind them of the duty they owe to God, their country, and themselves. It is in virtue of this union that the church of England is able "to lift up its mired head" amongst the nobles of the land, and to speak daily, by the mouth of its minister, among the elective legislators, at the beginning of their deliberations. Thus our national church continually reminds the state of its duty, and urges our rulers to seek "the advancement of God's glory, the good of his church, the safety, honour, and welfare of our sovereign and her dominions," and to endeavour so to order and settle all things upon "the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

B. H.—I am not convinced by your arguments, but am still firmly persuaded that, if the voluntary principle had full liberty to work, without being thwarted and discouraged by a national establishment, it would be fully adequate to the supply of the spiritual wants of the whole community. This opinion is gaining ground on every side: and I expect that, ere long, all my brethren of the free churches will unite in demanding the abolition of the union. There should be no longer disunion or sloth. Independents and baptists, Wesleyans and members of the free church of Scotland, let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the Christian liberty of the British churches; and this generation may yet see accomplished a second Reformation, more spiritual and not less extensive than the first! The union of the churches with the state is doomed!

T. D.—You have certainly, Mr. Hole, great confidence in the power and efficacy of the voluntary principle; but whether or not you have reasonable grounds for such confidence, I am quite willing to leave it to the good sense of my fellow-countrymen to decide. And I cannot but think that, if you could be prevailed upon to descend from the giddy elevation to which your active imagination has carried you, and to breathe for a few hours in a lower and less exciting atmosphere, you would not be so eager to begin a crusade in order to destroy our national church. I appeal from Philip dreaming to Philip awake; and I strongly recommend to your serious consideration the following observations of the pious clergyman already more than once referred to: "An advocate of the voluntary principle alleges

* Dr. Chalmers' Works, vol. xvii., p. 264.

† Hon. and rev. Baptist W. Noel's Letter to Lord Melbourne.

that, were it not for the obstacles thrown in the way by the establishment itself, they (dissenters) would greatly extend their labours. To the establishment (they say), and not to the voluntary principle, is to be ascribed the present amount of destitution. According to themselves, then, they cannot in the present circumstances evangelize this uninstructed class. Remove the establishment, and they can, as they think, act; but, while the establishment lasts, they declare that they are crippled. The prejudices in favour of the established church present insuperable obstacles to their more extended success. Their own argument, therefore, if it proves any thing, proves that either the establishment must be destroyed, or that, without a public grant, the uninstructed part of the nation must remain uninstructed altogether. Now, my lord, he must be a very impetuous partisan indeed who should wish to see the establishment destroyed. The orthodox dissenters of this country, independents, baptists, presbyterians, and Wesleyans, amount to about 3,000,000, and of these, 1,500,000, at least, are friendly to an establishment. Under these circumstances, how can the establishment be destroyed? Fifteen hundred thousand persons cannot coerce the great majority of the population of England and Wales. And if, therefore, the establishment should be overthrown, not by the force of reasoning, not by the slow process of instruction, but by the demonstration of numbers, by what is now technically termed agitation, by meetings against church-rates, and by harangues on the hustings, it would be overthrown mainly by Roman-catholics, socialists, unitarians, and infidels. It would be a victory of irreligion. It would not be the triumph of independents over episcopalians, but of Roman-catholics over protestants, and of infidels over Christians. In every city, town, and village of this country, the drunken and the dissolute, the profane and the seditious, would raise their hurrah of victory. It would be the signal for unbridled immorality, for ostentatious irreligion, and for exulting lawlessness among all the worst subjects of the land. Stirring up society to its lowest depths, it would bring all its filth to the surface. New Robespierres and Dantons would head the *sans-culottes* of England in a wild war against all decency. And pious dissenters would be the first to lament that their victory had been achieved by such confederates*." If these striking remarks have no effect upon your mind, and you still feel yourself authorized to pronounce with a prophetic voice, "The union is doomed." I can only express my hope that, as a bad man proved a true prophet in olden times, and blessed whom he intended to curse, so a good man may in these modern times prove a false prophet, and that, instead of seeing the doom which he confidently pronounces against the union of church and state accomplished, he may live to see that union still more firmly established, and carrying out with vigour, zeal, and liberality, the grand object for which it was formed—the promotion of true religion throughout this vast empire; and that he may behold the divine blessing manifestly resting on the councils of our rulers, the instructions of our teachers, and the public and

pastoral labours of our ministers, until the whole community be leavened with that "righteousness" which not only brings happiness to families and individuals, but also "exalteth a nation."

RESPONDING.

BY THE REV. FRANCIS JACOX, B.A.,

Curate of Wellingborough.

WE find St. Paul, in the fourteenth chapter of his first epistle to the Corinthians, denouncing the use of an unknown tongue in public worship. His principle is to show that to pray in Latin before a congregation of Greeks, or to conduct in Arabic the litanies of an assembly of Illyrians, would be most unreasonable because most unprofitable. And at the sixteenth verse he says, in effect, If you return thanks at church in a language which your neighbours and fellow-worshippers know not, how can they enter into the reality of your ascription of praise? what scope is there for sympathy and communion between you and them, since you use words of which they are wholly ignorant, and to which, therefore, they can make no response. To expect them to say "amen" to a collect or prayer put up in a foreign language were like expecting a man to sign his name to a deed of which he had not read one syllable, or to become bail for a person whom he never saw, in a cause of which he knew nothing. And therefore St. Paul demands, as a matter of plain good sense and practical benefit, that the service of Christians at Corinth be conducted in such a language as the people at large best understood; and that those who addressed the assembly, or led their devotions, should not do so in sentences unintelligible to the rest.

Now, it is observable that St. Paul here takes it for granted that the congregation at large are anxious, as a matter of course, to say "amen" at the end of the prayers in question. He argues that the Corinthian teachers had no right to debar the congregation of this privilege, by offering up those prayers in an unknown tongue. He thus implies that such a custom as he assailed had the effect of spoiling the beauty and the efficiency of the service of the sanctuary; for by it the people at large, "the unlearned," being ignorant of what the minister was saying, were prevented from responding, from taking their part—that part which they had a right to take, that part which it was their duty to take, in the catholic worship—and were excluded from saying "amen" when the minister had ceased, because they were absolutely in the dark as to the purport of his utterances. Hence, the responses of the unlearned of the people at large are a main part of Christian worship. The service is incomplete without their active participation: there is an essential feature wanting: it is not common prayer in its full sense. The apostle was hurt to think that the poor, who made up the bulk of congregations then, as they do now, should be shut out from lifting up their voices in God's house, on account of the foreign language adopted by certain injudicious persons. He protested against this mutilation of the ser-

* Hon. and rev. Baptist W. Noel's Letter to lord Melbourne.

vice. He protested against the few responses, faint and feeble, or the silence that ensued when the unknown and unintelligible effusion had ended. He loved better to hear a good cordial outburst of voices from all sides—voices of men who had been praying in spirit while the minister used plain and earnest words, and who now, when he had fulfilled his part, fulfilled theirs by a hearty and unanimous “amen,” to signify that they too were chancelmen and petitioners, that they agreed in the terms of his pleadings before God, and adopted the sense of his address and the breathings of his soul, by assenting, with one accord, in a “so be it” at the end. The poor and unlearned felt that they had some part to take in church-gatherings; that their voice had a claim and privilege to be heard, as well as the voice of him who led their devotions. And St. Paul stood up for this right, and blamed and showed the folly of those who would restrain its due and decent exercise. He admonished the assembly to encourage such prayers and praises as were easily understood, that simple minds might come in for their share in the service, when the time for responses came round, and be able, as they were willing, to say “amen” at the giving of thanks.

Times have altered. The discord which St. Paul rebuked does not exist in our own reformed church. We have an article (the twenty-fourth), drawn up expressly against this abuse. While the church of Rome continues to pray before English people in the Latin tongue, the church of England invites her members at home to pray together in their own dialect, and, on the same principle, in her missionary settlements abroad, uses the language of the people of the different stations, that all may unite with one mouth to glorify God, and that the natives, be they Hindoos or Chinese or New Zealanders, may understand the liturgy, and respond assent at its close. But at home, in our English churches, where our own countrymen meet, and use the words of their sires, there is often, very often, found an utter coldness as to the responses; a painful silence, when the people have their part to take, instead of a ready utterance of fervent words. Nothing can be better adapted for an animated worship than the liturgy of our church, if properly carried out. But if, instead of being a joint act of minister and people, it degenerates into a private reading, where the people are listeners, not fellow-worshippers; sitting to hear, not kneeling to pray; then it is robbed of that excellency which adorns its scheme. The scheme is abortive, because it has not a fair chance. The service is pronounced tame and formal, because it has been presented only in a fragmentary shape. There is no liveliness, no fervency, no animation, no interest; because, although one man is doing his part, some hundreds are not doing theirs. A single voice prays, collect after collect, and versicle after versicle; and a single voice, an official voice, one that should be drowned in the union of many, is heard to say “amen.”

Habit has a great deal to do with this indifference. Not accustoming oneself to respond, and not being willing to break in upon an old cherished silence, whether such infraction be an improvement or no—this is one leading cause of the neglect; but neglect it is, and indifference it does show.

The service is drawn up for the congregation at large, and by them is frequently passed over to minister and clerk. It is designed for one purpose, and used for another. It is meant to be taken up by voices of old and young, to be made a harmony of full and pleasant chords: instead of this we have no concert, no chorus; but a monotonous strain, in one unbroken key. In the early church the responses sounded like distant thunder. Each man felt that he had something to do with the service, actively as well as passively, by outward and audible sign as well as by inward and spiritual grace; and he did it accordingly. He felt that he was a member of the church, and joyously asserted that membership in the creed, and evidenced it in litany-cry and hymn of jubilee. But now, partly because the love of many is waxed cold, and partly from a drowsy custom of leaving it all to the clergyman as their mouth-piece and deputy, the worship is become quite another thing. It might be animated from beginning to end; but the ideal is rarely personified and realized. And it is hard to suppose, in fact, that our service can present much attraction, or be of much use, to those who sympathize not much with the spirit of the prayer-book, and not at all with the letter; who are not sufficiently impressed by prayerful wants to kneel when they make those wants known to their Father; and are willing to give up their own share in the temple-service, their own priestly caste (for priests they are called to be), and to delegate to another, who shall be their hired substitute and organ, that homage of the lips which it is unscriptural thus to repress.

It is true there are exceptions. A few congregations, here and there, are notable for that efficient responding which tends to constitute a cheerful service. But, in the majority, it is not so; and the minister is thankful for one or two voices that shrink not from their allotted share in the liturgy, and are willing to sustain what some hundreds repudiate. Yet the book of common prayer becomes a shrivelled skeleton—without flesh; without substance, without animation—when that prominent section apportioned to the people is abandoned by them. When, however, they accompany the minister “with a pure heart and humble voice unto the throne of the heavenly grace;” when there is “a general confession said of the whole congregation, after the minister, all kneeling;” when to his sentences, “in an audible voice,” they respond, in versicle and canticle, with a voice as of many waters, with hearty emphasis, with energy and love; when to his greeting prayer, “Tha Lord be with you!” they affectionately reply, “And with thy spirit!” then is there imparted to the prayer-book a vivacity, a holy charm, a pregnant meaning, and a breathing power, that make its letters stand out as if written in gold, and around the sanctuary below is shed a lustre dated from the sanctuary above. Can we fancy one silent in the chorus of angels and archangels? one without a voice among the circles of the glorified? one without a shout of jubilee? one without care for the rolling tide of the anthem’s rich music? Why, then, such a contrast here below? It cannot be said of the tongue, “Therewith bless we God the Father,” unless we use it in the blessing. The same holds good of that other text, “With the

mouth confession is made unto salvation." And an apostolic intercession entreats that Christian believers may not only "with one mind," but also "with one mouth," glorify God, even the Father of our Lord Jesus Christ.

JUSTIFICATION, ACCORDING TO ST. PAUL AND ST. JAMES:

A Sermon,

BY THE REV. W. WELDON CHAMPNEYS, M.A.,

Rector of Whitechapel, London.

JAMES II. 24.

"Ye see then how that by works a man is justified, and not by faith only."

WHEN we wish to have a clear and distinct notion of any subject in our mind, we must endeavour to have a distinct understanding of the words in which that subject is spoken of; because words are the means by which the thoughts of others are made known to our mind. If there be a wrong notion of the meaning of the words, there cannot possibly be a right notion of the things expressed by those words. We are told that if there were no air there could be no light, at least we could not see it. The sun might shine, and our eyes might be strong and healthy and perfect; but, if there were no air, no atmosphere to reflect the sun's light, we should not be able to see either the sun or its light, or any other object by means of the light. If the air be clear, we see clearly; and if it be thick and foggy, we see indistinctly. So is it with the mind: words are the same thing to the mind as air to the eye: they are the means by which notions and thoughts are carried to our mind, just as air is the means by which light is to our eye. If the air is thick, the sight will be darkened: if the words be dark and not understood, the mind will not have a clear and distinct light or understanding.

The passage of scripture, which we mean (with God's assistance) to consider now, has not been understood by many; and, for want of a clear and distinct view of the meaning of one word in it, it has been thought that this part of scripture contradicts other parts, and that the doctrine stated by St. James is at variance with that taught by St. Paul. We are sure that this cannot be; for "all scripture is given by inspiration of God," and therefore no part of it can be wrong; and, as both these holy men of old (St. James and St. Paul) wrote as they "were moved by the Holy Ghost," they both wrote what is true.

Let us endeavour, therefore, with the divine assistance, to get a clear notion of what St. James means in this passage of his epistle; and may the Spirit of all wisdom guide and teach us, now and ever, for our Lord Jesus Christ's sake!

It is evident, at the first view of this text, that the whole difficulty lies in the word "justified;" St. James declaring that a "man is justified by works, and not by faith only;" while St. Paul, in all his epistles, maintains and affirms that we are "justified only by faith, and not by any works of the law."

We shall be enabled to understand the meaning of St. James by considering, first, the circumstances under which and the object with which he wrote his epistle; and next, by observing the whole passage in which our text comes.

I. Let us remark, first, the circumstances under which St. James wrote his epistle; and these will naturally shew us the object with which he wrote it.

We know that there is nothing, however good and sound, which man's sin and perverseness have not abused and turned into evil. God's patience and goodness and long-suffering, which are meant to lead us to repentance, are made by man's sin a reason for continuing in sin, and for not repenting: "Because judgment against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do wickedly." God's threatening to visit the sin of parents in temporal consequences upon their children was turned by the ungodly Jews into a taunting proverb, which made it appear as if God's ways were not equal and just: "The fathers," said these Jewish scoffers, "have eaten the sour grape; and the children's teeth have been set on edge;" and God's very warnings of coming judgment, which he made known to his servants the prophets with this very object, that they by making them known to the people might lead them, like Nineveh, to "turn from their wickedness and live," were made by their sinful obstinacy an excuse for not endeavouring to amend their ways: "Thou saidst there is no hope:" it is of no use to turn to God; therefore we will not turn. So has it been at all times with that doctrine which the gospel of the grace of God declares to fallen man—"that God offers free, full, and eternal pardon of all sin at once, to all who will come to him and ask him for it, in the name and for the merits of his Son Jesus Christ." While thousands and millions have heard this as the good news indeed, many have in all ages abused it. Some have said: "Let

us continue in sin, that grace may abound." "If, said they, we have only to come as we are, and have all sin pardoned for the asking, let us go on in sin now, that when we do come grace may abound; and, as forgiveness is so full and free, we need not mind waiting till we have none to be forgiven." Of such as these, who turn the grace of God into a reason for going on in sin, and his willingness to pardon into a reason for putting off the asking for pardon, of these St. Paul says: "Their damnation is just:" God will justly condemn them, and we can see how justly they will be condemned.

Another abuse of this doctrine has been this: men have professed to believe the good news and glad tidings of the gospel, and to embrace the offer made to them by God's mercy, "through the redemption that is in Jesus Christ:" they have talked much of the blessedness of faith, and how comfortable a doctrine it is that "we are justified only by faith in Christ, and not by any works or deservings of our own"; and such as these, while indeed they have not openly gone back into sin, as the others of whom we have been speaking, have been careless as to any endeavour to add to their faith virtue, knowledge, temperance, and those other fruits of the Spirit. They have held and maintained that it is faith alone which justifies, but they have forgotten that the faith which justifies is justifying faith—a "faith which worketh by love". And, while they have laid much weight on the one word "faith," they have forgotten the others, "worketh by love," and have therefore been relying on what they called faith to justify them, while in reality they were without that faith which alone justifieth, and which never is alone.

We may believe that this error had greatly spread in St. James's time, and that his object in his epistle generally, but especially that part of it which we are now considering, is to shew how grievous and dangerous an error this is, which leads men, with sound notions as to the ground of our acceptance with God, to be really resting for acceptance with him on another and unsound foundation, "and, while they profess to know God, yet in works to deny him." We have no doubt that it was the spread of these false and dangerous views which led the apostle to write, and that his object was to show them to be false and dangerous, and to warn them, and us also, that, while we rest our only hope of acceptance before God on Christ's work for us by faith, we may be sure that we have that faith which alone does rest on the work of Christ in his meritorious life and infinitely precious death.

Having thus endeavoured to explain what were the circumstances of St. James's time, and what the prevailing mistake in religion, and what his object was in writing this epistle, let us now endeavour

II. In the second place, to understand the whole passage, of which our text is part. In the fourteenth verse we find the apostle putting a question, and asking, "What doth it profit, my brethren, though a man say he have faith, and have not works: can faith save him?" Here the important word in the question is the word "say"—though a man *say* he have faith. The apostle does not write it thus—"What does it profit if a man have faith?" That indeed would be a direct contradiction to the whole of scripture; for, wherever our acceptance before God is spoken of, "faith" is spoken of as the instrumental cause of that acceptance. But he asks, What good will it do a man to say he has faith, while he shows no proof that he has it in his works? Will such a faith as that (for that is the exact force of the Greek article in the original)—will such a faith as that save him? He then illustrates and explains this in the following verses, by another question, which our common sense at once answers, and by a case, of which a very child can see the force. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, and yet you give them not those things which are needful to the body, what doth it profit?" If you are poor and hungry and half-naked, and when you ask for help the person gives you none, but says, "Be warmed and filled," will their saying this warm and fill you? You know that it will not. Just so faith (or what men call faith, for it is not the faith which saves) is dead, being alone. You will not say that those have any charity who, when they might help to warm and clothe and feed their poor brother or sister, only say, "Be warmed or fed." Nor can you say that those have any faith who do not show they have it by works as well as words. The apostle goes on further, in the 18th verse, to represent a true believer as saying to such a man, "Thou hast faith; and I have works. You boast of your faith and talk much about it; show me then, if you can, your faith without your works; and I will show thee my faith by my works." You will observe that the apostle does not say that he will show his works as the ground of his acceptance, but as the proof, and the only scriptural proof, that he really has that saving, justifying faith, which the empty hypocrite and boastful

antinomian says he has, while he has not a jot of it.

We remark, then, that the drift of St. James's reasoning, as we have seen it hitherto, is not to affirm that our works are the ground of our acceptance and the instrumental cause of our justification, but simply that they are the evidences and fruits of that faith which justifieth. So that, while the principle of faith, being seated in the heart (for "with the heart man believeth unto righteousness") is not seen or discerned by any, but is hidden within the heart, as the living sap is hidden within the tree; yet the good works, which are the inseparable fruits of faith, and follow after justification, are evident as the apples, leaves, and blossoms prove, though we cannot see it, that the sap of life is at work within the tree.

In the 19th verse, St. James, continuing his reasoning with one of these hollow-hearted professors, and, as it were, replying to his assertion that he had faith, for he believes there is one God, says, "Thou believest there is one God: thou doest well so far; this is a kind of faith. No man can come to God who does not first believe that he is, that there is a God; and next, that he is a rewarder of them that diligently seek him."

But this, though a first principle of religion, is not saving and justifying faith; for "the devils believe this, and tremble." This faith does not save them; it does not change them; it leaves them devils still; sin-loving, God-hating, men-tempting devils still. And this faith has no more effect on men than it has on them: it does not change the heart, as is shown by the conduct of those who boast that they have it; "for, while they profess to know God, yet in works they deny him, being abominable and disobedient, and to every good work reprobate." To such the apostle further says: "Wilt thou know, O vain man"—O empty man, as the word means,—that "faith without works is dead, being alone." It cannot be a living faith if it worketh not; for faith worketh by love. It is a dead, worthless fruit-tree, if it brings no fruit; for all the trees of "the Lord are full of sap." "Was not Abraham, our father, justified by works when he had offered up Isaac, his son, upon the altar?" "Seest thou how faith wrought with his works": faith wrought; his faith worked, was not idle, dead, inoperative, but living, active, diligent; "and thus by his works his faith was made perfect." God knew it was there before, but he made it known to all time that it was there by this simple, straightforward, unquestioning obedience of his servant; and, by his

obedience, the scripture was shown to be fulfilled, in which it is said that "Abraham believed God, and it was imputed unto him for righteousness." Abraham's faith in the heart was manifested, and proved by his works in the life; and this faith itself justified, and proved to be saving and divine by his stern and ready obedience to the commands of God. And thus in the sight of men a man is justified by works, and not by faith only. It is not an empty profession; it is not a bare assent to certain truths; it is not a correct knowledge of doctrine, which some call faith, which justifies a man before his fellow-men: it is only when his conduct and his profession run even, that a man is to be judged a real Christian: "By their fruits ye shall know them."

We see, therefore, that, so far from St. James being at variance with St. Paul, the two inspired apostles perfectly agree. St. James here brings forward the same passage from Gen. xv. 6, as St. Paul quotes in Rom. iv. 5; and therefore both the apostles must mean the same things, as both bring forward the same passage of the word of God. The object of the apostle St. Paul, in that passage of his epistle to the Romans, is to show the way in which we are accepted before God: of St. James, in this passage, to show what is the proof of our acceptance before men.

In his epistle to the Romans the apostle Paul having proved in the first two (and part of the third) chapters that all the world, whether Jews or Gentiles, are "under sin, and guilty before God;" the Jews, as having broken that law which God gave them; the Gentiles, as having broken that law which is written on the conscience of every man; and having shown that, being guilty and unrighteous, no man can be found righteous before God; and, therefore, that no man can be justified on the ground of his own righteousness—the apostle, having proved this, goes on to show, in the next place, that the only way in which any man can be justified before God is by God's free grace and mercy, through faith in that atonement which Christ has made for all sin; and that obedience which he in our name and in our nature hath paid to the broken law, to magnify and make it honorable. In the fourth chapter he supposes a Jew to be present, and objecting against this, that, "if Abraham were justified by works, he has something of which he may glory"; and, in reply to this, St. Paul takes him to the scripture, and shows him that Abraham was justified before God, because he believed in him. Abraham believed God, and it (i. e., his believing or his faith) was reckoned unto him for righteousness; that

is, in other words, when Abraham was called to the knowledge of God by his grace, he was at the time ungodly, as all men are till grace makes them godly: he was through grace enabled to believe in God; and because he thus believed he was accepted before God, and looked upon by him as if he were a righteous man: all his past trespasses were forgiven; and in him was fulfilled that which David writes of in Ps. xxxiii.: "Blessed is the man whose unrighteousness is forgiven, and whose sin is covered: blessed is the man to whom the Lord will not impute sin"; for, if God, against whom only we have sinned in sinning, and whose law we have dishonoured and broken by sinning, will not, in his sovereign mercy, reckon that sin to us, then we are in the same blessed case as if we were perfectly righteous? we are dealt with and treated as if we were innocent. God, in his free grace and mercy for Christ's sake, accepts us to his favour, "receives us graciously, and loves us freely"; and, as Christ was "made sin", treated and dealt with as if he had been sin itself for us, so we are treated and dealt as if we were "the righteousness of God in him". It is plain, therefore, that, when St. Paul speaks of our being justified by faith, he speaks of our acceptance before God, and of the ground on which we are first received into his favour; and this is (as the article of our church truly expresses it) "not on the ground of our own works or deservings", because such works as are done in our natural and carnal state must be natural and carnal; an unclean beast might as soon bring forth a clean one as an unrenowned sinner a truly good action; and such "works therefore as are done before the grace of Christ and the inspiration of his Spirit have, without doubt, the nature of sin"; but we are accepted before God, who justifieth the ungodly, simply on account of Christ's perfectly obedient life and infinitely meritorious death: the latter removing the punishment we deserved, the former working out for us a righteousness we had lost; and both these made our own, and applied to us by God's grace, when, through the same grace, we believe with the heart.

St. James, however, seeing that many laid claim to this faith who had it not, saw it necessary to show that saving faith must be justified, i. e., proved to be saving faith before men by works of righteousness, that, where no works of righteousness were to be seen in the life, there then could be no saving faith in the heart; and that those who talked of faith, and said they had faith when they gave no evidence of it before men in their lives, had not that faith of Abraham, who,

because he trusted and believed God's word, was able to give up his son, his only son; or Rahab, who, because she believed, risked her life to receive the spies, and so found it.

We see, then, that the one apostle, St. Paul, shows us that we are justified by faith alone, the other, St. James, that the faith, on account of which we are justified, is never alone or without works; and that, if it is alone, it is not saving faith, but the faith (if it may be called such) of devils and hypocrites.

While God, then, sees the heart, and needs no outward action to show him what its spiritual state is, our judgment at the great and dreadful day will be as our work shall be. Scripture in every case declares that "every man shall be judged according to his works;" because faith is a working grace; and works are the fruits and proof and evidence of that living faith in Christ, on account of which our sins will be then blotted out, and our works pardoned and accepted. You will remember that our Redeemer, in his wonderful and sublime description of the day of judgment, represents the righteous as rewarded not for their faith by itself and alone, but for those works of faith and labours of love which they did for his name's sake in ministering to his saints; for where "the work of faith" was, there faith must have been working; and, where the labour of love was, there love must have been labouring. Let us remember this.

It is indeed true, and a most blessed, comforting, and encouraging truth it is, that we are accepted before God only for Christ's sake, who by his perfect life satisfied the righteousness of the law, and by his precious death took away the curse by bearing the penalty of the law. It is a blessed truth, that "not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; that we being justified by his grace might be heirs according to his promise of eternal life. But we must not forget that "those who have believed God must be careful to maintain good works; that we are created in Christ unto good works, which God hath before ordained that we should walk in them; and that our Father herein is glorified when we bear much fruit; and so only shall we be Christ's disciples."

Let us remember that, though good works are not the ground of our acceptance—for that rests entirely on Christ's finished work; "and we ever look to be found in him, not having our own righteousness, but the righteousness which is of God by faith"—still

they are sweet evidences of our acceptance, as they show that our "faith is the faith of God's elect"; because it is "not barren nor unfruitful": they prove that we are "trees of righteousness, which the Lord hath planted"; because they are full of sap; because they bring forth their fruit in its season; because, having been planted in the house of the Lord, they flourish in the courts of the house of our God; because they bring forth more fruit in their age; and because they have faith for their fixed, unswerving root, fastened unto Christ; drinking life and nourishment from his grace and fulness; therefore their boughs are clad with the fair fruit of "virtue, knowledge, temperance, patience, loving kindness, godliness, and charity."

May the good Lord give and increase in us all that living faith in him, through Christ, by which alone our persons are justified and accepted before God, and those fruits of righteousness which are by Jesus Christ, and by which alone our faith is justified and proved to be saving faith before men!

APPLIED CHEMISTRY.

ALTHOUGH many of the first principles of chemical science have been known from ages too remote to calculate from, it is only in our own day, or more correctly, since the commencement of the present century, that they have received any practical application in our various arts and manufactures. Singular to say, although a large number of operations were constantly in use among our predecessors, nearly all of which involved the play and re-play of chemical forces, and decompositions of an abstruse and complicated character, the principles upon which they were performed were altogether unknown. The practice of such arts or manufactures was conducted entirely by empirical rules; and, had the manufacturer been asked the reason of his various proceedings, he could have given no better answer than that he and his forefathers had done so from time immemorial, and prospered. The mere fact that there are several valuable treatises now published, or in course of publication, which are devoted exclusively to the chemistry of the manufacturing arts, sufficiently indicates the advent of a more enlightened era. One of the most practical and valuable of these is a work by Mr. Parnell, the title of which I have borrowed*, and shall now proceed to draw from its contents some particulars connected with the philosophy of our manufactures, likely to interest the reader as well as to give him some information upon this long-neglected but important subject.

The powers of chemistry have been for a considerable period exercised in the preservation of timber. Yet, singularly enough, and as if to il-

lustrate the good fortune into which ignorance itself sometimes leads us, one of the first and most successful processes of effecting this object, the celebrated invention of Mr. Kyan, was both proposed and for some time prosecuted upon the most erroneous ideas in the world. Instead of pointing to the true cause of the efficacy of the substance he employed, it was conceived that it acted simply because it was a poison to insects and fungi! whereas it is well known to chemists that this substance—corrosive sublimate—preserves timber by combining with the albumen or nitrogenized principle of the woody fibre, and uniting with it to form an insoluble compound. On the other hand, ignorance of chemistry led to the employment of lime for the preservation of timber, in the construction of part of a frigate in the English navy, and at the expiration of ten years the so-called prepared timber was in a worse condition than the unprepared; the fact being, that alkalies and alkaline earths greatly accelerate the decay of wood; for these substances enable woody fibre and other organic matters to absorb oxygen, which do not possess the power of themselves. A number of substances have been at various times proposed to effect this end, with more or less success. Some of these are intended to enter into chemical union with the wood: others resist or keep out the air and water, which form elements so essential in the process of woody decay. To the employment of many of these, men have been led by experience. Thus it is a well-known fact that the timber of beams and other wood-work in salt-mines is preserved long in a sound condition, when it would otherwise shortly decay: the ships also employed in the salt trade have proved to last longer than others; and the ship-builders on the shores of the Baltic prefer for the first cargo to lade their vessels with the same substance. But the applicability of salt is very limited. Next to the Kyanizing process, that invented by sir W. Burnett seems to be most efficacious: it consists in impregnating the timber with a solution of chloride of zinc. In the dock-yard at Portsmouth a large apparatus exists, by means of which the timber is injected with this solution. It is a cast-iron cylinder, fifty-two feet long, and six feet in diameter, capable of containing about nineteen or twenty loads of timber. It is fitted out with a set of exhausting-pumps and a set of pressure-pumps, and has been proved up to two hundred pounds on the square inch. When the cylinder is loaded with timber the air is exhausted, and the liquid is introduced by a pipe in connection with a reservoir. Air is then re-admitted and pressure applied; and, as the wood absorbs the fluid, the cylinder is again exhausted, and the pressure renewed; by which means the fluid is driven into every pore of the wood. More recently than these a patent process has been instituted, called, I believe, *Payneizing* of wood, from the name of its inventor. It is a process by which metallic salts are precipitated in the woody fibre, and is said to bear the test of age well, so far as experience has shown. In addition to the mechanical injection of the preservative material just alluded to, a curious plan is practised by some persons, and largely in France. This is to fell the tree intended to be "preserved," and, while yet new-fallen, to plunge its cut end into a tub or vessel of the fluid to be used. In a short

* "Applied Chemistry," by E. A. Parnell. London: Taylor and Walton.

time, simply by virtue of the aspirative powers of the tree, the fluid is sucked up, and penetrates even to the leaves. This plan, however, only answers at a period of the year when it is improper to fell timber. Another is to invert the tree, tying a caoutchouc bag full of the solution over its cut end, and by this means also the fluid permeates the entire body of the tree.

Wood prepared by any of these means is tested in a singular manner at Woolwich. There is a pit called the "fungus-pit," in the royal arsenal, partly filled with putrefying vegetable matter, and with pieces of wood affected with dry-rot. The pieces of prepared timber are placed here, together with pieces of timber not so prepared, and the pit is covered with manure to increase the temperature and accelerate the decomposition. In this pit a profusion of fungi spring up, and flourish with the utmost luxuriance, feeding upon the rich and hot compost it contains. A more severe trial of the antiseptic properties of the various preparations can scarcely be conceived. Five years is the usual test time; and, after the lapse of this period, timber prepared by sir W. Burnett's and Kyan's processes has been found wholly unaffected, while unprepared timber has become considerably affected before the end of the first year. Altogether, the subject of the preservation of timber to a maritime commercial nation is one of the first magnitude; and the views of Liebig and other chemists on the process of decay in woody fibre assume a practical value and bearing, which exhibits in a strong light the advantages of applied chemistry.

It may be little so considered, but the art of making leather is a strictly chemical one, and involves several highly scientific processes. Unquestionably, its manufacture is one of great importance, ranking either third or fourth on the list, and being inferior only, in point of value and extent, to those of cotton, wool, and iron, if indeed—startling as the suggestion appears—it be not superior to the latter. It has been well remarked by Dr. Campbell: "If we look abroad on the instruments of husbandry, on the implements used in most mechanical trades, on the structure of a multitude of engines and machines; or if we contemplate at home the necessary parts of our clothing—boots, shoes, and gloves—or the furniture of our houses, the books on our shelves, the harness of our horses, and even the substance of our carriages, what do we see but instances of human industry exerted upon leather?" Certainly there was some justice in the exclamation of the cobbler: "Nothing like leather." The chemistry of its manufacture is simple; and, as has so often been the case, it was only discovered and explained at the commencement of the present century, ages after the origination of the art. It consists in the production of a chemical combination of the skin with the astringent vegetable principle called tannin, or tannic acid. By this union the skin becomes hard, insoluble in water, and almost impermeable to it, and is also incapable of undergoing putrefaction. The principal ingredients employed by manufacturers as sources of tannin are the barks, extract, and leaves of various trees. Among them is what is termed valonia: it consists simply of the acorn-cups of a species of oak tree,

of which the enormous amount of 7,500 tons are imported into this country annually!

Let us spare, then, a few moments for the chemistry of leather. After the preliminary operations of washing, soaking, and (in the case of dry hides or skins imported from abroad) beating, the first object is the removal of the hair. The hides are introduced into large stone cisterns sunk in the ground, which are filled with lime water: after remaining here for some time they are taken out, drained, and laid upon an arched wooden or stone bench, called the beam; then, by means of a curved iron-scraper, called in the language of the tannery the "unhairing knife," the softened epidermis and hair is removed. After a thorough scraping and washing, the hides are ready to be exposed to the tanning infusions. In America an interesting plan is in use for removing the hair and epidermis, which consists in hanging up the hides in a vault which is continually filled with spray from various jets of water; by this means a sort of semi-putrefaction takes place to a minute extent on the surface of the skin, and in a few days the hair is removed as easily as in the other way. Great skill and a continual reference to the thermometer is requisite in this plan, to avoid putrefactive changes going too far; and singular contrivances are adopted for forcing cold damp air into the vault, should its temperature rise too high. The lighter kind of skins are plunged into an alkaline lixum, before being exposed to the tanning process, by which means the lime becomes almost completely separated from them.

The old method of tanning was to place the hides in alternate layers of hide and oak-bark for six or eight months, when the process was considered to be completed. In some cases it was not completed for two years! The leather thus produced was far superior to much that is now manufactured. In the present methods the tanning materials are used in the form of an infusion. The prepared hides or skins are first introduced into a "spent" infusion, in which little or no tannin remains, and are afterwards subjected to the progressive action of several stronger infusions, until they become perfectly tanned, which is considered to be the case when no white streak appears in the middle of the section of the hide or skin. The modern processes have not been uninfluenced by the characteristic speed of the times. We no longer hear of leather taking two years to manufacture. Messrs. Herapath and Co., of Bristol, have invented powerful and ingenious machinery, which is so effective in its operations that the thickest sole-leather may be sent to the market within four months from the time of the receipt of the hides. Their process is a very curious one: it is effected by alternately squeezing and dipping the hides. A pair of rollers, one covered with woollen and the other with hair-cloth, are erected over every tan-pit, and are worked by steam-power. The hides are stitched into a long band, and are drawn once a day between these rollers, by which means the "spent" liquor is squeezed out of the skin, which becomes ready to absorb a fresh quantity. The lighter sort of skins are completed in three weeks. A more refined process is in use in an extensive tannery near Warrington. There is a large horizontal revolving cylinder, or

barrel of wood, into which the hides are put, together with a hot infusion of tan; this vessel is then set to revolve, and is kept in constant motion until the completion of the process. So remarkably has this application of chemical science to the art expedited the process, that fourteen days only are requisite to complete a process which half a century ago would have occupied at least as many months!

As soon as the leather is completely tanned, it is taken out, and washed in cold water. After being allowed to drain, it is then dried in a moderately warm room. Before it is quite dry it is generally beaten or hammered, and then rolled with a brass roller, by which means its smoothness of surface is attained: it is afterwards thoroughly dried. It is now fit for sole-leather. But the upper-leather for boots and shoes must pass through the hands of the currier before it is fit for use. He scrapes, wets it, rubs it with pumice-stone, "pommels" it with a wooden fist, scrapes it again, and then "dubs" it, by rubbing in a mixture of oil, tallow, and lamp-black, and lastly polishes it by means of hard wooden rubbers. Thus is shoe-leather manufactured.

But the lounge on morocco chairs, the fair wearer of kid-gloves of softest make, the admirer of Russia-bound books, and the housekeeper chary of her piece of chamois leather, may all reasonably claim an explanation of the processes concerned in their manufactures also. "Morocco" leather, if "true," is formed out of the skins of goats: "imitation morocco" is made from sheep-skins. The preliminary operations are very simple, and are similar to those described. The skin is then sown up into a bag, filled with a strong infusion of sumach, and cast into a vessel filled with a weak infusion of the same substance. When this tanning process is completed, the skins are unstitched, rinsed, rubbed out smooth, and hung up to dry. They are then dyed, dried, and curried, and finally rubbed with a small wooden ball, grooved into fine parallel lines, which impart to the skin the peculiar grain which distinguishes morocco leather. The leather for making kid-gloves is prepared by the process called "tawing." For this purpose the skins are soaked, scraped, un-haired, soaked again, then exposed to a solution of alum and salt, sometimes with flour and yolk of eggs; afterwards again washed, dried, and scraped. The leather is thus rendered soft and smooth. It is afterwards dyed according to fashion. "Russia" leather is formed by tanning with a warm decoction of willow-bark, and then dyeing and subsequently impregnating it with an empyreumatic oil, obtained by distilling the bark of the birch-tree, which gives it the peculiar odour by which it is recognized. Chamois leather, according to common report, is considered to be derived from the chamois-goat's skins; but this is a mistake: sheep's skins, and those of other animals, are now prepared in this manner. The process of "chamoising" is conducted, after the preliminary operations before mentioned, by beating the skins in the trough of a fulling mill with two hammers, until quite dry; they are then fully impregnated with cod-oil, aired, and beaten again, and lastly immersed in a weak potash ley, which removes the redundant oil, by forming with it a soluble, saponaceous compound. The skin used

is commonly that of a sheep, split into halves by a beautiful patent-machine of the most ingenious construction. The skin to be split is extended quite flat, and passed between two horizontal rollers nearly in contact, and revolving slowly in opposite directions: immediately opposed to the aperture through which the skin passes is the sharp edge of a long, knife, which has a rapid vibratory horizontal motion; by this the skin becomes divided into two thicknesses, one of which passes over and the other under the blade: the thickness of the slices may be either equal or unequal, simply according to the adjustment of the knife. The time required for splitting a sheep's skin of average size, by one of these machines, is two minutes.

Perhaps one of those processes which exhibit in the strongest light the application of chemistry to the arts is the manufacture of carbonate of soda from common salt; and, in the work alluded to, this process is described with great minuteness and accuracy. This process was the offspring of a national emergency. The supply of Spanish barilla being cut off from France, owing to international differences, the chemists were appealed to for a substitute; and the result was a process which has since that time out-grown, by many degrees, the entire trade in the former article, and become a source of wealth, not to an individual, but to the whole community. Formerly the source of carbonate of soda was kelp or sea-weed ash, obtained in enormous quantities on the Scottish shores. The annual rental of the kelp-shore of one island alone amounted to £7,000. The new chemical process has ruined this once flourishing occupation, and more soda is now produced in one year than could formerly have been obtained perhaps in two or three from barilla and kelp. The materials used in the soda manufacture are, common salt, sulphuric acid, small coal, chalk, and charcoal*. The salt is decomposed in a reverberatory furnace, by pouring sulphuric acid on it: this causes an abundant evolution of muriatic acid gas, which was at first carried away by those stupendous chimneys which astonish the eye in the chemical factory districts; but, as the process was perfected, this waste was checked, and the muriatic acid now is condensed, and has become an important article of commerce. Sulphate of soda is thus formed. This product must be now decomposed, its sulphuric acid removed, and the resulting compound be carbonate of soda. For this purpose the sulphate of soda is mixed with a quantity of chalk and small coal, and put into another furnace, where it is roasted for a certain time. The effect of this is to cause the carbon of the coal to enter into union with oxygen and with the soda of the sulphate of soda, forming a carbonate of soda, the sulphuric acid of the sulphate being decomposed thereby. Another part of the decomposition exhibits the action of the chalk; but the particulars are not within the compass of a notice of this kind. Carbonate of soda is now formed out of common salt, and has only to be washed, purified, and crystallized, to be in a fit condition for the market. What is called the "soda-waste," consisting of sulphuret of calcium principally, ac-

* Salt is composed of chlorine gas and sodium. The latter is the ingredient in its composition to which the manufacturing processes for carbonate of soda are directed principally.

cumulates in large works to an enormous extent, covering several acres, and raised to a height of thirty or forty feet. At present nothing can be done with it: perhaps it is but biding its time; and the day may come when, as with the formerly wasted muriatic acid, so also with this substance, a valuable application may be discovered for it: until then it is justly considered a nuisance; and unfortunately not only is it useless, but is a bulky and ever-increasing source of annoyance to the manufacturer. The cheapness and facility with which salt can be procured from the mines has been mainly instrumental in favouring the growth of this now immense manufacturing process.

The last subject I shall draw upon the pages of this work for is the very interesting account of the manufacture of borax, and the boracic lagoons. Boracic acid is a volcanic product, and is found abundantly in the hot springs of a small district in Tuscany, the boracic lagoons of which may be ranked among the wonders of the age, and are unique in Europe, if not in the world. These lagoons are now a source of wealth more valuable, and certainly less capricious, than any mine of silver that Mexico or Peru possesses; yet they were formerly considered all but worthless. "As you approach the lagoons," writes Dr. Bowring, "the earth seems to pour out boiling water, as if from volcanoes of various sizes, in a variety of soil, but principally of chalk and sand. The heat in the immediate adjacency is intolerable, and you are drenched by the vapour, which impregnates the atmosphere with a strong and somewhat sulphureous smell. The whole scene is one of terrible violence and confusion—the noisy outbreak of the boiling element, the rugged and agitated surface, the volumes of vapour, the impregnated atmosphere, the rush of waters, among bleak and solitary mountains. The ground which burns and shakes beneath your feet is covered with beautiful crystallizations of sulphur and other minerals." The place was formerly regarded by the peasants as the entrance of hell: they never passed by the spot without terror, counting their beads, and praying for the protection of the virgin. The lagoons consist of rude circular basins, partly excavated and partly built, situated immediately over one or more of the fissures through which the bursts of vapour, or "soffioni" discharge themselves. They are arranged at different elevations. A small lake is formed in the highest of these basins by introducing the water of some adjacent mountain-stream. The water is soon heated to the boiling point, and kept in perpetual agitation by the passage of the hot vapours from below, which deposit most of their boracic acid in the lagoon, and afterwards rise into the air as whitish clouds. The vapours produce boracic acid only when they burst with a fierce explosion. After having remained in the highest lagoon for twenty-four hours, the water is allowed to descend through a canal to the second, where it remains another similar period of time. It then descends to the third, and so on successively until it has arrived at the lowest receptacle, having thus passed through from five to eight basins. The solution is then transferred to an arrangement of leaden evaporating-pans, which are likewise heated by the subterraneous vapours being conducted to the bottom of them.

Crystals of boracic acid are at length obtained, and are placed in baskets to drain. They are afterwards spread on the floor of the drying-room, which is again heated by the "soffioni," the vapour circulating underneath in channels of brick. Singular to say, the state of the weather has some influence on the amount of the product: in bright, clear weather, both in winter and summer, the vapours are less dense; but the quantity of boracic acid deposited is greater. Increased vapours indicate unfavourable change of weather*; and the lagoons act as infallible barometers to the neighbourhood, even at a great distance, serving to regulate the proceedings of the peasantry in their agricultural pursuits. "It appears to me," observes Dr. Bowring, "that the powers and riches of these extraordinary districts remain yet to be fully developed. They exhibit an immense number of mighty steam-engines furnished by nature at no cost, and applicable to the production of an infinite variety of objects. In the progress of time this vast machinery of heat and force will probably become the moving central point of extensive manufacturing establishments. The steam which has been so ingeniously applied to the evaporation and concentration of boracic acid, will probably hereafter, instead of wasting itself in the air, be employed to move large engines, which will be directed to the infinite variety of production which engages the attention of labouring and intelligent artisans; and thus, in course of time, there can be little doubt that these lagoons, which were fled from as objects of danger and terror by uninstructed man, will gather around them a large intelligent population, and become sources of prosperity to innumerable individuals."

To prepare the borax of commerce from the crude acid thus produced, it must be combined with carbonate of soda (for borax is a bi-borate of soda) and purified. It is afterwards recrystallized. In the arts borax is used extensively for soldering metals, for glazing earthenware, fluxing and assaying, and in medicine it is considered useful as a local application. There is much chemical and mechanical ingenuity in the processes by which boracic acid is converted into this product, but I am not justified in entering into the matter here. It is right to add there is a native borax which occurs in the waters of certain lakes in Thibet and Persia: it is imported in a crude state from the East Indies under the name of "tincal."

Such is a slight sketch of some of the applicate relations of this beautiful science to the arts, necessities, and luxuries of man. The subject has here been pursued only in a few directions; but applied chemistry is daily entering upon fresh fields of duty, and lending its hitherto hidden powers to new and continually more useful objects. If we look around our houses we can scarcely see, touch, or taste anything upon which the powers of chemistry have not, at some time in the process of their manufacture, been exercised. Our wearing apparel, our ornaments, our fine mirrors, our splendid china-ware, our cutlery, our papers, our sources of light, our auxiliaries to cleanliness,

* These curious circumstances are undoubtedly connected with the increased or diminished barometric pressure of the atmosphere. In rainy weather the pressure is less, and the vapours find an easier exit.

such as soap, and many of the articles of our food, are strictly chemical productions. Considering these things, we are constrained to acknowledge that the dreams of old alchemists were not altogether baseless. Although to them bringing nothing but beggary and rage, the development of the grand truths of chemistry was taking place in the course of divine Providence, while men busied themselves with senseless experiments, and dissipated both their time and means in the smoke of their furnaces. Gradually the Author and Giver of every good and perfect gift permitted the unfolding of the mysteries of the science to go forward, and its bearings upon the arts of social existence to become manifest. The practical spirit of the times caught at the new powers thus placed within its reach, and applied chemical science in many new and surprising directions, until at the present moment we may almost say the dream of alchemy is realized; for, looking at what refuse matter chemistry turns to gold, may we not be said to have found at last the philosopher's stone?

E.

The Cabinet.

CHRIST THE WAY, THE TRUTH, AND THE LIFE.—Awake, O Christian soul! Awake, and imitate the footsteps of thy Lord. He teacheth thee, who is the way, the life, and the truth; the way without erring, the truth without deceiving, the life without fading; the way by example, the truth by promise; the life by reward.—*St. Augustine.*

If, with a desire of judging, thou wouldst need, be a judge, I will show thee the judgment-seats which shall be gainful unto thee, and no way touch thy conscience: let thy mind and thought sit down to give sentence, call forth all thy offences, and begin to say with thyself, why hast thou done this or that?—*St. Chrysostom.*

Poetry.

SCRIPTURAL LYRICS.

No. XXVII.

BY MISS. M. A. STODART.

(For the Church of England Magazine.)

1 COR. ii. 2; PS. cviii. 1, 2.

In ancient times a poet bent
Over his living lyre:
His heart was moved, his soul was rent
With more than mortal fire:
He sought to sing, of war's alarms,
Songs which might cowards move:
His lute was dumb to clash of arms:
Its sounds were all of love.

He changed the measure—stayed his hand
Another theme to find:
His spirit glanced, with proud command,
O'er the wide world of mind.
'Twas all in vain: his sullen lute
Against his magic strove:
To each successive theme 'twas mute,
Responsive but to love.

Why rest upon a heathen's words?

A message hence is brought,
Light breathing from those Teian chords,
E'en to the Christian's thought.
Why should we, seeking poet's themes,
O'er earth and ocean rove?
My harp would shun bewildering dreams,
And sing my Saviour's love.

When earthly fancies lead astray,
Or weigh me to the ground,
O let a sweeter, loftier lay
Within my bosom sound!
'Tis true my harp and voice are weak,
A heavenly theme to prove,
Yet shall their highest powers awake
To tell my Saviour's love.

Miscellaneous.

FREEDOM.—Your true freedom must come from God, and cling to God, and leave the soul alone and undisturbed with God; for God's Spirit alone can support it.—*Cheever's Wanderings.*

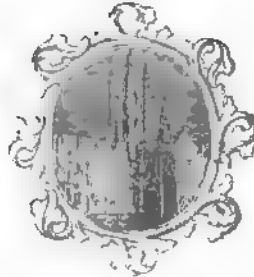
NON-NATIONAL RELIGIONISTS IN RUSSIA.—From a report made to the emperor Nicholas by the minister of the home department: "The number of individuals in the empire, who adhere to such confessions, whether Christian or otherwise, amounted in the year 1845 to 8,858,725 (about one-fourth of the entire population). Of these, there belonged to the Roman-catholic church 2,689,427; to the Armenian-catholic, 20,230; to the Armenian-Gregorian, 346,002; to the Lutheran, 1,669,456; to the reformed, 40,893; to the Mosaic (Jewish), 1,166,570; to the Mohammedan, 2,320,576; and to the several heathen sects, 395,571. The number of buildings devoted to the worship of God, independently of monastic establishments, amounts throughout the empire to 11,542. The Roman-catholics among the Christians possessed the larger portion of them, viz., 2,378; the Armenian-Gregorian, 925; the Lutheran, 920; the Mosaic, 643; the Mohammedan, 6,876; The clergy of the different confessions were—Roman-catholic, 2,957; Armenian-catholic, 52; Armenian-Gregorian, 2,042; Lutheran, 441; reformed, 33; Mosaic, 1,020; Mohammedan, 18,807; and the several heathen sects, 4,100. The number of converts to the orthodox Greek church were 17,201; of whom 3,201 were Roman-catholics, and 14,000 Protestants. The Lutherans obtained 229 converts, and the Roman-catholics, 26. The most remarkable occurrence in the Lutheran church was, that a considerable number of peasants in the government of Livonia suddenly testified a desire to be admitted into the orthodox church; and in the space of a few months only 14,000 individuals went over to it. But, when your majesty gave orders that the sacred rite should not be administered to any converts until six months had elapsed after they had signified their desire, not more than 2,500 persons entered the orthodox church."—*From a Correspondent.*

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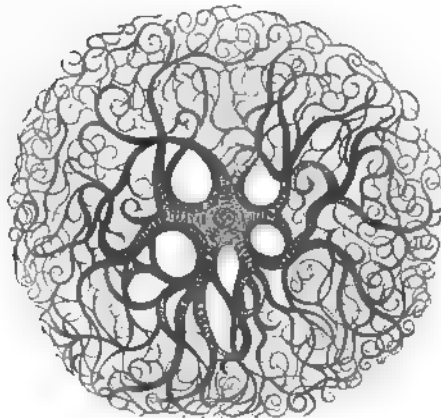
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 763.—MAY 12, 1849.



(Star-fish.)

SKETCHES FROM NATURAL HISTORY.

No. LXXXV.

THE STAR-FISH.

STAR-fish is the general name for the Linnean genus *Asterias*, in ichthyology. There are more than forty species, separated into sections according as the individuals are lunate, stellate, or radiate.

The most frequent kind of star-fish is that which has five rays, which issue in the manner of so many worm-like processes: these are called the "worm-like star-fish." Others have more than five rays, and from the sides of these other transverse processes are produced, covered with a fine kind of down: these are termed the "hairy star-fish." A third kind is the plant-like star-fish, composed of a body from which arise a great number of branches, increasing and dividing more

and more; and these being cylindric in figure, resemble very much the branches of plants.

Every ray of the star-fish is furnished with so large a number of legs that they cover the whole surface; they are disposed in four ranges, each containing about seventy-six; so that the whole ray contains 304, and consequently the fish has on its five rays 1,520 legs. It moves, however, very slowly with them; and, indeed, they are so soft and feeble that they scarcely deserve the name of legs, and more resemble the horns of the garden snail; but they are used by the animal for locomotion.

Several species of the star-fish are eatable; and some afford good nourishment, while others have been prescribed as ingredients in plasters.

The star-fish possesses the wonderful property of reproducing the essential parts that have been lost. Mr. Reaumur, observing some of them on the sea-shore, found several which ought naturally to have five rays, with only three or four; but,

on taking up these mutilated ones, he perceived that nature was reproducing the limb that was wanting.

The arborescent star-fish, *stella arborescens* or *caput Medusæ* of Linnæus, is a very curious sea-animal, inhabiting most seas. The five rays divide into two smaller ones, and each of these divides again into two others; this sub-division being continued to a vast extent, till the ramifications amount to thousands, forming a beautiful net-work. Its colour is sometimes pale or reddish-white, sometimes brown.

MISSIONARY RECORDS.

No. XLVI.

"How glorious will be the day when, triumphant over sin and sorrow, over every thing that exalteth and opposeth itself, the church universal shall behold the adversary disarmed for ever; while she herself, placed in pastures of joy, and led to the waters of eternal comfort, shall, from age to age, incessantly sing the praises of her great Shepherd and Bishop, her King, and her God!"—BISHOP HORNE, PSALM lxxix.

SCRIPTURE-READERS' ASSOCIATION.—This association was instituted in the year 1844, "to give the fullest effect to the parochial system, and to supply to the people those private ministrations, which, in populous parishes, the clergy of themselves are unable adequately to afford." And its mode of advancing this great object is by providing lay scripture-readers, for the purpose of reading the scriptures from house to house, in those districts in which the parochial clergy shall be desirous of their assistance. The persons selected are in all cases communicants of the church of England. The committee have, from 1844, made grants to 72 incumbents, whose parochial population amounts to 996,992; being an average population to each incumbent of 13,847. And in aid of those ministers 90 scripture-readers have been supplied by the society, by whose labours not less than 100,000 families have been visited and instructed in the holy scriptures. We lament to say that, for want of continued and adequate support, the committee have been compelled to exhaust their vested funds, and consequently to refuse all new applications, as well as to withdraw some of their grants; nay, not only this, but to contemplate measures for the withdrawal of not less than one-fourth of the readers at present engaged under the association. Yet the committee entertain a strong hope that the active aid and prayers of all those who have at heart the spiritual interests of the poor population of the metropolis will avert that painful step. The spiritual benefits—and they are inseparable from temporal benefits—which the society has, under God, been the instrument of diffusing, cannot be better exhibited than by one single quotation from the correspondence of an incumbent, to whom the committee supplied a reader: "For my own parish I can only add that without such help very little could have been done; and, through it, it pleases God to add almost daily to his church here members of such as shall be saved."

THE ABERDEEN INDUSTRIAL SCHOOL FOR RAGGED CHILDREN.—In the month of October, 1841, and in the upper room of an old tenement,

in a narrow street, this school was first opened. "The police," says Mr. Sheriff Watson, "having been previously instructed, introduced about a dozen of the most ragged, ill-conditioned of their acquaintance, who, partly by force, and partly by entreaty, and holding on by one another, as if resolved to meet their uncertain fate in close column, were entered as the first pupils of the industrial school. It was an interesting sight. On the one hand, the children of the destitute, the ignorant, and the depraved, dragged in by the arm of power, to receive the first lessons in morals and religion; on the other, the self-constituted managers of the school, met to dispense to all, without distinction, on the sole ground of destitution, along with the bread that perisheth the bread that maketh wise unto salvation. It was fitting that such a meeting should be constituted by an appeal to our universal Parent; and the messenger of God prayed that he would send down his light and his truth to enlighten and direct; that he, who had said, 'Suffer little children to come unto me,' would of these little ones make children of the kingdom of heaven. The language and the accent of prayer have always a soothing effect; and these rude Arabs of the city, who would have resisted oppression however severe, and authority however legitimate, were subdued by the earnest appeal to the fountain of mercy on their behalf: their hands, which had hitherto kept hold of each other, fell down by their sides: their eyes, which had been suspiciously directed to the opposite party, were turned towards the ground; and they gradually assumed the attitude of humility and devotion. The nature of the institution was next explained; and the idle and disorderly were set down to their first regular employment. Not much work was accomplished; but a beginning was made, and the comfortable dinner and supper, which followed in ordinary course, made a favourable impression; and, when dismissed in the evening, all promised to return on the morrow. News of this out-of-the-common sort of school soon spread; and one destitute child after another claimed admission, till the daily average attendance (in less than six months) rose to fifty-three" (out of the estimated 280 ragged urchins in Aberdeen): "many applied who could not be received; and some, after a short attendance, deserted, and never re-appeared; but it is a remarkable fact that none were ever dismissed for want of compliance with the discipline of the school. The most unpromising child no sooner entered than his whole character seemed to change" (*Ragged-school Union Magazine*).

CHINA.—*Shanghai.*—Further acquaintance with the position and character of the city of Shanghai has confirmed the committee in the propriety of the selection of this city as the seat of the mission to China; and the accounts from the missionary-bishop (Boone) convince them that they have not, in their former reports, over-estimated the importance of this station. The duties of the missionaries have been discharged with the utmost security; and nothing is needed, under God, but patience, liberality, and zeal on the part of the church, to lay firmly the foundation of a branch of the church of Christ in that great empire. The bishop has expressed a very ear-

nest wish for funds for a church for the accommodation of the Chinese; a wish which God in his goodness has been pleased to gratify. A building, to cost about 5,000 dollars, has doubtless been ere this commenced. The mission-school has been steadily prosecuted, the number of pupils having necessarily been limited to thirty-six, for want of room for more. Provision having been made by private benefaction, the missionary-bishop has procured ground outside the city, and commenced the erection of a building capable of accommodating the full number he proposes to educate. The cost will be about 8,000 dollars. The complete surrender made by native parents of the children selected, and the culture and discipline to which they are subjected, afford good ground to hope that from among them the Spirit of God will call many teachers and preachers of the everlasting gospel. Late letters from the mission mention the death of one of the earliest pupils of the school, which, although an affecting loss, was the means of cheering the hearts of the bishop and teachers; so satisfactory was the evidence that they had been permitted to train the child for the courts of the Lord above. Under this conviction he was admitted into the church, at his own request, by baptism, and went to his rest, rejoicing in Christ. . . . The rev. Mr. Syle had made sufficient progress in the acquisition of the language to qualify him to take the bishop's place in preaching to the native congregations in the mission chapel. There are now from 150 to 200 persons present at the service (Report of the American Episcopal Missionary Society).

BURMAH.—We believe that no British society has a mission in this vast territory; nor even at Moulmein, which is British ground, eastward of Rangoon! What we are about to quote is from the report of an American Mission Society, who have six missionaries in this quarter. "Much preaching" (writes Mr. Haswell, a missionary) "is performed by the native preachers in Moulmein. To insure the more general dispensation of the gospel, besides preachers assigned to five stations, two others undertake it to be their particular duty to itinerate through the town, and preach wherever they can obtain a hearing. Let no one think that our labour is in vain. We are surely, though slowly, undermining the strongholds of idolatry. The mighty fabric must fall before the gospel, as Dagon did before the ark." "Printing" (says the report) "has been executed the past year at the Moulmein press in Burmah, in the dialects of Kareen, Peguan, and in English. . . . The whole number of pages printed from the beginning is 71,510,600. . . . In the theological school Mr. Stevens has met the assistants three times a week: the number of theological students at present is small. In the Burmese boarding school, taught by Mr. Howard, the average number of scholars has been about 90; viz. 65 boarding and 25 day scholars. At Amherst there is a school containing about 60 pupils, taught by an Eurasian assistant. . . . In the "Kareen department" the whole number of the baptisms reported in the year is 38; of whom 32 were baptized during the rains at Moulmein, being at the time members of the boarding or normal schools. Sixty-eight baptisms are also reported for Burmah proper. One of the most gratifying incidents in

the history of the Moulmein Kareen mission, the past year, was the ordination, in Feb. 1847, of four Kareen preachers, graduates of the seminary."

CALCUTTA.—The bishop, in whom the evangelical principles of the church of England have ever found an unflinching advocate and vindicator, writes thus of the benefits which have already followed from the ministrations in the new cathedral: "More than all I anticipated appears likely to be answered. But to God I would humbly look for the continued dew of his heavenly grace. The glorious gospel of the blessed Jesus is the object of my humble trust, and what I wish to propagate as the means of India's salvation. My head will soon be low in the dust of death; but Jesus my Lord is the same yesterday, to-day, and for ever! I have endeavoured to guard the precious deposit of the faith from Romanizing tendencies on the one hand, and neological abominations on the other, during my government of this diocese. In this course I trust God will enable me to persevere, so that, as my heart continues to beat, and while my hand can write and my tongue speak, I may testify the gospel of the grace of God in the primitive, uncontaminated mind of our glorious martyrs and reformers." In a subsequent communication he observes: "In the present state of the public mind, and amid the different efforts in education which have been making for the last thirty years, it is a great step in advance to have founded a cathedral, with its own endowments, and not dependent on the contribution of societies at home for its missionary proceedings. It gives a front and face to Christianity: it claims India as the Lord's. When the chapter is formed, it will give a *status* to the gospel in the heart of our magnificent heathen and Mohammedan empire. It will naturalize the Christian religion" (Letters to the Society for the Propagation of the Gospel).

THE CHURCH MISSIONARY SOCIETY has gone forward on its mission of love, amidst much conflict of mind on the part of all who are engaged in it—the missionaries, and also the friends who are occupied in the management of its affairs at home. Their position is often one of great difficulty. On the one hand, uncertain means—an income now rising a little, then diminishing more than it had previously increased; on the other hand, an immense work, of steady growth, of yearly increase, and then the effort to adapt the inadequate means to the increasing work; new and inviting opportunities for good presenting themselves, the desire to improve them, and then the remembrance that the state of the funds will not permit it: what conflict is here! And, when our increasing congregations, our rising churches, in distant lands, require an increase of pastors, and from all directions the cry is heard, "Give us more help, more labourers;" and the men, such men as are needed for the work, are slow to come forward, or, if willing to go forth, cannot be sent from want of means—what conflict of spirit is here! How many tears must it not cost to be obliged to do that which is most painful, and leave undone that which is most anxiously desired! Yet the secret of the society's strength has been in its trials. They have sent its members and officers to prayer. Their cry has been, "Lord, give more means,

more men, more room to act. Do with us as with the apostles, when, as they lay bound in prison, the angel of the Lord opened the prison-doors and brought them forth, and said, 'Go, stand and speak in the temple to the people all the words of this life.' So loose these bonds, and speak the word, that great may be the company of preachers." But, "they that sow in tears shall reap in joy." So it has been: so, by the blessing of God, it will be still more. The missionary in many a field of labour may look around on the ripening promise, and say, "The Lord hath done great things for us, whereof we are glad." In viewing the dying Christian of Tinnevely or Sierra Leone, once a dark idolater, without God, and without hope, he finds the picture reversed; and the friends at home, who share his labours, are permitted also to share his joy. He who went forth weeping, bearing precious seed, is seen coming again with joy, bringing his sheaves with him (C. M. Gleaner, April, 1849).

THE CONVICT SHIP.—Dr. Browning, in reporting to the secretary of the Prayer-Book and Homily Society the blessed fruits of his labours in behalf of 198 convicts on board of the "Pestonjee Bomonjee," observes: "The last words uttered to me at Millbank were designed to impress on my mind that the men destined for embarkation were a most depraved set, including some most desperate characters. A friend, moreover, advised me never to venture among them at night, or alone, or unarmed." He adds: "I do not question the correctness of the character assigned to my men, as a body, up to the day of their embarkation at Woolwich; but I can speak with confidence, gratitude, and joy of their behaviour while under my authority, instruction, and discipline. The united prayers of God's believing and wrestling people were heard and answered." "The total number of men who appeared to have received Christ, and openly avowed their fellowship before all the ship's company, amounted, on Feb. 15 (nineteen weeks after their departure from Woolwich), to 132. Not a lash was inflicted, not an iron was seen on the prisoners' decks. The behaviour of my men, after they had been a few weeks under scriptural instruction, prayer, and discipline, exceeded in correctness and superiority of character that of any other body of men ever committed to my care. Their advancement in Christian knowledge was amazing, though their fearful and most appalling ignorance of the bible and of the divine scheme of our redemption, when they came on board, was truly astounding and heart-rending. At the period of embarkation, 136 could neither read nor write: on debarkation, all the prisoners could read; and 76 (in addition to 54 who could write previously) had learned to write also: 39 of my men have signed the total abstinence pledge, and 150 the temperance pledge; leaving only five who have signed neither." He concludes: "O let us pray for these men! They implored that they might not be forgotten in prayer. O that they may be kept from falling, and ultimately presented to the Father with exceeding joy!" (Report of the Prayer-Book and Homily Society, 1847-1848).

THE SUNDAY-SCHOOL TEACHER.—At one

of the conversational meetings of teachers at the rooms of the Church of England Sunday-school Society, the subject was, "The encouragement of the Sunday-school teacher." The following were among the suggestions offered upon the subject: The four chief points of encouragement may be described as, 1. The promises of scripture. We should persevere, relying simply on God's promises. We may not see any immediate results. The command is, "Cast thy bread upon the waters." The promise is, that "we shall find it after many days." 2. That God permits us to be fellow-helpers with him. The work is not our own; it is of God. He is pledged for its success: and this is a great source of encouragement. 3. The diligent teacher will always find the truth of the declaration, "That, in watering others, he will himself be watered." The careful examination of God's word always brings with it a blessing. He learns to be watchful: this necessarily leads him to be prayerful. It teaches him patience. 4. We must not be discouraged because no good results are visible. God may often, for wise purposes, withhold the knowledge of good effected. We often do not see any fruit of our labours, because we do not look for it. The school-room is not the place to discover it: the teacher should follow his scholar home. It was observed that the aim of the teacher should ever be the conversion of the soul. Mere outward reformation and good conduct is, of itself, comparatively little importance. All should get all the good they can, in order to communicate it. This should, in an especial manner, be the aim of the Sunday-school teacher (Church of England Sunday-school Quarterly Magazine, No. IV).

THE WORKING-MAN'S SABBATH.—"To make the liberties of all secure, 'all' must be kept free on the day of rest; and all should set their faces like a flint against the 'enslaving' of 'any.' And the conclusion of the whole is, that the commandment, 'Thou shalt do no manner of work' one day in seven, confers a right on the working-man, which is as essential to his prosperity and independence as the right conferred by the commandment 'Thou shalt not steal' is to the security and prosperity of the rich. This great right of the working-classes ought to be protected by all the efforts and by all the safeguards which protect the right of property itself, and the very first encroachment upon it should be resolutely repelled (Lord's-day Society's Quarterly Publication, No. 22).

SCRIPTURAL LOYALTY.—"The circulation of the scriptures in this parish (an Irish one) has been productive of much good; because, when there was a daring attempt made, in the spring of the last year, through various parts of this kingdom, to overturn our excellent constitution, and substitute in its stead anarchy and confusion, I say the inhabitants of K—— bravely withstood the daring attempt; and when the rev. M. B——, the priest, called a meeting to that effect on Patrick's-day last, not an individual was found in the parish to second his outrageous views. It may be asked, How came that? I answer, It came from reading the word of God; and I shall show it plainly. This parish was formerly distracted by party factions: the party that visited the parish were the M——s; and, having obtained the

victory some years ago, they still continue to overrule the other party; and so it was on this occasion. A man named D—— M——, who is a man of property, and a man of intellect and physical ability, also a bible-reader, opposed the measure, and kept rebellion down: had he not read the bible, sure I am that he would have engaged in this wild scheme, and led hundreds on to destruction. But, he 'reads his bible;' and, by reading it, he has been taught to respect the laws and the 'powers that be,' knowing that they are ordained of God" (Letter from a late captain of Ribbonmen. *Irish Intelligence*, March, 1849).

H. S.

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOB, B.A.,

Curate of Wellingborough.

No. III.

HUMAN VANITY ILLUSTRATED.

It is forcibly enough objected against dissertations upon human vanity that they are in themselves futile, so far as practical dissuasion from the pursuit of what is vain is concerned. There is only too much truth in the assertion that men are not deterred from a passionate devotion to the perishable, by proving to them that it is perishable. They hear, and assent withal, that life is uncertain; but they nevertheless live as they list. They are assured, and probably convinced, that every earthly pleasure palls on the taste of its votary sooner or later; but this assurance, this conviction, hinders not their continued loyalty to the usurping worthless principle. They frankly enough confess that youth is fleeting, money a root of bitterness and evil, frivolous enjoyments a honeyed fraud; but, despite this confession, they abuse youth, worship Mammon, and say, "Live while you can." We grant, therefore, with all readiness, that diatribes upon the unsatisfying nature of these worldly elements are inefficient assailants of man's enmity against God. Another mode of attack is needed; another line of military tactics is indispensable. Not merely must the perishable be taxed with its innate tendency to decay, but what is imperishable must be supplied. Not merely must the world be denounced as a thing to be overcome, but it must be shown and experienced that "this is the victory that overcometh the world, even our faith".

But it is well, notwithstanding, to use collateral aids in the great work of loosening our affections from what is mean and unworthy. It is well to recur at times to the consideration of the vanity of surrounding objects—to see this, and confess that we see it—to believe, and therefore speak. If we give up this position, and inveigh against such course of reflection, such musings among the tombs with Hervey, and "Night-thoughts" with Young, then we give up the use and value of considerable portions of sacred writ. Is the book of Job a dead letter? Have all those elaborate prolonged elegiac notes lost their meaning, and be-

come voiceless, emotionless, passionless things? Has the stern recital of human vanity therein contained, mingled with dejection the most saddening and pathos the most touching, ceased to furnish texts for the living, tears for the dying, mottoes for the dead? And why should we speak of that solemnizing book of Ecclesiastes, wherein, to a wild cadence in the minor key, are set the recurring words: "Vanity of vanities, all is vanity"?

The inscription which prefaces the autobiography of the distinguished Chateaubriand, and pervades its many-coloured pages, is "Sicut nubes—quasi naves—velut umbra;" significant of life's evanescence, like the morning cloud; of its passage over troubled waters; and of its shadowy and fleeting unreality. There is an intense melancholy in the great Frenchman's posthumous memoirs—an oppressive consciousness and plaintive confession of the illusive nature of worldly honours and worldly pleasures. Contemporary applause was not wanting to cheer the craving spirit of the man of letters and of diplomacy. The author of the "Genius of Christianity," and the ambassador of France at the court of London, could not complain that what men call honourable and enviable were denied to him. But, as broken cisterns cannot be kept filled with water, so neither can the shattered soul continue to hold and to delight in the trifles of finite pomp. When God's presence enters into and fills the soul, the rent is healed, the schiam ceases, and it becomes fulfilled with his heavenly benediction. But its spiritual capacity is not to be "cabin'd, cribb'd, confin'd," by time and sense. Let us take occasional illustrations of Chateaubriand's retrospective thoughts:

"If any portion of my labours has been more grateful to me than another, it is that which relates to my youth—that least known and most sequestered nook of my life. In it I have called up again a world which was known only to myself. In wandering amidst this vanished throng, I have met only with recollections and silence. Of all those whom I once knew, how many at this day are in existence?"

After describing with much graphic effect the scenes and characters of his earliest years, he touchingly proceeds: "This circle, which was the first I had an opportunity of observing, was also the first to vanish from my view. I have seen death enter this abode of peace and blessing, and gradually render it solitary; shutting first one chamber, and then another, which opened again no more. . . . I am perhaps the only person alive who is aware that these persons ever existed. Twenty times since that period I have made the same observation. Twenty times a circle of friends has been formed and dissolved around me. This impossibility of duration or prolonged existence in human attachments, this invincible silence which takes possession of our tombs, and from thence spreads over our household, brings me back unceasingly to the necessity of isolation." Such is his embittered conclusion. I quote not Chateaubriand as a model of sentiment, but as a witness for the moral of Ecclesiastes, and its stern truthfulness of doctrine to this day.

When commencing a picture of his boyhood's

home at Combours, he parenthetically exclaims: "I have been obliged to pause. My heart beat so violently as to shake the table on which I write". The recollections which were awakened in my memory overwhelmed me with their number and their force; and yet what are they to the rest of the world? In commencing a description of Combours, I chaunt the first couplets of a plaint which has no charms but for myself. Ask the shepherd of the Tyrol why he takes delight in three or four notes which he sings to his flock—mountain-notes, borne from echo to echo, and reverberating from the margin of the mountain-torrent to the opposite bank."

What gloom in the following paragraph, after an account of his sister's marriage—"They wept, and my mother joined her tears to theirs. I was astonished at this grief; but at the present day I understand it. I am never present at a baptism or a marriage without smiling bitterly, or feeling a pang shoot through my heart. After the misfortune of being born, I know none greater than to give birth to a man."

Alas for those who, calling themselves Christians, have so learned Christ. Is the world not a redeemed world, that Chateaubriand should write like this? True, "the whole creation groaneth and travaileth in pain together until now"; but it waits for the fulfilled redemption, and the glory that shall be revealed.

Again, to cite our author: "The preceding book was written under the expiring tyranny of Bonaparte, and by the light of the last rays of his glory. I commence the present under the reign of Louis XVIII. I have seen kings near at hand, and my political illusions have vanished, like those more cherished chimeras, the narrative of which I continue. . . . The human heart is the sport of every thing; and no one can foretell what frivolous circumstances may cause its joys or its sorrows. Montaigne has remarked this: 'It does not require a cause,' said he, 'to trouble our souls. A reverie, without cause and without object, governs and agitates them.'"

Such passages as the following abound: "There is a sort of melancholy pleasure in meeting with persons whom we have known at different periods of our life, and in noting the changes that have taken place meanwhile in them and in ourselves. Like finger-posts which we have left behind, they serve to mark the route we have taken through the desert of the past."

"I know not in history," says he, elsewhere, "a reputation which would tempt me; and, were it necessary to stoop to pick up from my feet, and for my own advantage, the greatest glory the world could offer, I would not give myself the trouble." Are not these akin to the words of "the preacher, the son of David, king of Jerusalem"?

As I am in the province of the transitory and the mutable, let me append an extract relating to the king and queen of the first revolution. Chateaubriand has just been narrating his introduction to Louis XVI., under circumstances of pomp, of which he says: "One has seen nothing who has not witnessed the pomp of Versailles."

"O, vanity of human destinies! This sovereign

whom I saw for the first time—this great and powerful monarch—was Louis XVI., within six years of his scaffold! And this new courtier*, whom he scarcely glanced at, was commissioned to search for and separate his remains from amidst the surrounding bones; and, after having been, on proofs of nobility, presented to the descendant of St. Louis in his earthly greatness, was destined, upon proofs of fidelity, one day to be presented to his dust."

Again, of Marie Antoinette: "We now hastened to the gallery, to be in the way of the queen, as she returned from chapel. She soon appeared, surrounded by a numerous and glittering retinue. She made us a most queenly reverence: she seemed as if enchanted with life; and those fair hands, which then supported with so much grace the sceptre of so many kings, were fated, before being bound, to have to patch the rags of her widow's weeds, as a prisoner in the Conciergerie!"

I am tempted to annex the words of Lamartine†, when he winds up her tragic history: "Called by a people to occupy a throne, that people did not even grant her a tomb. For we read upon the register of the general interments in La Madeleine, 'For the coffin of the widow Capet, seven francs!'"

"Behold the total of the life of a queen, and of the enormous sums expended for the splendour, the pleasures, and bounties of a woman who had possessed Versailles, St. Cloud, and Trianon! When Providence desires to address men with the severe eloquence of royal vicissitudes, it speaks with a sign more powerful than the orations of Seneca and Bossuet, and inscribes a vile cypher upon the register of a grave-digger!"

A kindred remark occurs in detailing the closing scene of Vergniaud and his associates: "One cart bore away their bodies; and one grave, by the side of that of Louis XVI., received them. Some years afterwards, in searching the archives of the parish of La Madeleine, the bill of the grave-digger of the commune was found, with the order of the president of the national treasury for its payment: '22 deputies of the Gironde; the coffins, 147 francs; expenses of interment, 63 francs; total 210 francs.'"

"Such was the price of the shovels-full of earth that covered the founders of the republic. Never did Æschylus or Shakspeare invent a more bitter derision of fate than this bill of a grave-digger, demanding and receiving his pay for having alternately buried all the monarchy and all the republic of a mighty nation"‡.

These are links—loosely hung, I confess—of the chain of human destiny. "Here we have no continuing city," is an avowal sooner or later extorted from all, though the earnest and believing alone turn it to practical purpose. It is well to be convinced of it—better to act upon the conviction. A sentimental expression of it is easily, almost necessarily acquired, but too often ends in a bitter wail. There be many that say, "Who, who will show us any good?" The believer in Christian realities says, "Lord, lift thou up the light of thy countenance upon us!" He has learned by

* Chateaubriand himself.

† Hist. of Girondins. Book xlvii.

‡ Book xlvii.

* English readers will allow for Gallicisms.

heart what George Herbert puts in his own quaint way :

"If souls be made of earthly mould,
Let them love gold;
If born on high,
Let them unto their kindred fly;
For they can never be at rest,
Till they regain their ancient nest:
Then, silly soul, take heed; for earthly joy
Is but a bubble, and makes thee a boy."

ROME AND HER PUBLIC SERVICES.—THE TRUE CATHOLIC CHURCH*.

(From the letter of a Romanist to his sister.)

IN the evening, when walking with Neville (the incumbent of a parish in Ireland), he asked me how I approved of their worship. I said, I thought it most sensible and instructive.

"It has one great benefit," replied he; "for all can comprehend its prayers. Surely it must be a considerable drawback to the comfort of those in your communion, that few, if any of them, can comprehend the worship. Why is it that your church continues the service in an unknown tongue?"

"It was the original language," said I; "and the church does not change."

"But the custom," replied Neville, "is so contrary to common sense and the dictates of scripture, that it is strange it has not been reformed. What benefit can the people derive, if the worship of God be in an unknown tongue? The apostle says, on this subject: 'Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye speak to the air. If any speak in an unknown tongue, let him interpret; but, if there be no interpreter, let him keep silence in the church. If I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he shall be a barbarian unto me.' Perhaps, Ellmer" (the writer), "you did not know that this practice in your church was unscriptural?"

"I was not aware of it," said I; "but I have heard that the council of Trent decreed that, in every country, the mass should not be in the vulgar tongue, but in Latin. Now, they must have known the sense of scripture."

"In the fourteenth chapter to the Corinthians," continued Neville, "St. Paul speaks very largely on this subject: I would particularly recommend it to your perusal. But, my dear Ellmer, you will not be offended if I tell you that, in this, the council of Trent was not guided by the sense of scripture. Some time previous, when the preaching and writing of the reformers shook the papal see, pope Paul III. consulted with some bishops how the dignity and power of the church might be upheld. And their most grave advice was, that the worship of God should not

be in the vulgar tongue; and that only little of the gospel, which is contained in the mass, should be read to the people; neither should it be permitted to any to read more. And they add: 'If any one diligently considers scripture, and compares it with what is done in our church, he will find them very contrary to each other, and our doctrine not only to be very different from it, but repugnant to it.' This is an authentic document, and proves that the see of Rome dreaded the overthrow of their faith by the free circulation of scripture, to which they acknowledge their doctrines are repugnant; therefore, they enforce the withholding of that divine book, and worship in an unknown tongue. It is not, my dear Henry, from a wish of entering into controversy that I make these observations, but to explain to you the real cause of these erroneous doctrines of the Romish church."

Henry Ellmer, under Mr. Neville's instructions, and a careful study of the holy scriptures, becomes convinced of the sinful teaching of his church. And when his priest, father Martin, exhorts him to recant his errors, he gives for answer:

"If I were conscious, sir, of any error in doctrine, I would most willingly abjure it; of errors in conduct, I trust the Lord will give me grace to repent; and sincerely I say, with the psalmist, 'Wash me thoroughly from mine iniquities, and cleanse me from my sin.'"

"Do you imagine, sir, it is not a sin of the most grievous nature to forsake the true church, and wander in the regions of doubt?"

"While I endeavour to regulate my actions by the directions of scripture, you cannot say, sir, that I wander in doubt. There is no certainty but in the holy word of God for a man to be guided by."

"You can be directed by the holy catholic church, which is the true one: the Saviour himself gave us our commission: 'Go ye, therefore, and teach all nations; baptizing them in the name of the Father, Son, and Holy Ghost; and behold I am with you always, even to the consummation of the world.' This is the command of the blessed Jesus to his apostles, whose lineal descendants we are."

"But doth your church, sir," said Henry, "obey a part of this command, which you have omitted, namely, 'Teaching them to observe all things whatsoever I have commanded you'? Except you can show that you do so, you cannot say yours is the true church."

"Christ has promised to be with his catholic church," replied the priest.

"I am confident he will be with that church," continued Henry, "which is governed by his precepts as delivered in scripture, unadulterated by human inventions. Jesus Christ has annexed a command to his commission: the church of Rome teaches things that have not the least foundation in scripture, therefore must have erred, and forfeited the promised presence of the Saviour."

* From "Ellmer Castle." A Roman-catholic story of the nineteenth century. Houlston and Stoneman. 1848. A stirring narrative; each successive incident in which exhibits the undefiled religion of the gospel in calm and impressive contrast with the unnatural superstructure with which Rome has been guilty of overshadowing it. The author seems familiar with the inward as well as outward "working" of the papal imposture.—Ed.

JESUS CHRIST THE ONE MEDIATOR BETWEEN GOD AND MAN :

A Sermon,

BY THE REV. JOHN RICHARDSON, B.A.,

Incumbent of St. Barnabas', Manchester.

1 TIM. ii. 5.

"There is one God, and one Mediator between God and man, the man Christ Jesus."

THE system of the religion of Jesus Christ is opposed to every other system of religion. It claims to be the only true religion : it asserts its heavenly origin, and proclaims war against all opposing schemes. As it stands, in conscious security, on the revelation of infinite Wisdom, it declares to all that would beleaguer its venerable strongholds that it will make "no surrender." And, as it assumes the offensive, and unsheathes the sword of truth against its enemies, its cry is, "No quarter." To the clamorous cries of bold, bad men, who, in spite of every thing around them, above them, and within them, would deny the existence of a moral Governor of the universe, it declares, "There is a God." To the blind and infatuated favourer of the polytheism of idolatry, who trembles before gods many and lords many, it proclaims, "There is one God." To the proud and self-deceived upholders of a falsely-called "religion of nature," to those who would persuade us to reject the doctrine of the atonement as unnecessary, and to trust to the returning elasticity of the natural heart to bring us back to the purity of our original condition, when the ties and bonds of selfish and sensual influences have been removed by the judicious application of intellectual and moral training, to all such unscriptural and utopian views it boldly avers, "There is a Mediator." To anti-Christian perversions of its simple principles, to modern incrustations on its apostolic doctrines, it asserts "There is but one Mediator." While to the ill-defined expectations and misty promises of modern Judaism it maintains that this one Mediator is "the man Christ Jesus."

But the religion which as Christians and protestants we profess is not a mere negative system. It does not pull down and destroy the specious structures of error, and leave us still in doubt and uncertainty as to "what is truth : " it presents to view the fair and beautifully proportioned temple of eternal truth ; and, by this simple exhibition of that which is God-like and great and good, it arrests our attention and demands our approbation, while it engenders disgust of the pitiful and mean

counterfeits which error would persuade us to accept and value.

Now, of the system of the religion of Jesus our text is an epitome. It contains, in brief, all the great fundamentals of our faith. Let us endeavour to unfold its contents ; and then, when we have scanned all its glorious truths and appreciated its inner treasures, let us lay it up, in its concentrated form, in the cabinet of our memories, to be drawn forth, as circumstances may demand, either for the confirmation of our own faith, or as our testimony against the gainsayers.

Before entering upon the discussion of our text, we would offer a few remarks on the precise meaning of the term "Mediator," in this passage. Now, by the word "mediator," in its general meaning, we understand one who interposes between two parties, either to obtain some favour from one to the other, or to adjust and make up some difference between them. But such a mediation may be either voluntary or authorized, assumed or commissioned. Moses was a mediator in the former sense, when he showed himself to his brethren "as they strove, and would have set them at one again" (Acts vii. 26). His interference was rejected, when "he that did his neighbour wrong thrust him away, saying, Who made thee a ruler or judge over us?" It is not such a mediator that the text speaks of. It is not presumption, not unauthorized good intention in Christ when he mediates. But, again : the meaning of the term is modified by the relative condition of the parties to be brought together. These may be equal ; and then each is privileged to commit his own part in the matter in hand to the care of the common arbitrator. A mediator, under such circumstances, becomes an umpire, a judge, a referee, to whom the interest of each party is committed, and by whose decision each party is bound. But this does not come up to the idea of Christ's mediation. A further notion of a mediator is that of one interposing between unequals : one that has been appointed by a superior, who has a right to make his own terms with an offending inferior, and to depute to whomsoever he may see fit the regulation of the manner in which intercourse is to be carried on between him and those with whom he may be willing to communicate. Moses, when called of God to the direction of Israel, is an instance of this authorized mediation between unequals ; and, as such, was representative of the one great Mediator of whom our text speaks. By the term "mediator," then, we are here to understand one duly commissioned by God, with whom the power rests, to negotiate between himself and man,

in order, as God's vicegerent, to receive man's submission and obedience; and, as man's representative and advocate, to propitiate God's justice, and to procure and communicate God's blessing. With this explanation, we proceed to the discussion of the text, and notice three topics suggested therein.

I. The parties to be reconciled.

II. The person mediating.

III. The design or end of the mediation.

I. The parties to be reconciled are "God and man;" the Creator and the creature; the rightful Sovereign and the rebellious subject; the kind Father and the ungrateful child. Strange, it may be said, that there should be variance between such: was it always thus? No: once all was harmony and peace and love. Man found his happiness in his duty, his glory in his service; and God looked down with complacency and approbation on that which his own fingers had made, and, behold, "it was very good." Whence, then, did the estrangement arise? From God? No: the profusion and magnificence and beauty of Eden forbid the entertainment of such a thought. He that so liberally ministered to all the wants of his rational creatures, that arrayed paradise in all its loveliness as the abode of innocence; he, "the same yesterday, to-day, and for ever," cannot be charged with fickleness, may not be taxed with unkindness, must not be counted the originator of evil and disaffection. The very simplicity of the test of the required obedience, the very fact of his withholding but one single object of desire, whilst ten thousand others were freely provided—these things prove that union and harmony were the object of the great Creator, and not enmity and guilt and woe. It was in man that the alienation began. Beguiled and deluded by the evil one, the creature entertained hard thoughts of the Creator, and high and proud thoughts of himself: he became discontented with Eden. Galled by the easy yoke, and, forgetting all considerations of gratitude, duty, affection, he listened to the tempter's voice, and flew in the face of his heavenly Master and Benefactor. The truth is, that man, setting at nought the threatening, forgetting the kindness and despising the wisdom of Jehovah, sacrificed duty to desire, and relinquished voluntarily present possession of happiness to catch at fancied more exalted and more extended good. But how is the estrangement perpetuated? The justice and holiness of God present a barrier to man's re-admission into his Maker's favour; and the degradation and defilement of the soul of man, consequent on his disobedience, constitute a moral inability precluding the pos-

sibility of his return, of himself, to the service which he had abandoned. "Nothing entereth heaven that defileth:" here is God's retirement into the depths of his holiness, whither the sinner may not follow him. "The carnal mind is enmity against God:" here is the sinner's having learned to hate what he feels he has abused, and manifesting the identity of interest and feeling between himself and that evil one whose cause he now maintains. The very purity of the Being he has injured makes his hatred but the more malignant: the very lack of palliation for his disobedience confirms him in his settled purpose still to sin with a high hand. Thus, what folly and pride began, folly and pride perpetuate. Such, then, are the parties estranged; such are the causes of the commencement and continuation of their alienation.

Let us now consider

II. The person mediating—"the man Christ Jesus." Let us view him as to his nature, his commission, and his work of mediation.

1. As to his nature, we may remark, that the expression, "the man Christ Jesus," must not be considered as declarative of his humanity to the denial of his divinity. He is "Wonderful, Counsellor, the mighty God;" "God over all, blessed for evermore." It was requisite to his fitness for the mediatorial work, that he should be God. He must know fully the mind of the great Being that was provoked, in order to perform all his will; but "no man knoweth the Father but the Son." He must be able to scrutinize the secret thoughts, motives, and principles of the offending creature man; but we read of Jehovah, "Thou, even thou only, knowest all the hearts of the children of men" (1 Kings viii. 38). He must be able to control and regulate all those opposing principles and influences which even the highest of created intelligences might use for the frustrating of the object of his commission. To fit him to act with God, dignity and heavenly intelligence were needed: to fit him to act over man, the control of all created beings that might by possibility become enemies was required. But the Mediator is still the "man Christ Jesus." Our high notions of his divinity must not cause us to overlook or deny his humanity. Clearly to comprehend its manner, to trace the doctrine through all its ramifications, and to see it palpably in all its bearings, we may not expect here; for "great is the mystery of godliness: God was manifest in the flesh." We can, however, see how requisite to his mediation was the assumption of the flesh by our great Lord. As his

divinity fits him to act with God for man, so his humanity fits him to act with man for God. As bone of our bone, he demands, and has a right to gain, our confidence: as acquainted with all our weaknesses, he is able to take cognizance of the peculiar aggravating or mitigating circumstances in our guilt; and, "in that he himself hath suffered, being tempted, he is able to succour them that are tempted." But he must be sinless man. The slightest flaw in his moral character would make him a criminal, and not an Advocate—would make his mediation offensive and bold impudence, and would damage rather than advance the well-being of those for whom he should plead. The circumstance of having a tendency to sin would imply partiality: he would be prone to palliate rather than to condemn, and have a tendency to lower the standard of the Creator's requirements, in order to make easier terms for the creature willing to yield as little as possible: he would not be "a faithful High Priest in things pertaining to God." As to his nature, then, the Mediator is essentially and eternally God, and really and truly man, "made in all things like unto his brethren, sin only excepted."

2. Again, as to his commission. He is authorized and empowered by him with whom alone the power rests. The purity of God not admitting of his holding communion and intercourse immediately with his rebellious creatures, and the mercy and kindness of God not permitting him entirely to neglect and overlook his miserable outcasts, his infinite wisdom devised the mediatorial plan of redemption. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We must not view the Father as morose and malignant, and his Son alone as tender and compassionate: the blessed Trinity combine in the work of love; and the second Person, acting on the authority and commission of the combined Godhead, is charged with the work of carrying out, applying, and perfecting, in his mediatorial capacity, this design of mercy. Then, when his work is done, his office as Mediator fulfilled, the amazing plan perfectly carried out in all its parts—then he will "give up the kingdom to God, even the Father," and return his delegated authority to the great Triune Source of all majesty and power. Now, however, he acts in virtue of his commission; as the apostle to the Hebrews declares: "So also Christ glorified not himself to be made an High Priest, but he that said unto him, Thou art my Son: to-day have I begotten thee."

3. But let us proceed to consider his work: It is threefold: his atonement, intercession, and mission of the Spirit.

On the accursed tree "by one offering of himself once offered he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." There the "Lord caused to meet on him the iniquities of us all:" there "he bare our signs in his own body:" there "he redeemed us from the curse of the law:" there "he, through the Eternal Spirit, offered himself without spot to God;" and, having both by his life and death "magnified the law and made it honourable," he "became the author of eternal salvation to all them that believe."

But he still carries on the work of mediation, in that "he ever liveth to make intercession for us." Here, in this lower world, he performed the sacrificial part of his priestly office—prepared and offered the victim; and now, in his ascension state, he has "entered not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." His chosen people are now graven on the breast-plate of his love, and on the shoulders of his power (Exod. xxviii.), and are borne by him before the majesty of heaven. His presence, in his glorified body, testifies continually that he is man's great advocate and representative; and the scars of his wounds bespeak that he was once man's great and gracious sacrifice, the seals of the existence of the eternal covenant ratified in his blood. Then, as the medium and channel of his people's applications at the throne of grace, he carries on the mediatorial work on their behalf: the incense of their prayers he presents on the censer of his priestly authority: the ill-formed lispsings of their hearty desires become powerful, eloquent, and effectual appeals when he presents them; and the humble and earnest, though imperfect, services of his saints are accepted and blessed, when they appear sanctioned and seasoned by his merits.

But the last view of this work of mediation is to be taken from the sending down of his Holy Spirit. By the works already specified, he opens out the once obstructed way to heaven: by the last he overcomes the "*vis inertiae*" of the soul, and sets it in motion along the prepared path. By the former he unclouds the sun: by the latter he uncloses the eye. By the one, he rolls away the stone from the door of the sepulchre: by the other, he cries, "*Lazarus, come forth.*" Without this last crowning mercy, man would have profited little by the

former ones. It was expedient that he should go away, that the Comforter might come. Now, by the mission of his Spirit, he enlightens, softens, subdues, and draws the soul and will of man: he manifests the beauty of holiness, the reasonableness, the happiness, the honour of walking in God's ways: he displays the suitableness and sufficiency of his atoning sacrifice, the loveliness of his character, the wonders of his love: he points out the deformity of sin, and the frightful consequences of its indulgence, in contrast with the delights and glory of heaven as the result of Christian confidence and conversation. Thus he brings salvation home to the sinner, joins the parched lip to the opened fountain, and, lifting up the soul from the earth, from which of itself it could not rise, encourages and enables it to soar. Upwards and onward he teaches it to fly, until, having got above and beyond the attraction of these terrestrial things, it shall be able freely to expand its wings in the free, open heaven beyond, and sweep swiftly forward, continuously throughout eternity, towards the great Centre of all good, ever passing through purer and higher and happier regions, but never tired, never cloyed, never able to penetrate the end of ever-accumulating, ever-increasing bliss. Such is the work of this one Mediator. He reconciles God to man by his obedience unto death: he reconciles man to God by the effectual operation of the Spirit of his grace.

III. We now pass to the third topic we proposed to touch upon, viz., the design or end of this mediation. Now, we must bear in mind that a mediator is required to consider the interests of both parties in behalf of whom he acts, and to make terms by which the honour of the superior, and the restoration to favour of the inferior, may be most effectually secured. The parties concerned, in our present case, are God and man; these, therefore, are to be suitably affected as the end and object of the mediation. With regard to the almighty Ruler, his honour and sovereignty must be maintained, and his glory acknowledged and admired. Man's position is naturally now one of rebellion; but he must be brought to lay down his arms. Christ, in the person and place of man, has tendered and paid the penalty incurred, met the demands of offended justice, and now he tenders the submission of each individual child of man that receives him as his Mediator by faith. But, by the fall, God's wisdom was impeached by man's siding with Satan: his power was despised, by man's disregard of his threatenings; but in the mediatorial dispensation the wonders

of his character are more clearly and incontestably manifested than ever. To illustrate this. We are wont to look with wonder and delight on the varied exhibitions of the skill and ingenuity of man. To witness how, in our glass manufactories, out of materials apparently the most unfit—a little opaque flint, and a few other simple ingredients—the skilful artizan can construct so many elegant and beautifully transparent specimens of his art, fills us all with admiration. But, if one of such brittle fabrics should be shattered by a fall, and we should see the same artist recollect and re-unite the ten thousand different scattered particles, refine them in their former order and beauty, and so re-construct the whole that its beauty and elegance were enhanced rather than diminished, surely, we should say, here is wondrous skill. Yet just thus are the wonders of the depth of heaven's wisdom illustrated:

"'Twas great to speak a world from naught;
'Twas greater to redeem."

The construction of man in his original form was a wonder of divine skill: the formation of his spirit in knowledge, holiness, and happiness, bespoke a master hand; but, when all the beauty of this wondrous production had been marred by the fall, to re-construct, re-adorn, re-glorify the whole, was the act only of him whose thoughts are not as our thoughts. Yet such is the effect of Christ's mediation. Intelligence continually enlarging and expanding in the unclouded presence of the very Source of truth; holiness everlastingly increasing in those regions where nothing entereth that defileth; love for ever glowing with increasing intensity before him who is its very essence; happiness continually accumulating in the presence of him who supplies it in inexhaustible abundance—these are the prospects of the redeemed soul: this is the high perfection to which the wisdom and power and love of Jehovah will bring the frail fragile thing that Satan shattered, and sin defiled. The glory of the perfections of Jehovah, then, are acknowledged and illustrated.

But another end of this mediation was the good of man. Christ came to procure the outpouring of the blessing which sin had checked and intercepted. God now can visit those who have loved him in Christ Jesus. Pardon, peace, comfort, support, guidance, and secret manifestations of himself to the soul, are the blessings which he offers here; while the prospect of a glorious immortality, the anticipation of a joy unspeakable, illumine the future, and point to blessings still reserved. Such is the end—the glory of God, and the highest good of man.

We would now proceed to offer a few general observations which seem to be suggested by the whole subject. And, first, how great is the unfairness of those who affirm, and the folly of those who can be persuaded, that the tendency of the doctrine of justification by faith only, is to engender a careless and an antinomian spirit. The very design and object of the whole plan is to secure, and return to him to whom alone it is due, the allegiance and submission of the offender man. The creature is but one party in the engagement. His ease cannot be consulted at the expense of his Master's honour. My brethren, be persuaded ever to bear in mind that no man has a right to take comfort from the consideration of Christ's mediation with God for him, who is not conscious of Christ's work of mediation for God in him. That God first loved us is evidenced to our own individual comfort and consolation, by the conviction, modestly and soberly arrived at, that we indeed love God. Antinomian presumption is the result of a one-sided view of Christ's mediation with God; uncomfortable despair, from the single, limited contemplation of his mediation with man. The inconsistent professor thinks of what has been done for him, to the neglect of what must be effected in him. The melancholic self-tormentor forgets what has been done in him, from a foolish apprehension that nothing has been done for him. The true Christian combines the good, and rejects the evil of both these characters. He unites the faith of the one, with the jealous circumspection of the other, and works out his own salvation with fear and trembling, while he knows that it is God that worketh in him "both to will and to do of his good pleasure".

But another observation is this: How great are the injury and injustice done to Christ by the addition of other mediators! To endeavour to make out a necessity for the interposition of the virgin, of saints, or of any priestly mediator on earth, in order to our availing ourselves of the mediation of the Redeemer, is grounded on no warranty of scripture, and reflects injuriously on the character of the blessed Jesus. It presumes to assert that we may expect and find in the creature that tenderness and compassion which we fail to meet with in the great Emmanuel. It is founded on a false and voluntary humility; and it is a device of the evil one to induce us to fix our eyes and rest our hopes on anything and everything rather than on him who alone can help us. My brethren, as the Christian man, with the steady gaze of faith, looks up with Stephen into heaven, and sees his Saviour standing as his great

Advocate, he cannot bear the intrusive presumption of those who would step in between him and the object in whom he trusts. Saints and angels he would have to cluster round him, and in common adore the central Majesty, to whom every eye is bent; but his spirit is stirred within him, when by their officious prominence they would intrude to cut off his view of his divine Master. My dear brethren, let us never forget that it is our high privilege to draw near to a throne of grace; that through Christ we all have "access by one Spirit unto the Father". Let us ever be very jealous of our rights: let us ever reluctantly abandon our high vantage ground; and never, for the tender mercies of virgin, saint, or priest, let us be persuaded to turn our eye from the direct and immediate contemplation of our one great Mediator, the man Christ Jesus.

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

No. V.

THE SOUL OF MAN A RATIONAL AND ETERNAL PRINCIPLE.

WHEN a man, without the aid of revelation, endeavours to form an idea of what God is, he is apt to take himself as the foundation of that idea. He is conscious of an animating principle within him, of a reasoning faculty and of a directing will. He extends his observation to other men: he takes his neighbour, and views him as a little world, and then raises his thoughts to the visible universe. He perceives an unity of design and procedure, a oneness as distinct and perfect as that in his own existence, or in the person of his neighbour. He flatters himself that he can perceive convincing indications of an unity of design and obedience to a directing will in every part of the visible creation. He calls this analogy; and thinks that, if there is a God, he must be to the universe what the rational, animating principle is to his own person. Should he still leave revelation in the rear of his imaginings, he glides into error; and, for want of a resting-place to afford him relief and give him satisfaction, he wanders and stumbles onward like a person who has lost his way in the dark, till he flounders in the quagmire of doubt and uncertainty, and ends in the gulf of a cheerless infidelity.

But, should he escape this pantheistic downfall, which supposes all nature to be a body, and God to be its animating, directing soul, and raise his inquiring mind one step higher, say to the evidence of contrivance in the universe, then, reasoning from himself, he perceives that, if he would ensure his own existence after he ceases to be fed like a child, he must lay his plans, devise his

schemes, skilfully contrive, diligently execute and patiently await the issue: he must prepare his land, sow his seed, wait the time of harvest, and reap, before he can have the blessing of eating bread; or, if he neglect all this forecasting care, he must die under the curse of hunger. In this he discovers that the parent of contrivance is forethought or providence. But, when he views all nature, animal, vegetable, and mineral, he finds that there is a principle in himself which he cannot elsewhere discover. All nature is bound, as it were, "fast in fate;" while within him is a freedom of will, by which, to a certain specified degree, he has power to adapt himself to the fixed laws on which all other animals, the energies of the vegetable kingdom, and the chemical properties of material nature depend. He discovers that the heavenly bodies never vary in their appointed courses, and that all material substances act in obedience to their fixed laws. The vegetable kingdom never assumes new forms. An animal may roam, but it shows no proof of forethought or of a contriving will beyond its own peculiar instinct: it makes, of its own forecasting, no provision beyond what is the specific, fixed instinct of its kind. Every animal is a creature of the passing moment or present life: it has no reflex faculty which makes as present all that is past on the face of the earth, nor does it forecast to a boundless futurity; but man, however his mind may be set on present enjoyment, can never shut out the remembrance of what is past, nor quench the forebodings of that which is to come; while any one, of a rightly cultivated mind, unites a light from the past with a still brightening blaze from the future; and thus he enjoys the present in such a manner as rightly to direct the freedom of his will. But, even to such a man, without revelation the past must be an aimless confusion, while the future cannot be otherwise than a scene of doubts and uncertainties. He finds a freedom of will and a power to contrive; and yet, after all, he is as fast bound up in fate, and made as obedient to fixed laws over which he has no control, as a particle of water rushing down in a torrent with its kindred particles. Having, then, fashioned his god upon this model—his own rational soul and animating principle—he finds him a god without omnipotence, and, therefore, not one that can give content and satisfaction to his labouring mind.

But, seeing how much depends upon forethought as the parent of contrivance, and perceiving that without unity of design in contrivance there can be no satisfactory result, which could lead to any successful end, like that observable in obtaining bread, and then looking to his own frame and composition, he finds an entire system of contrivance and adaptation from his own external relations, animal, rational, social, and civil, down to the merest atom of his composition. Without revelation, therefore, to guide him, he is as much in the dark as a blind man with respect to the objects of the creation. With his power of will and his skill in contrivance, forming a god on his own model, and considering the universe the only deity, matter the body, and the energies of nature the animating, directing soul, he is obliged to imagine a number of devices to account for the existence of the universe—the

evident proofs of its having had a beginning, and the symptoms of an approaching end. He says a great deal about the eternity of matter, the energies of nature, and the tendency of matter to assume forms, as if each individual particle was a god, and, in opposition to blind chance, had a divinity which directs to associate with others to form all the objects of the creation; and yet, after all, to escape the dilemma, he is forced to constitute chance his presiding deity. And he is by no means relieved of this want of an original adequate contriver, when he considers the hinges upon which his own existence turns and is suspended. He perceives, with all his boasted godlike qualities upon which he would model his deity, that his life depends upon food and vital air, and a due exercise of his faculties as to self-preservation. Here then, notwithstanding what he discovers in the never-varying laws by which the great machine of nature is guided, there may be as much need of a foreign, extrinsic power to maintain this, as there is in himself need of food and vital air to support his own existence. And yet these, before he applied them to his own use, were utterly extrinsic. An honest mind would carry this to the universe—the creation, visible and invisible—and infer that there is a something as different from it, upon which it nevertheless depends, as the air he shall breathe a year hence, and the food he shall eat at the same time, and make them part of his subsequent bodily substance, are different from what he now calls his present, visible, enjoyable self.

It might be thought that these difficulties, meeting any man who wishes for satisfaction of mind, would cause every one to flee to revelation with as much alacrity as a man groping his way in the dark through difficulties and dangers would gladly hail the light; and yet we do find men rejecting revelation, which is God speaking direct to man's intellect, while, in reality, we never hear of any wilfully depriving themselves of their senses, though they are the *intermedia* through which the same God addresses them. The reason of this divines make evident enough: let it here suffice to say that there are men now, who reject revelation; and hence it is that we find such men devising a multitude of schemes, first to impose upon themselves, as above stated, in a vain endeavour to obviate all the above difficulties, and then, to make their pretensions and devices plausible to others. They do not in express terms say that there is no God; but they affirm what suits their purpose, namely, that he takes no note of human actions with a view to a future reckoning. And, to bear themselves out in this, they say that the soul dies with the dissolution of the body, and that the life of man is like the flame of a candle, that the human soul—that breath of life breathed into man's nostrils at the creation, when man became a living soul, fashioned in the image and after the likeness of the Creator—is like the brute beast, which knows nothing of the past, and has no idea of the future. While every thought of the beast, if we allow that mere animals are capable of thinking, is circumscribed by the present moment, and every thought of man has reference to a boundless futurity, however some men, for certain reasons, may shun the light darting from the past or looming from the future,

they would have all consciousness to end with the dissolution of the material frame. The life of man who rejects revelation is, therefore, an impersonated, embodied falsehood. Were he, like the blind, asking the guiding hand of others, he would be an object of pity; but he is one wilfully blind, and labours to make others blind also. Were a man without revelation but seeking truth with an honest mind, the natural fruit of his inquiry would be this—that, as he neither made himself, nor can of himself create an atom of substance, there must have been a Creator that could produce the substance of the universe. There must also have been, in the same all-powerful Creator, intelligence to forecast and contrive, and wisdom to conduct to the desired result. And, having gone through this process, as we may suppose is the case with some in heathen darkness, such a man is very glad to quit his own blind gropings for the light and knowledge imparted by revelation, which shew that there is a great First Cause sufficient for all, and that the internal craving within himself for a greater good, a more satisfying enjoyment than this world has to give or impart, must proceed from a principle within him, which can only be happy in a nearer approach to the fountain of his existence; in short, that the soul is adapted to another future stage of existence, of much greater activity, higher intelligence, and more intense pathos, and such an existence as must satisfy all its yearnings; and this will require it to be without any other change than from one degree of enjoyment to another of greater intensity—and all this for eternity, and without any apprehension of end or conclusion.

A CHURCH ESTABLISHMENT*.

MEN and brethren, must not that man be in a lethargy, who does not now sensibly feel Jehovah shaking the heavens over his head, and the earth under his feet? Are not God's judgments abroad? Is not the present "a day of trouble, of rebuke, and of blasphemy" (2 Kings xix. 3)?—"a day of darkness and of gloominess, of clouds, and of thick darkness" (Joel ii. 2)? Are not novelty and change the order of the day? Are not our most skilful statesmen perplexed? Is not our beloved country at present in a critical situation as respects both her domestic arrangements and her foreign relations? Have we not sinned, both individually and as a nation, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from the divine precepts and judgments? Have not our great men, to an alarming extent, broken the yoke and burst the bands of subjection to the divine laws, and acknowledgment of God's hand? And, as they have cast off the Most High, and his fear is not in them, so the lower orders have, to a great degree, cast off due respect for them, and subordination to them. Are not infidelity, licentiousness, and profaneness awfully prevalent? Is not the sabbath, that short interval reclaimed from the world, most

awfully desecrated, not only by voluntary and habitual absence from God's holy houses of prayer, but by all kinds of frivolity, impurity, insubordination, and barefaced infidelity and atheism, which teem out seven-fold on the day of rest, as if the devil would turn the day of God into the day of hell? Is not our scriptural church now more than ever assailed by men who, under the specious mask of aiming at her improvement, are systematically compassing her destruction? Are not the advocates of dissenterism endeavouring to controvert the scriptural principle (a principle admitted by Owen, Flavel, Henry, Doddridge, Wesley, Clarke, Chalmers, and a host of other nonconformist writers), that our rulers are bound to put forth their power for the interest of Christ and his holy gospel? Are they not aiming at the dissolution of that sacred union which has thrown around the Anglican vine that countenance and support so needful to keep the "boar out of the wood" from uprooting, and "the wild beast of the field" from devouring it? Are they not determined, with sacrilegious hands, to sweep from beneath its altars and its towers all the protection that may still, in the exercise of its duty, be bestowed upon it by the government of the land? Are they not, at all hazards, raising the arm of disaffection against those hallowed sanctuaries where our fathers and our forefathers came up to hear the law and the testimony—to offer up prayer and praise to the God of Israel? Are they not endeavouring to despoil the children of poverty of that passport to their immortal inheritance above, "the poor man's church"? Yea, beloved, are they not stimulating, by a virulence of invective unexampled even in polemical strife, all who know so little of the bible as to become their dupes, to aid in the destruction of that fruit-bearing vine, the planting of God's right hand, whose shade and fruit have afforded us so much refreshment and delight, England's established church? Are they not crying out, in language which singularly harmonizes with that ascribed to Edom and Moab, Gebal, Ammon, and Amalek, when they confederated against Zion, "Down with it, down with it, even to the ground"? Are they not endeavouring to prop up their daring and infidel course by attacks the most unfounded, and by misrepresentations the most shameless? Is not the cost of the church most enormously and wilfully overrated? Is not the statement of her imperfections and blemishes exaggerated beyond all bounds? Are not her clergy grossly calumniated and maligned? Is not the incalculable good of which she has been, and is, productive, passed over in silence, or studiously hidden from view? In short, are not reckless and unhallowed men, tolerant of every system save the truth, joining in unholy league against our venerated Zion, utterly regardless of the danger and ruin that must ensue, using all might and main to overthrow our "goodly heritage" (Ps. xvi. 6), the "holy and beautiful house where our fathers have worshipped" (Isa. lxiv. ii), and, in the extirpation thereof, to cast the darkness of a baleful eclipse over that celestial light which imparts to the name of Briton its glory and its charm?

But so dire a catastrophe as this none, surely, can anticipate. Gloomy as our fears may be, still there is no present likelihood that God is

* From "The Church of England scriptural, efficient, and indestructible," a sermon, by the rev. W. Gillmor, M.A., perpetual curate of Illingworth. London: Rivingtons. Leeds: Harrison. 1849. This sermon would have been more impressive had the author aimed at a greater simplicity of style.—Ed.

about to unchurch us as a nation. I share not the apprehensions of those who prophesy nothing but evil against our national Christianity. I cannot subscribe to their opinions. Ere we bode our kingdom's doom, let us walk about our Zion, and "go round about her, and tell the towers thereof". Let us "mark well her bulwarks, and consider her palaces", that we may tell about them to the generation following. True it is, external force may entirely "break down her hedges," and "root out" our revered establishment, consecrated by our ancestors to the maintenance of religious truth, and thereby desolate the land of its Christian instruction, and sweep away the strongest and the most glorious palladium of England's liberty, happiness, and prosperity. Still be it our comfort to know that, were the state to permit such an act of daring infidelity, the vine of God's planting, that took its root in the very days of the apostles—our church is indestructible. She may be greatly shaken amid the storms that are now gathering against her; she may be stripped by the hands of reckless levellers of her temporalities and endowments. By them she may be oppressed, persecuted, and derided. Still, albeit shrivelled in her dimensions by being deprived of the incidental attribute of an established religion, she could not be deprived of her inalienable privilege; still she would remain a church, notwithstanding; still she would continue, by virtue of God's decree; still she would wield her high and mysterious authority, derived from Christ her head, and not from either parliaments or kings. All the powers of earth and hell could not prevail against her. Stronger than ever in the bulwark of her own moral and inherent greatness, and at least as strong as ever in the reverence of the tens of thousands who feel the worth of her pastoral ministrations, she would be as much a church in the days of her suffering as in the days of external security and triumph. Having Christ in the midst of her, she would be as much a church when reduced to poverty, robbed of her rights and spoiled of her inheritance, a wandering outcast under the naked canopy of the sky, amid the grey moors and the mountain solitudes and the tangled thickets of our sea-girt isles, with nothing but the breeze of heaven to play around her, and nought but the poor of this world to succour her, as now when endowed with the wealth and the powers and the patronage and the pomp of an establishment.

Still, I firmly believe both the church and the establishment are too deeply embosomed in the affection and veneration of our people for us to entertain any fears of this sort. I firmly believe that the choice vine, brought for our benefit from a distant land, shall never pine away among us in forgetfulness and desolation. I firmly believe that, in her apostolic descent and constitution, in the primitive form of her government, in the scriptural purity of her doctrines and practice, and in the devout fervour of her unrivalled liturgy—in short, in her evangelic truth and apostolic order she is indestructible. I firmly believe that the existing array of hostility against her will serve but to draw out her strength, and to augment her efficiency; that the weapons flung against her shall rebound, and pierce the unsanctified hearts of her daring assailants. The tempests that toss her

branches in rude confusion shall, I firmly believe, howl only their own sad funeral dirge. Persecution may purify, but it never can prostrate, the church of the living God. Amid the deep waters of trial, our beloved church, the glory of Christendom and the bulwark of the reformation, shall still survive, an ark of safety for the faithful few, destined to cross the world's tempestuous waves to the happy haven of eternal peace. The very storm will minister to her progress; and the forked splendour of the lightning's wing will serve but to light her to her home. She may be cast into the furnace of affliction; but she cannot be destroyed therein. It will be only to emerge from the fiery flame through which she has passed, in garments yet more beautiful and bright. So that, purged of every deformity by the trials to which she has been subjected, and raised with fresh grace to her full spiritual efficiency, with defects repaired and blemishes removed, and carrying out through this kingdom and nation a system of spiritual expansion, moral cultivation, and social order, such as the world has not yet witnessed, mankind will be constrained, as they behold her heavenly triumph over the empire of Satan and of sin, to exclaim, in the highly figurative language of holy writ, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon vi. 10)?

THE EXILED PROTESTANT COLONISTS NEAR CLEVES TO THEIR PROTESTANT BROTHERS IN ENGLAND*.

THE village of Louisendorf, situated in the neighbourhood of Cleves, Rhenish Prussia, has been inhabited for the last twenty-five years by nine hundred poor colonists, descendants of those faithful Christians who were driven from the Palatinate in the year 1741, on account of their adhering to the protestant profession. Not looking for that which is on earth, but for that which is in heaven, they have ever since used every effort to provide their new home with a church and minister; but, being too poor, they have been compelled to go either four or six miles to neighbouring places of worship; while for a third of their number there has been no church accommodation whatever. Thus they have been constantly deprived of the blessing of a regular service, as well as the personal care of a minister who would visit their poor, their sick, and their dying, instruct their children, and watch over the best interests of all. This want has been the greater, as they live in the midst of a rough Roman-catholic population, who use unwearied efforts to convert them to their own superstition; but in no instance have they as yet succeeded. It is therefore a matter of high importance that these poor protestants should be provided with a church and a minister; and they are ready to do any thing in their power to bring about so happy a result. His majesty the king of Prussia has kindly given sufficient ground for the building of the church and minister's house;

* We have received the above paper from a valued correspondent; and we willingly give insertion to it. We believe that the call comes with the strongest recommendations to protestant Christians; and we sincerely hope that it may be adequately responded to.—Ed.

but the funds for their erection are still wanting. The people being all poor farmers or day-labourers, and for the last few years having been in a state of great destitution, they are unable to afford a sufficient sum, and are obliged to have recourse to the charity of their Christian friends in aid of their efforts.

You in England, who so kindly bestow your money for the propagation of the gospel far off among the heathen, listen as well, we pray you, to this the urgent call of your poor protestant brethren nearer home. They the more deserve the interest of all true Christians, as they are not only vain professors, but faithful believers in our Lord Jesus Christ.

The widow's mite will be as acceptable as the rich gift of the wealthy: "Give, and it shall be given unto you."

A committee has been formed from the neighbouring clergy and some of the colonists, who will anxiously watch over the expediting of the work, and the economical expenditure of the funds raised for the purpose.

The firm of Messrs. Barclay, Bevan, Tritton, and Co., Lombard-street, London, has kindly consented to receive and transmit subscriptions.

Poetry.

SACRED SONNETS.

No. XIX.

(For the Church of England Magazine.)

"Wait on the Lord: be of good courage, and he shall strengthen thine heart."—Ps. xxvii. 14.

B^Y hushed, ye fears, so darkly, thickly stealing,
And velling fairer visions 'neath your sway!
Begone, dim, shadowy phantoms, still revealing
The track of sorrows that have past away!
O let no thought of future anguish flowing,
Amid thy pathway that so rough has been,
O'ercloud the peaceful light now calmly glowing
To bless the spirit with its hopes serene!
O turn to Him who heareth prayer: his blessing
Is all we need our pilgrimage to cheer.
Why dread ye worldly ills, his love possessing?
Christ is enough to banish every fear:
His mighty name brings healing to the breast;
And in his love our hopes of mercy rest.

M. C. L.

Llangynwyd Vicarage.

Miscellaneous.

PATRIARCHAL AGE*.—Leaving the capital of Savoy, we approached that giant of the Alps, Cenis. At one part we found a dame of great antiquity, who took care to introduce herself to all travellers, founded on the strength of her patriarchal length of years. Of these she had calculated nearly one hundred and twenty, and, judging from appearances, did not seem at all disinclined to add eighty-three to those she had numbered, and fill up two centuries of life. Of existence she did not appear to be weary, or disposed to agree in the sentiment that such unusually

protracted life is but "protracted sorrow and still added woe." In the number of her progeny she was no less patriarchal than in the length of her years; for she had seventeen daughters, one of whom had become a bride at the mature age of 66, and afterwards entered the state of matrimony twice again! She held out to us a book, in which the names of several travellers were written, to whom she had paid her respects, including some crowned heads she boasted of. I added my name to the list, by special desire, when she of course looked for some pecuniary compensation for her trouble. On leaving her, I could not help thinking how singular it is that those, whose existence is one unvaried monotonous course, are frequently found to be less weary of life than those who possess, or appear to possess, all that is desirable. Yet the impatience of the latter, under the abated enjoyment, if not absolute privation, which lengthened years bring along with them, may be ascribed in some measure to the very advantages they possess. The external means continue the same, but the power of enjoyment itself is fled: they have taken of the banquet of existence "not wisely, but too well"—partaken of it to satiety, yet are unwilling or afraid to retire. They have lived in the world and for the world till that world rejects them: other competitors for distinction, more active than themselves, press by them: other interests have sprung up along with other generations; and, although they may not be rudely excluded from the scenes of their former vanities and gaieties, they feel they can shine there no longer. The early part of their career having been one of continual and undue excitement, what should be tranquillity in after-life assumes for them the character of joyless apathy, or a state of unmingled regret and envy. They are craving for fresh stimuli, when they ought to be content with ease. Truly wretched is the old age of a man of the world—of one whose pursuits and whole thoughts and aspirations have been entirely given to a present life and its fugitive enjoyments! Quitting what some may perhaps consider too sermonizing a strain of remark, and returning to the narrative of my journey, I reached the summit of Cenis by a road in a zig-zag direction, formerly inaccessible but by mules; and yet the ascent is formidable enough; and even the means adopted for safeguard are so many indications of the more than ordinary difficulties and perils to which travellers are here exposed. Pales are erected in many parts, both to warn against dangerous precipices, and serve as landmarks in case the track may be blocked up with snow. It was my fate to have a fall of snow driving full in my face the whole way to the summit, 6,500 English feet, where Resaumur stood at 32°, and respiration became difficult. It was from this height Bonaparte exultingly had pointed out Italy to his exhausted followers, encouraging them with an assurance of victory, and a rich plunder for all their toils. It may be added, it was at this particular spot, forming a platform of some extent, he had proposed, after the conquest of Moscow and Russia, a colossal monument as a trophy of his victories over all Europe; and a million sterling was to be bestowed on the undertaking, for which French and Italian artists were invited to make designs. But the Bobadil or arbiter of Europe did not foresee, nay even contemplate, the possibility of an inglorious flight from Moscow, or what "his destiny" had reserved for him at Elba, Waterloo, and St. Helena.

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* From "Records of a Ramble through France and Italy; with Sketches of Catholicism;" by Dr. W. Rae Wilson, author of "Travels in Egypt, the Holy Land, Russia, Poland, and Finland, and in Norway, Sweden, and Denmark."

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 764.—MAY 19, 1849.



(Green Woodpecker.)

SKETCHES FROM NATURAL HISTORY.

No. LXXXVI.

THE GREEN WOODPECKER*.

THE green woodpecker (*picus viridis*) bears provincially many different names, as woodspite, haw-hole, awl-bird, popinjay, pick-a-tree; also rain-fowl, from its being most noisy before rain. It was for this reason included among the *pluvie aves* of the Romans. It is green, with a scarlet crown. It is nearly the size of a jay, being thirteen inches in length and weighing six ounces. The extent of the wings is eighteen inches.

This bird inhabits Europe, and is frequently found in the more wooded parts of England. Its note is harsh, and its flight undulating. It feeds on insects, particularly on ants and bees. In spring and summer it is to be seen upon the ground near ant-hills. It lays out its long tongue, which is smeared over with a viscous fluid, in the path of the ants; and, when several of them are upon it, it draws it in, and swallows them. If cold or rain

confine the ants, the woodpecker will break into their habitation, and feed upon the insects at its leisure.

The woodpecker pierces trees in an exact circle, both in search of insects and for the purpose of excavating a hole for its nest. It may be observed trying every part of the dead limb of a tree, till it has discovered the most sonorous; and then its strokes are repeated so rapidly that its head is scarcely seen to move, and the sound is distinctly heard half a mile off. This bird selects the softer kinds of wood, as the elm, the ash, and the aspen, for making its nest in, and selects those parts which are decayed. The male and female relieve each other in the boring process, till a deep excavation, 15 or 20 feet from the ground, is made. In this four or five eggs of a transparent white or greenish hue, marked with small black spots, are placed, generally on the rotten wood, but sometimes in a bed of moss or wool. The young ones in coming from the nest have very little red upon the head. They can climb before they can fly; and they roost very early in the evening.

A person may sometimes get very near the green woodpecker, when engaged in boring a tree, with-

* For an account of woodpeckers generally see No. 423 of the magazine.

out its perceiving him; though it is accustomed to give an abrupt turn round to the opposite side of the branch or trunk, to seize on any insects which may have been alarmed from their retreats.

The woodpeckers rarely do injury to trees, as they chiefly attack those that are decayed, and prevent the multiplication of mischievous insects.

BIOGRAPHIC NOTICE OF LADY FANCOURT.

No. II.

By MARY ROBERTS.

THE prince endeavoured to obtain provisions from France, but the best that could be purchased were little worth; and hence, after a sorrowful sojourn of about three weeks, an order was given for departing. Jersey was the place of destination, and thither his suite prepared to set forth with joyful hearts; for the report had reached them that the natives were both kind and good, and provisions plentiful. The day was fine, the wind favourable, and gallantly went on the vessel, till suddenly a discovery was made that the pilot did not understand his business: he steered first one way, then another, now among tremendous breakers again oversunken rocks, till every one gave himself up for lost. Happily, however, the water was unusually high, being spring tide, and the ship was carried over those sunken rocks, which must otherwise have been her destruction; and, when she neared the coast, it was seen covered with people, who had watched her progress with great anxiety.

Much hospitality was shown to the voyagers by all classes; and it seemed as if neither the governor nor his people could do enough for them. But their pleasant sojourn soon terminated. The queen, being anxious to see her son, besought him to visit her at Paris; and, the services of Mr. Fancourt, as secretary-at-war, being no longer required, he despatched his wife to join her father in London, and to obtain, if possible, a pass for his safe conduct from colonel Copley, who was then in power, and had formerly been under considerable obligations to his family.

Colonel Copley did as was required; and the secretary was thus enabled to join his wife in town. Those who pass through Portugal-row, Lincoln's Inn, may think of the condition of this once affluent family, who sojourned there in obscure lodgings; the wife in constant apprehension with regard to her husband's safety; and the husband afraid to venture forth, lest he should be recognized by some fierce parliament man, and deprived of liberty.

Secret visits were, however, paid occasionally, under cover of the night, to Hampton Court, where the king had taken refuge; and feelingly has lady Fancourt depicted her parting interview with the monarch: "I went three times" she said, "to pay my duty to him; and, when taking my leave the last time, I could not forbear weeping. He then saluted me; and I prayed the Lord to preserve his majesty with long life and happy years; upon which he stroked me on the cheek, and said: 'Child, if the Lord pleaseth, it shall be so; but both you and I must submit to his will; and you know in whose hands I am'.

Then, turning to my husband, he said 'Be sure, Dick, to tell my son all I have said; and deliver these letters to my wife. Pray God bless her.' Then taking him in his arms, he added: 'Thou hast ever been an honest man. I hope the Lord will bless thee, and make thee a happy servant to my son, whom I have charged in my letter to continue his love and trust to you. Adding: 'If ever I am restored to my dignity, I will bountifully reward you, both for your services and sufferings.' Thus did we part from him who within a few short months was barbarously murdered."

Mr. Fancourt, being at length in a condition to rejoin the prince, repaired with his wife to Paris, where much courtesy was shown them; and a few months passed pleasantly, till Mrs. Fancourt was again obliged to go to London, and from thence to Ireland, whither her husband had gone on public business.

Cork was at that time comparatively tranquil, although a considerable force, commanded by colonel Jefferies, was encamped at no great distance. One night, however, Mrs. Fancourt was awoken by the firing of cannon, and lamentable outcries, as of people in great distress; upon which, calling up her servants, she heard that the town was suddenly entered by the enemy, and that a troop of miserable persons, having been stripped of every thing, were being driven from their homes. Mrs. Fancourt immediately prepared for the worst; and, having written a letter to her husband, in which she blessed the Lord for his absence, bade him to be of good courage, and not fear, for that she doubted not to effect her escape: she added, further, that his papers should be taken care of; and she counselled him to leave Kinsale, whither he had gone on business a few days before.

This done, the letter was sent by a faithful servant, who made his escape over the walls of the Red Abbey; and Mrs. Fancourt proceeded to pack her husband's cabinet, in which were papers of great importance, as also nearly one thousand pounds in gold and silver: she next made up the clothes and linen, with such articles as could be hastily put together, into large bundles, and then ventured forth, attended by a man and maid-servant, carrying a taper. It was yet night, and the streets were filled with an armed multitude; but, through the goodness of the Lord, the lady and her servants went safely on, till, having reached the market-place, they obtained access to Colonel Jefferies, who in his better days had received much kindness from her family.

Colonel Jefferies courteously welcomed Mrs. Fancourt; and, in reply to her request that he would grant her such a pass as might be available to insure her safety, he politely answered that he never could forget the respect due to Mr. Fancourt, and wrote without delay a pass for herself, her goods and servants.

Thus favoured, the small company passed safely, amid scenes of great distress and terror, to the abbey garden, where having hired a neighbour's cart, their scant amount of boxes and bundles were placed within it. Mrs. Fancourt, accompanied by her sister and little Nan, the youngest of her children, with the maid-servants and the driver, then set forth, having obtained a couple of

horses, on which they rode by turns. It was a dismal November morning, about five o'clock, when this company of defenceless women left Red Abbey, and proceeded into the open country. Ten weary miles lay before them; and sad were the hearts of all, being in continual fear lest they should be followed, and forced to return. The roads, too, were much broken up, and the weather exceedingly gloomy; but still they went on, though in much weariness and fear, till they at length reached the garrison. A wild, lone place it was; and within the walls was that day a desolate and miserable man, who thought with intense anxiety of his family, whom he could not possibly assist.

There are moments when, even in the midst of uncertainty and terror, the feelings arise to exaltation. Such were Mr. Fancourt's, when he saw his wife and child, and heard concerning the wonderful escape which they had been enabled to effect.

And wonderful indeed was their deliverance, passing all human hope; for colonel Jefferies was cruel and remorseless, and, having deserted the cause of royalty, was most anxious to avoid any suspicion of favouring its supporters. Mr. Fancourt, too, having been much in the confidence of prince Charles; was a person of no small consequence; and therefore, when the rebel chief reported to Cromwell that Cork had fallen into his hands, the protector eagerly inquired for the prince's secretary. Colonel Jefferies replied that he had previously left for Kinsale. "But where are his papers and his family?" rejoined Cromwell. To this no reply was made. Cromwell then said: "It was as much work to have seized his papers as the town; for I did make account to have known by them what these parts of the country are worth."

A few days after, letters having arrived from the king, Mr. Fancourt proceeded with his family to lord Clancarty's, at Malgrome, "whose lady gave me," as wrote the narrator, "a great Irish greyhound; in return for which I presented her with a fine beset stone." From thence they proceeded to Galway, where the plague had raged a few months previously, leaving the place almost depopulated; yet not from choice, but on account of a large Dutch vessel bound for Malaga, which was lying in harbour, and the little hope that remained of escaping from the troops of the commonwealth.

Having arrived before the city gates, they found them both shut, and well guarded, and were told that no one could enter without a certificate. Finding, however, that Mr. Fancourt purposed to embark for Spain, and that a merchant's house facing the sea was provided for his reception, the sentinel told him that, if his family pleased to alight, he would conduct him to the house, but that the horses must be left outside.

On hearing this, an Irish footman, whom Mr. Fancourt had lately hired, informed his master that he lived formerly in Galway, and knew every street, adding that he was well acquainted with a nearer and better road, and that he would gladly conduct them.

The horses were accordingly sent to an adjoining stable, and the man-servant joyfully led the way, but, alas! beneath the very walls, over

which the people had thrown during the plague, which was not even then ended, every kind of offal, with old clothes; and among these the fugitives walked up to the middle of their legs. There was, however, no alternative; and at length they reached the house, where they found the master awaiting their arrival. "You are welcome," he said, "to this disconsolate place, once the finest little city in the world, though the streets are now overgrown with grass."

February came, with its spring flowers and song of birds; and the family prepared to embark. Their kind host blessed them in parting, and besought the Lord to give them a good voyage. "I thank him," he said, "that you are going unharmed from my desolate home, out of which I buried nine persons within six months"—words that did not a little depress the minds of those who heard; but, through the goodness of the Lord, they took no harm.

Scarcely, however, had the vessel got out to sea, than a Turkish galley was seen approaching. Small hope of escape remained, for the ship was so loaded with goods that her guns were useless; and the captain, after musing for some time, ordered the decks to be cleared, and every one to appear well armed; being determined, as he said, to fight to the last extremity rather than yield.

"This was sad news for us passengers," wrote Mrs. Fancourt in her journal, "being very uncertain as to the issue; and my husband ordered me to remain quiet in the cabin, as, should the Turks espy a woman, they would conclude the vessel to be a merchantman, and immediately come on board; whereas, if they took us for a man-of-war, they might perchance make off. He then went on deck, well armed, and stood manfully with the rest of the ship's company; while the captain, having ordered that I should be locked, with my maids, into the cabin, proceeded to overlook his men. Being unable to endure such a condition, I began to knock, but to no purpose, till at length the cabin-boy came and opened the door, and I, all in tears, desired him to give me the blue thrum cap he wore and his tarred coat, which he did willingly; and I gave him in return half-a-crown. Then putting them on, and flinging away my female attire, I crept softly upon deck, and stood beside my husband, as free from sickness and fear as, I confess, from discretion."

"Presently the two ships began to parley, and apparently the Turks were little inclined to hazard a battle, for they tacked about, and we continued our course. When my husband looked round, he exclaimed, 'to think that love can make this change;' and, though he seemingly chid me, he would often laugh when he remembered the adventure."

Thus chequered with events of no ordinary interest passed the life of Mrs. Fancourt, at one time united to her husband, although with much privation and anxious bodings as regarded the future; at another constrained to re-visit London in the hope of recovering a small sum of money, while the secretary remained concealed at the house of a relation in the country. But the time came when he was taken prisoner; and a letter brought to her poor lodgings told of the event. The letter was, however, written in a

cheerful tone: it spoke of civil usage, and said that, as the prisoners were on their road to London, Mrs. Fancourt should engage a room at Charing Cross, to await their coming up; the commander having kindly promised that Mr. Fancourt should dine with his family.

The room was soon engaged; and lady Fancourt, with her father and some friends, waited impatiently for the appointed time, till at length a cloud of dust was seen on the road leading from the country, succeeded by the dolorous sight of several hundred English and Scotch soldiers, nearly without clothes, and with them a company of gentlemen meanly clad. Sir Richard Fancourt*, however, looked very cheerful; and, when he had saluted his family, he said: "Pray do not let us lose time, for I know not how little I have to spare. This is the chance of war, nothing venture, nothing have; so let us sit down, and be merry." Then taking his wife's hand in his, and looking with much affection, he added: "Cease weeping: no other thing on earth can more move me. Remember that we are all at God's disposal."

A small house was standing on the bowling-green at Whitehall; and therein sir Richard was kept close prisoner for nearly seven years. Many, who passed that way, grieved to see a noble-looking gentlewoman stationed before an open window, from whence looked forth one who sought to cheer her with hopes of better days; and most earnestly did he oftentimes beseech her not to come in wet and windy weather; but she could not be persuaded. Thus from day to day went that lady forth from her mean dwelling to the bowling-green; till at length, her husband's health having begun to fail, she obtained, by dint of unwearied applications, an order for his being released, with permission to reside in the country, where he remained till the death of Cromwell.

A transient gleam of prosperity succeeded. King Charles II., remembering his faithful servant, sent him as ambassador to Spain; but sir Richard had suffered much in bygone days, and the anxieties of his new position pressed heavily. A few short months, and the following memorandum records her widowed condition:

"Sad was the day of my leaving Spain; and, to add to my affliction, neither were persons sent to conduct me, nor yet a vessel to carry me a thousand miles, but some few letters of compliment from grantees, saying, 'The Lord help you.' Certainly they lent no aid; but the Lord did hear and see, and help his disconsolate servant. He brought my soul out of trouble, and through his blessed providence I and my children still live and move and have our being."

During six weary months did lady Fancourt follow the remains of her husband by sea and land, having with her four daughters and an infant son, till at length, after many perils, she was favoured to arrive safe in port, and took up her temporary abode in Holborn-row.

We next read of lady Fancourt as occupying a pleasant residence near her father's mansion in Northamptonshire; subsequently of her removal, after his decease, from the haunts of her child-

* Mr. Fancourt had come into his title,

hood, being unable to endure the remembrances associated with them.

It seems as if the memoir of lady Fancourt was suddenly broken off, as if she had been hastily called away when writing; for a sentence remains unfinished. No one recorded the closing incidents of her eventful life: we know not even where she breathed her last—most probably at Little Grove, East Barnet; for thither she retired when her beloved parent was removed by death. Her remains are conjectured to rest beside those of her husband in St. Mary's Chapel, Ware, wherein she had erected a monument to his memory.

Scarcely a wreck remained of the large estates that belonged to the Fancourt family. "We lost nearly all during the fury of civil discord," wrote lady Fancourt; "but, though nearly all is gone, the motto of our arms remains, that blessed motto, which nought of earth may change: 'The victory is in the cross.'"

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOX, B.A.,

Curate of Wellingborough.

No. IV.

BEAUTIES OF NATURE.

WHEN the first man cast his first glance upon the world into which he had been suddenly and strangely born, it fell upon garden-grounds. Beauty, natural beauty, the beauty of clustering trees and running streams, charmed him as he gazed. And though man being in honour abode not, and though the susceptibility to what is noble is diminished, together with the clinging to what is innocent, still does it remain the blessed will of his Maker that man should delight in the marvels of creation, and feed his spirit with thoughts of God manifest in his works.

England owes much to Wordsworth for his cherished, glowing, interpretation of the beauties of nature. He loves them with a passionate enthusiasm. His descriptions are not the forced and unnatural growth of a fictitious ardour: they are not the utterances of one who, having selected a definite topic as a fitting medium for concentrating the regards of all upon himself, works up a spurious frenzy, rolls forth a torrent of frothy words, and seeks by quips and cranks and by-play in every shade of variety to soothe his craving egotism; but he loses himself in his beloved theme, identifies, or rather merges himself with it. That Wordsworth's imitators should be guilty of the counterfeits, by the very fact of their imitative tendencies, only too supposable; but the master-spirit himself is genuine in his ardour, and delights in the scenes whereof his muse discourseth such excellent music with real and unsophisticated devotion.

God's revealed word encourages meditation upon the glories of his material handiwork. It is true that caution is needed, lest mere sentimentalism pass current for religious feeling. A man of vicious life and godless habits may write lines that thrill the heart to its centre, expatiating

with fervent genius upon the sublime in nature. In the same way a "practical atheist" may be melted by a cathedral service. But, while it is necessary to protest against misconception by removing its cause, there is also room for the position that a taste for natural beauties in God's world has not been duly tended of late. God our Maker should not be lightly thought of, or even forgotten, because God our Redeemer has become the best and dearest of household words amongst us. The latter should throw new radiance over the former, not cast it into the shade. The true rule is to strive, and pray for grace to read God in all things, and to love all things in him and for his sake.

"When round thy wondrous works below
My searching rapturous glance I throw,
Tracing out wisdom, power, and love,
In earth or sky, in stream or grove—
.... Let not my heart within me burn
Except in all I thee discern."

Look at Psalm viii. : "O Lord, our Lord, how excellent is thy name in all the earth!" so it begins and ends: such is the inspired and inspiring chorus of its introduction and its finale. And, as it strains advance, they move athwart the heavens, the work of God's fingers, and near moon and stars which he hath ordained; and their wandering eloquence turns from man, made a little lower than the angels, to the living things over which he has dominion: "all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

And who will not think of that glorious 19th psalm, with its contemplation of the heavens by night? "In the east," says Hengstenberg, "the consideration of the heavens is peculiarly adapted to give a deep impression of the greatness of God as Creator. When C. Niebuhr, many years after his return from the east, lay in bed under the blindness and exhaustion of old age, the glittering splendour of the nocturnal Asiatic sky, on which he had so often gazed, imaged itself to his mind in the hours of stillness, or its lofty vault and azure by day; and in this he found his sweetest enjoyment." The pious observer will vent his feelings in the words of another psalm: "Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." In such a spirit does he meditate on the details of a manifold creation: he sees further than the brutish man who does not consider, and refers the effect to the cause, the dazzling galaxy of worlds to the All-present world-maker. He mourns that his fellows are so slow to recognize the primal source of every good and perfect gift, that they "mark not the mighty hand that, ever busy, wheels the silent spheres:" to him "God is ever present, ever felt, in the void waste as in the city full; and where he vital breathes there must be joy." When he ponders the deep places of the earth, he forgets not that they are in God's hand; "the strength of the hills is his also". If the sea, type of the mysterious, the infinite, the unfathomable, be mused on, it is with the recognition of the divine Power that holds its waters and stays its fretting waves. If the dry land be the subject, there comes the confession that his hands

formed it. The glad student of the suggestive volume, thus written within and without, rejoices in the encouragement given by scripture to his loving researches, and is cheered as he thinks of Isaac walking with God in the fields at eventide, and of the stirring poetry in the book of Job in honour of Almighty power and wisdom stamped on all around, and of so many a psalm and sacred canticle uttering the same sound; and, above all, of the parables and similitudes of Jesus Christ, who discoursed on the fowls of the air and the lilies of the field, the seed that groweth up we know not how, the mustard-tree and its feathered tenants, the fig-tree and its summer tokens, the vine and its pleasant fruit. We may apply to our purpose the words, "Let this mind be in you which was also in Christ Jesus"—this mind that loved the creatures of the great Creator, and the traces of his footsteps by sea and land. If we have cared little for these things hitherto, let us amend our ways, and, in this point also, turn unto the Lord.

How excellent is Wordsworth's description of a hard, coarse nature that closed itself against the charms of surrounding objects, and was dead to the allurements of their innocent and hallowed beauty!—

"He roved among the vales and streams,
In the green wood and hollow dell:
They were his dwellings night and day;
But nature ne'er could find the way
Into the heart of Peter Bell.

"In vain through every changeful year
Did nature lead him as before:
A primrose, by a river's brim,
A yellow primrose was to him,
And it was nothing more."

The philosophy of the last three lines is profound and suggestive. Only contrast the stolidity of the potter with the keen susceptibility of his poet-historian, who avows his own sense of the matter in those almost solemn lines—

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

And the same tender, elevating fancy is introduced in some subsequent lines of "Peter Bell.":

"At noon, when, by the forest's edge,
He lay beneath the branches high,
The soft blue sky did never melt
Into his heart; he never felt
The witchery of the soft blue sky!

"On a fair prospect some have looked
And felt, as I have heard them say,
As if the moving time had been
A thing as steadfast as the scene
On which they gazed themselves away."

This comes home with power and instruction to those who can say and feel, as our poet does, that "the world is too much with us;" and that "little we see in nature that is ours;" giving ourselves up too readily to the matter-of-fact business and trifles of every-day life. "The crowd of men," says I. Taylor, "as they see not God in the stars, hold back the revenue of deserved adoration which the heavens challenge for their Maker. But the meditative man separates himself from

the world with this view ; that he may discharge this duty as a vicarious person, and perform, on the behalf of others, the office they neglect. The mass of men could hardly be more sordid than they are, or hardly more reluctant to admit ideas of greatness and power, or hardly more dull, gross, and frivolous, if a perpetual screen of vapours concealed entirely from our knowledge the splendour of the universe." Yet it were rash to assume that the mass of men are destitute of a taste for delight in this splendour. Rather it is in them, but it lies dormant. The good seed has fallen upon rocky ground ; but pains and perseverance might change the soil, and insure for the seed a fruitful reception. If we are little moved by the grandeur around us, the fault and the misfortune (for such it is) rest with ourselves. Unless we are very hardened, it is more difficult to resist than to encourage the taste of which I speak. Dr. Chalmers enthusiastically inquires, "Who does not feel an aggrandizement of thought and of faculty, when he looks abroad over the amplitudes of creation ; when, placed on a telescopic eminence, his aided eye can find a pathway to innumerable worlds ; when that wondrous field, over which there had hung for many ages the mantle of so deep an obscurity, is laid open to him, and, instead of a dreary and unpeopled solitude, he can see over the whole face of it such an extended garniture of rich and goodly habitations ! Even the atheist, who tells us that the universe is self-existent and indestructible—even he, who, instead of seeing the traces of a manifold wisdom in its manifold varieties, sees nothing in them all but the exquisite structure and the lofty dimensions of materialism—even he, who would despoil creation of its God, cannot look upon its golden suns, and their accompanying systems, without the solemn impression of a magnificence that fixes and overpowers him."

The voice of Elihu came to Job : "Hearken unto this, O Job ; stand still, and consider the wondrous works of God." Those works are so marvellous that they ought to be had in remembrance. We cannot penetrate into the mysteries of the divine Essence, nor comprehend the absolute nature of the great First Cause ; but he has impressed his character upon the world into which we are born, and wills that we study reverently and diligently the lines engraven there. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Not that these lessons of Deity suffice to restore man's shattered nature, and to re-unite him to the glorious Author whom he thus studies. A new revelation, a new covenant, was needed to effect this. But, when the atoning principle has been introduced, and the subjects of its design have been influenced by its restorative power, then to the natural beauties and wonders, which could not heal man's malady, is imparted an enhanced charm, a multiplied faculty of suggestion, an increasing fund of interest, a rich swelling voice of instruction. To feel as we gaze on their panorama that our Father made them all magnifies him, illuminates them, and gladdens us. Recurring to our redemption, rejoicing in our adoption into the household of

God, we feel a new tie to these our family estates. And we deprive ourselves of much food for noble thoughts, and of many an incentive to hallowed meditation, if we neglect a frequent perusal of these epistles, written not in pen and ink, but with the finger of our Creator, on the tablets of the worlds he has breathed into being. These epistles should be known and read of all men. They have a message to all ; and, if to many they are a sealed book, and if to others their syllables are hard to decipher, and the lines run into one another, so that the sentences are unintelligible, the fault lies at the door of the readers, who have stifled their interest by habitual neglect, or stealed their hearts by cherished prejudice.

If we are conscious of a desire to take more interest in these works of God, and yet lack the ability to enjoy their lessons in the way they deserve, we shall do well to sharpen our receptive powers, and cultivate their growth and exercise, by pleasant study of the genial writings of those who excel in portraying their varied beauties. Among this class Wordsworth stands pre-eminent. He rejoices as one that findeth great spoil, when throwing rapturous glances over the hills and lakes he loves so well. Where we might see but one object of note he describes a score ; hence may his lines open out to us new habits of reflection and observation, and tend to educe from our cramped sensibilities a gushing tide of homage to the Parent of good. Those delicious lines placed at the beginning of his "Poems referring to the period of childhood," form, as it were, an epitome of Wordsworth's poetry and philosophy :

"My heart leaps up when I behold

A rainbow in the sky :

So was it when my life began ;

So is it now I am a man ;

So be it when I shall grow old,

Or let me die !

The child is father of the man ;

And I could wish my days to be

Bound each to each by natural piety."

SUNDAY AFTER ASCENSION.

THE OUTWARD AND THE INWARD TEMPLE.

MAY 20.

"I have laid the foundation, and another buildeth thereon. But let every one take heed how he buildeth thereupon."—1 Cor. iii. 10.

WE have no record that in the times of the apostles there were any edifices set apart for the special worship of God. Simplicity was the character of the rooms or places in which the apostolic Christians gathered together. They had neither temples, altars, nor images, but met under their own roofs ; and, in times of persecution, adored their Saviour in caverns and solitary places. Such gatherings, or congregational meetings, were held in private houses ; and we learn from holy writ that, in some instances, there were several of them at different spots (Acts i. 13, xiii. 2, xlii. 20, xlii. 5, and viii. 20). But it would seem that, towards the close of the second century, buildings were in some places set apart for divine worship, though they were but small and unpretending. In

the third century, however (about the year 222), we find visible traces of the existence of Christian sanctuaries in various parts; and, in the days of rest which intervened between the Valerian and Diocletian persecutions, splendid edifices were erected for ecclesiastical purposes. The pagans beheld them with envy and ill-will, and, as soon as an opportunity was afforded them, assailed them, and razed them to the ground. An instance of these violent proceedings is given in the annals of the emperor Maximinus's reign, A. D. 284. In his days a number of Christian "houses of prayer" were destroyed one after the other, and, having been rebuilt, were again levelled to the ground. It may be concluded, from all contemporary evidence, that places of worship were not durably established until Christianity became of general acceptance in the times of Constantine the Great; yet their primitive object was subsequently interfered with, either by the Arians or other adversaries of Christ. Long and sad, indeed, were the years during which the spirit of anti-christ made havoc with the churches.

It is very necessary, whether we look to the first or succeeding ages of the church, that we should draw a careful line between truth and error—the substance and the semblance: for certain it is, that the pen of the historian, from Constantine's time downwards, ceased from its truthfulness and simplicity. Witness the adulation which Eusebius lavishes publicly on that monarch, on the occasion of the dedication of a church: addressing him as the second Solomon, and the king of the new and more splendid Jerusalem, which he had now set up and adorned with such a profusion of gold and precious stones, &c. Similar instances are of frequent mention, and move us to deplore the decay of inward grace by the poisonous influence of outward majesty. In fact, it is no longer the early Christian upbraiding his heathen brethren with the love of pomp and show, but the heathen brother upbraiding the Christian with his fondness for ecclesiastical ostentation; nay, the wiser in Christ themselves felt and denounced this wide-spread corruption. In none did it find a more zealous antagonist than St. Jerome. "Others," he exclaims, "may build churches, and overlay their walls with marble, setting up lofty columns, and arraying their ceilings in gold, &c. I stop not to find fault; every one may please himself; nay, 'tis even better than to bury the gold in the earth. But thou, my good Demetrins, art of a better mind; thou puttest Christ's robe on the poor, and carriest him to the bed-side of the sick." In another of his epistles, however, his admonition is far more earnest: "It is horrible to think that the world must soon come to an end, and yet that sin should not cease amongst us. Our walls and ceilings glitter with gold; but Christ lieth naked in his poor, at our very threshold. No wonder both the pastors and their flocks should go to ruin. As is the people, so are their priests." O, what boots it that the radiance of gold and precious stones should light up the sanctuary, and the poor be suffered to hunger and thirst for the manna and living waters of Jesus! And this is the very abuse which prompts St. Ambrose to say: "It had been better to preserve the living vessels at the expense of the metal ones; for thou canst give no account of

them. If thou shouldst be called to thy account, and say, 'I was afraid that adornment might be wanting in the temple of the Lord,' it shall be answered thee, 'My mysteries stand not in need of gold; what is purchased with gold becomes not well-pleasing for the gold's sake. The crown and beauty of holy things is the redemption of the prisoner from his captivity.'" Isidore also testifies to this effect: "In the days of the apostles, when the congregation was anointed with the Holy Spirit beyond measure, and adorned their lives with their godliness, there were no churches; but in these days of ours, it is the churches which are adorned beyond measure. Let a man but speak honestly, he must confess that the church is become, as it were, a theatre. For myself, however, if the choice were mine, I would far rather have lived in those times when the churches were not loaded with decorations, but the flock was arrayed with divine and heavenly gifts; far rather than in these days, when the sanctuaries shine with all kinds of marble, but the flocks are naked and unclothed with spiritual gifts." St. Bernard, too, at a late hour, observes: "This adornment of churches, these fine paintings, are a Jewish custom, and a hindrance to devotion; for the suppliant's gaze is fixed upon them. O, vanity! vanity! senseless vanity! The church shone in its walls; but in the poor, how miserable the aspect of its flock! She covers her stones with a coat of gold, and leaves her children bare in nakedness." Long before him, Chrysostom had said: "If you would build a house to God, feed the poor of his household; in so doing thou raisest, indeed, an acceptable house to him."

I ask, is there no symptom that this ecclesiastical epidemic is breaking out amongst ourselves? Is it not sometimes the case that as much is lavished on mere trappings as would have built up an additional temple to his worship, wherein hundreds more of his poor might have been delivered from the famine under which their souls are perishing! How, too, can the God of truth look down with a gracious and complacent eye upon the sanctuary built, to the dishonour of truth, on the falsehood and fiction of angels' forms, and apostles' effigies, and patriarchs' lineaments, and prophets' whole-lengths! Alas! we must beware that spirituality fly not out of our temples by their gorgeous windows, while materialism is entering in by the richly-sculptured porch and the carnally-bedizened nave. And let us be careful that the day do not draw near when men shall say, "There was a time when Christians worshipped in dark and humble temples, but with hearts full of light and lowliness. But now, behold, their churches are redolent with light and beauty, while their hearts are full of darkness and deformity. In olden times, they had wooden churches and golden ministrants; in our days, they have golden churches and wooden ministrants." How, indeed, can the creature be said to worship the Creator in the beauty of holiness, when he worships his own lusts—the lust of the ear and the lust of the eye; when he thinks to serve the God of salvation, not in poverty of spirit, but in the pride of art and the pomp of outward show and observance? Instead of confessing his sins in the sackcloth and ashes of a broken spirit and a contrite heart, breathing his

avowals in melodious intonings? preferring the meretricious cadences and artistical strophes of a choir, to the beautiful holiness of a whole congregation, sending up the melody of the heart into the presence of the King of kings? Dear fellow-churchmen, the deceiver is getting among us in the garb of an angel of light. Come out from among the deceived. Let the God of pity and redemption be honoured in his outward temple; but more worshipped and hallowed in that inner temple—the holy of holies to his saints—the cleansed and sanctified soul of his ransomed. When we go up to the house of God, let us empty ourselves of all that is of man; on none other condition shall we come away from it in that spirit, which is peace and joy in the Holy Ghost—the spirit of poverty, to which only is the promise of the kingdom of heaven. H. S.

GLORY TO WHICH ADOPTION LEADS:

A Sermon,

BY THE REV. JOHN AYRE, M.A.,

Minister of St. John's Chapel, Hampstead.

1 JOHN III. 2.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."

THE topics on which the scriptures treat are so vast and so far above the human understanding that the very pen of inspiration seems sometimes almost to falter in describing them. The deficiency is of course to be attributed not to the Holy Spirit, from whom the scriptures flow, but to the inadequacy of earthly language to express heavenly things, and the inability of earthly faculties to conceive them. Even if all were to be revealed, in our present state we could not grasp it.

Hence we find declarations of what things are not, rather than of what they are. The love of Christ is declared to be that which "passeth knowledge", the portion of God's people that which "eye hath not seen nor ear heard". The apostle John in my text uses a similar mode of expression. He takes first a common metaphor to describe the condition into which we are put by faith in Christ—"now we are the sons of God". He then declares that the glory of the future state cannot be appreciated by the eye of man: the only notion which can be conveyed, he says, is that his people will on his appearance resemble Christ.

On this remarkable passage of scripture I propose to fix our present consideration. I shall ask you to examine the topics as they are enumerated in order.

I. The adoption into God's family.

II. The unseen glory to which it leads.

III. The future appearance of the Lord.

IV. The resemblance his people will then bear to him.

V. The cause of this resemblance.

I earnestly pray that the blessing of the divine Spirit may be upon the word to be now spoken, to the abiding profit of us all.

I. I shall not spend much time upon the first particular, our adoption, further than to observe that it is of God's mere mercy, both as to the bringing of men into the relation, and also as to the treatment they receive in it. For the scripture asserts that by nature we are children of wrath, estranged from God's love, and by rebellion excluded from his family. And this is the natural condition of all; since "that which is born of the flesh is flesh". So that, had not God in kindness interposed, we should have eaten for ever of the bitter fruit which corruption introduced. The change, by which instead of the bond-slaves of Satan we become the children of God, is thus described by the apostle: "As many as received him (*i. e.* Christ) to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is therefore by the gift of the Lord Jesus Christ, who is the very and only begotten Son of the Father, that, as united to him and through him to God, we become the children of God. In Adam we are the children of the evil one: in Christ we are taken into God's family. See the importance of being really and truly in Christ by faith. And so, being made members of God's household, we are treated by him with parental love. All the care which a father shows for his children, for their nurture, their protection, their instruction, their wealth, their happiness—all, and more than all, does God exhibit towards those who are adopted into his family. For he declares that, whereas a woman may forget her sucking child, and have no compassion upon the son of her womb, he will not forget his chosen. He bears them as on eagle's wings: he keeps them as the apple of his eye: he promises them an everlasting heritage: he bestows most willingly good gifts upon them: he chastens them for their profit, that they may be partakers of his holiness; for, "if sons, then are they heirs, heirs of God, and joint heirs with Christ." And all this gracious treatment is of the Lord's unfettered love. For, even after they are brought into this relation, his children provoke his justice, and disregard in a thousand instances his kindness. So that, were it not for his great for-

bearance, not willing that they should perish, he might find occasion enough against them to cast them off into perdition. It is well to remember this. It is well to know that we stand by faith; that it is of the Lord's mercy we are not consumed. We shall not then be high-minded, but fear.

Having described our present adoption, the apostle proceeds to mention future glory. To this let us—

II. Direct our view. "It doth not yet appear what we shall be." If we look only at the germ of many of God's works, we shall be quite at a loss to conjecture what the finished form will be. Take a seed. How small it is! Yet therein is the future tree. But who could, if he had no analogy to guide him—who could, while he holds the acorn in his hand, imagine that it would swell when put into the earth, and spring up, and put forth leaves and shoots, and harden as it grew, until at last it expanded itself with mighty trunk and knotted branches and lofty summit, the glory of the forest, bearing upon it the wrinkles of five hundred winters? Who would, if he saw only the acorn, imagine that that could one day become the oak? But I will take a yet more apposite similitude. No man, who had never seen or heard of such a transformation, would conceive it possible that a creature crawling as a helpless worm upon the ground would be ere long decked with painted plumage, and would dance gaily in the sunbeam, flitting on airy pinions from flower to flower. No man, I say, would have imagined that from the caterpillar or its chrysalis would grow the butterfly. And so the poor, low life of man in this world, weighed down with the burden of the flesh, gives to the natural eye little notion of the glory that shall follow. He dies; and his body is cast into the ground, with little apparent likelihood that again it shall be raised incorruptible. Sin still cleaves to him; and there is small apparent promise that ever it shall be purged completely out. Here he sows in tears; and the worldling, as he looks on him, cannot anticipate that a time will come when he shall reap in joy. He wanders upon earth like an exile far from home; and there is no visible prognostication that God will one day bring back his banished. No: "it doth not yet appear what we shall be". And hence it is that the men of this world cast scorn upon the children of God, and count their life madness. Hence, when they see them refusing carnal gratifications, esteeming, like Moses, the reproach of Christ greater riches than the treasures of Egypt, walking like the ancient worthies as strangers and pilgrims here; hence, I say,

they stigmatize God's people as beside themselves. But they are not mad: they have respect unto the recompence of the reward: they know whom they have believed: they endure as seeing him that is invisible: they have a hope and a joy with which a stranger intermeddleth not: they are content to wait for their good things; and, though they may not exactly know what they shall be, yet they can trust that when Christ shall appear they shall be like him. And to this great day of his appearing they look and hasten.

Brethren, I ask, is not the possession of such a hope a blessed portion? Is it not worth securing? Is it not far better than the glittering vanities of the world, which, like Jonah's gourd, spring up in a night, and wither in a night? Have you, then, sought and found this one thing needful? this interest in Christ? this union with him, whereby you are brought into the family of God?

But let us advance further. The children of God are invited to expect

III. The Saviour's appearance—when he shall appear. Yes: he shall "come with clouds, and every eye shall see him". They that pierced him literally with murderous hands, and they that by their sins have crucified him afresh shall behold him. The time of his return to this world we know not; and every attempt, which men anxious to be wise above that is written have made to fix it, has been disappointed. It is not for us to pry into the times and the seasons which the Father hath reserved in his own power. We are to be always ready, to watch and to be sober, recollecting that at such an hour as we think not the Son of man shall come. Every great judgment of God has burst unexpectedly upon the world. It has been just when they were scoffingly inquiring, "Where is the promise of his coming?" Did not the destruction of Sodom come on those who did not expect it? Did not the last fearful stroke which slew the first-born of Egypt descend on the wretched people when they were slumbering, and perchance dreaming of peace and safety? Did not the ruin of Sennacherib's host burst out in the still midnight? Did not the unearthly hand write down Belshazzar's doom in the midst of his profane revelry? and was not the sentence executed within a few hours? So will it be when the trump of the archangel shall peal through the universe, its awful blast waking the very dead. Death, judgment shall come like a thief in the night. O, how diligently should the Lord's servants watch! How the uncertainty of the time of his approach should additionally rouse them to cast away

the works of darkness, and to put on the armour of light! If they be wise, they *will* do so: they will have their loins girded, and their lamps trimmed, and oil in their vessels with their lamps. Brethren, I solemnly ask you, is it thus with you?

But there is another step which we will

IV. Consider: it is the resemblance which Christ's people will then bear to him—"we shall be like him".

In every thing Christ's followers are to be conformed to him. It is by their union with him, as I have shown, that they are adopted into the family of God, as looked upon and accepted in Christ. But do not the branches partake the nature of the vine? are not the members of the same substance with the head? So Christ's people are to be like him. He died *for* sin; and they must die *to* sin. He rose triumphant from the tomb; and they must rise to newness of life. He bore the cross; and they must take it up. "Though he were a Son, yet learned he obedience by the things he suffered"; and they too must have the chastisement of sons. But, if they are like him in his holiness, they shall also be like him in his exaltation. If by faith they have been joined to him upon earth, they shall conquer as he conquered: they shall ascend as he ascended: they shall sit down with him in his throne as he is set down in his Father's throne. And even the body which has long mouldered in the grave shall participate in the resemblance. He shall "change our vile body that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself". Then shall the ruin of the fall be finally and fully repaired: then shall the wounds which sin had inflicted be perfectly healed, and no scar remain: then shall the mighty work be accomplished which human power never could effect, of bringing a clean thing out of an unclean.

Brethren, do you desire to be so like Christ? Is it the very earnest wish of your heart to be holy, even as he is holy? Here is one most searching test of our being Christ's disciples. If we follow him only on interested motives, like those who in the days of his flesh pursued him merely for the loaves and fishes, and because they saw the miracles that he wrought—if, while we profess to believe in him, we still fondle the lusts and indulge the sins which pierced him, our profession must be vain. But, if we love him for his intrinsic beauty and excellence, if we hate sin as he hated it, if we thus show the impress of his pure character, if we anxiously desire to be like him, holy, harmless, separate from sinners, and if to attain this would be the de-

light of our soul, then we may humbly hope that he that hath wrought in us the self-same thing is God, we may reasonably conclude that ours is the faith of Christ's elect: it "worketh by love". Being like the Saviour upon earth, we may look to be like him in his glorious kingdom.

But the apostle adds another particular—

V. The cause of this future resemblance; "for we shall see him as he is." Hitherto Christ has been seen only through a veil: his Deity was shrouded in flesh: he appeared, while he walked the world, other than he really was: that majesty, before which the angels hide their faces, shone not on his brow as he stood like a criminal at Pilate's bar: that power with which he formed and still maintains the world seemed paralyzed as he hung groaning on the cross; so that none of the princes of this world knew him; for "had they known they would not", says the apostle, "have crucified the Lord of glory". But when he appears again it will be in gorgeous grandeur; in his own glory, and the glory of his Father and of the holy angels. Three of his most favoured disciples had once a glimpse of it; but they could not, being in the flesh, endure the sight: they sank overpowered to the ground. Immortal eyes may, however, better bear it; and it is this which reflected him to his people will have a transforming influence upon them. It is so now. Looking unto Jesus by faith, we are made to resemble him. "Beholding", even obscurely "as in a glass, the glory of the Lord, we are changed into the same image". How much more when we see him face to face! Surely then we shall be changed "from glory to glory by the Spirit of the Lord." The sun, you know, when its beams fall upon a substance that properly reflects them, so gilds it, that it seems almost another sun dazzling the eyes of those that look thereon. Thus is it with the people of Christ. As mirrors they will reflect his glory. It is because they shall look towards him, and he shall shine on them, that they shall be so resplendent. And thus it will be seen that every thing the believer has, from the first day when he began to know his deficiencies to the full consummation when he shall be glorified, all that distinguishes him, all that he possesses, flows from the Lord Jesus Christ, and is his sovereign gift. Bless the Lord, O our souls, and forget not all his benefits: he is the Author, he the Finisher of our faith.

And now take it as a concluding inference, that to look on Christ in glory hereafter you must look to him here by faith. This sight he now offers you. You may look unto him, and be saved. Now is his day of grace. Now

he is ready to lead you to his Father's favour. Will you refuse to be the sons of God?

THE PRINCIPLES WHICH MUST REGULATE THE FORMATION OF BELIEF IN RELIGIOUS TRUTH.

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AMIDST the apparent innumerable differences by which the Christian world is divided, those differences may be reduced under two great principles; at least on these two principles rest the whole of those differences which distinguish the Romanist and the protestant—the difference of view as to whether faith is an individual act of the individual mind, or whether it rests on any external authority. The determination that the one of these views is right determines the other to be wrong: it forms the fundamental difference between two opposite systems of religious truth. If faith is an individual act of the mind founded on individual responsibility, private judgment must follow, and by consequence protestantism be true: if it rests on any basis external to the conviction of the mind itself, Romanist doctrines follow, and by consequence all protestants are involved in fundamental delusion. This distinction lies at the foundation of all the controversies of the present day. The object of this essay is to examine the question.

It will immediately be seen, that the determining of this question involves not a religious truth merely, but an entire religious system. A class of minds think it possible to take a position intermediate between these opposite extremes. The possibility of this it will be also my object to determine. The question involves the whole right of private judgment and the whole question of individual responsibility. Must I form my religious views for myself? Am I responsible for my religious opinions? How am I to attain my knowledge of divine truth? Can I take the opinions of others, or must I rest on the conviction of my own conscience alone? To determine this question either one way or the other will affect the entire character of our views of Christian faith. In considering this subject we must appeal alike to reason and revelation. It cannot be made to rest on the testimony of this latter merely, because the very acceptance of revelation, as coming from God, presupposes a previous exercise of our judgment, and determines in favour of our responsibility. Still, however, though we cannot rest this subject on revelation merely, we may ascertain whether the sacred writings presuppose that those to whom they are addressed were to form their faith on their own responsibility, or ground it on authority. The only three sources on which religious faith can be supposed to rest are, our own individual responsibility and judgment, the outward authority of others to whose decision submission is claimed, or the force of education and habit.

Now, first, which of these do the scriptures pre-

suppose? The question must be placed on this broad basis, because the very act of the acceptance of revelation as revelation implies that the party so doing has determined this question. He must of course do so either on his own individual responsibility, or on that of others, or on the force of habit, education, or prejudice.

Now it must be admitted by opponents, that the apparent structure of the scriptures is favourable to the first principle alone. If either of the others are to be maintained they must be maintained on the supposition of some hidden sense beneath their outward meaning.

To give the whole of the evidence on this point would be impossible: I will give the leading principles on which the immense mass of evidence supplied by them rests.

First, revelation and its evidences are addressed to the individual judgment of the unconverted. They are invited to believe in it, not on dogmatic declaration, but on evidence. The Bereans mentioned in the Acts are a case in point. "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. Therefore many of them believed." The Berean Jews are here actually praised for not taking the mere word of an inspired apostle for what he asserted, but for testing the evidence of the scriptures of the Old Testament, and for examining this matter on their own individual judgment. As a consequence of this, it is asserted that many of them believed. The whole passage does not assert, but presupposes the duty of private judgment, and determining our faith on individual responsibility alone. They had all readiness of mind: they compared St. Paul's assertions with the Old Testament, they found that they agreed, and believed in consequence. The universal mode of our Lord's teaching presupposes individual responsibility and the exercise of private judgment. Every caution is addressed to the sense of responsibility in each individual. Requirements to belief are founded on sufficient evidence of the truth proposed to be believed having been afforded. When teaching, he not only rests his teaching on his own divine authority, but on the Old Testament scriptures; an act particularly presupposing the power of the individual discrimination of truth. He frequently adduces reasoning in proof of his assertions; an act directly addressed to the judgment.

But, it may be said, all this may and must be true of the unconverted: the case is entirely different with the Christian church: its members are to receive truth on authority. We shall see hereafter that no distinction of this kind is tangible. We are now simply examining the mode presupposed in scripture. The mode of teaching adopted by the apostles is in direct contradiction to this. St. Paul wrote under inspiration; but yet he argues and reasons: he does not simply let his assertions rest on his divine authority, but proves them. A large portion of his writings are in the strictest sense argumentative, and therefore addressed to the judgment of the individual. The apostle does not wish us to believe simply because he says it, but because he proves that it is so. This is not the case in a few passages, but throughout his writings. The sacred writings also contain

directions to exert the judgment: "Prove all things: hold fast that which is good:" they require a rational faith, not a mere assent; in fact, a single instance cannot be quoted from them, in which assent to the authority of man is commended.

The structure of the scriptures, in their apparent and obvious sense, entirely presupposes that assent to truth must rest on individual responsibility. If it be not so, it must either arise from some hidden meaning, or from the circumstances of the persons to whom the scriptures were addressed and ourselves being wholly different. We must therefore take a wider view of the subject, by examining into the fundamental principles of the whole question, and determine whether those persons, who deny the right of private judgment, do not, by the denial of it, presuppose the exercise of it.

Now what is faith? A perception and conviction of the mind, founded on intuitive perception or reasoning, or the authority of others. One of these must always be the case, whenever the mind believes.

What constitutes responsibility? A sense that I myself did a particular act—I myself, and not another. The moment I can feel that the act was not done with the personal agency of my own will, I cease to feel myself responsible for it. This will be immediately seen to be the case from a careful examination of what constitutes our sense of guilt. For any act which I could not help it is impossible I could feel a sense of guilt. I may deeply regret that the act has taken place; but, however painful it may be in its consequences, provided I can only satisfy myself that my will was not concerned in the act, I can feel for it neither guilt nor remorse: it was not mine: it was my misfortune, not my sin.

To constitute an act a sin, it must be done with the active and free agency of the will. This may be illustrated from our feelings of anger. The sense of anger immediately ceases the moment I perceive that the apparent agent in doing me wrong was only a passive agent: it is instantly transferred from the instrument to the active agent. He wronged me: his act was voluntary. When I am the subject of voluntary injury by another, then, and only then, anger is a necessary consequence; and anger attaches itself to supposed guilt. How can I be responsible for what I cannot help? It is not my deed, it was another's. One might as well imagine that the stone could be responsible for the blow, and not he who threw it. If it was against my will, or my will was precluded from coming into active operation, I am a purely passive agent, having no more responsibility than a stone or a block. But, if an evil act has been done by another while my will was under restraint, and on its recovering its freedom I then become a consenting or approving party to the wrong, I make myself responsible for the act in question. I might not have been the perpetrator, but I rejoice in the act: I become the subject of just indignation, and therefore of moral guilt. Now the very essence and notion of a voluntary act is an act done with the conscious agency of my will. No second party shared it with me: I myself did it. This is inseparable from the notion of the will, which is best expressed by the idea, "I myself."

When I am free to do the act, I can feel responsible: when I am not so, it is impossible I can feel either guilt or remorse. It was not I who did that act, it was some other person: why should I suffer for it? No one has a right to call me to account for it.

Now for our faith we are responsible: this is admitted by all. Faith must therefore be a voluntary act: it must be with the active concurrence of the will. I, not another, must believe; and, if I am responsible for that belief, I must be the sole judge of the grounds of that belief. It is utterly absurd to talk of making me answerable for the contents of a money-box, if you fasten my hands and give another party the keys. I could not guard it, and so ends my responsibility. Now, if another party is to judge the grounds on which I am to believe, can I be responsible for my faith? On him rests the responsibility: I cannot be responsible for believing anything of which another party is the judge. It is I who must feel that the truth in question has grounds to rest on, before which my conscience feels that it must bow.

A given subject may be truth abstractedly; but unless it is made to appear truth to me my conscience does not yield to it. I do not believe it: unless it seems a truth belief in it is impossible. Let every man be firmly persuaded—not in another's mind, but in his own. But it may be said the church is the sole judge of divine revelation and its contents: I am only responsible for receiving the teaching of the church. Now, in the first place, an uniform voice of the outward church respecting Christian truth is a simple absurdity. Where is it to be found? by whom enunciated? Many theories have been started to give the outward catholic church a voice; but when analyzed these theories all substantially end in making the outward catholic church the dominant party in it—the party which I choose ultimately myself. But, happily, we need not enter into the examination of this question. We will suppose that the outward church has a voice—that she can authoritatively determine questions as to what is the true Christian faith. Well, then, the determining what is this voice of the church will involve a far more extensive necessity for the exercise of private judgment and individual responsibility than the determining any amount of sacred truth from scripture. It is admitted that the decisions of the Romish church, if found any where, must be sought in the writings of the fathers and canonists. These writings are immensely voluminous. They extend over a period of 1,000 years. They require a greater exercise of private judgment than the scriptures, to discover their true sense, inasmuch as they are infinitely more voluminous, and abound not only with an enormous number of apparent, but real contradictions.

Now how is a person employed, as men usually are employed, to find time for examining such an enormous mass of evidence? To do so is the work of a life; and not one in 100,000 can have either the time or means for such an herculean task. But supposing one could enter on this question. The right of private judgment and individual responsibility is at once admitted, if we admit the necessity of examining into the records of universal church history. Nothing, therefore, but some living, clear, infallible oracle can free us from the

necessity of individual responsibility in determining our faith by the best light of our private judgment. This can exist nowhere except in the declaration of him before whom all conscience bows—the Eternal and Almighty God.

The Christian revelation then describes us as responsible for our faith. This faith is to each individual a matter of salvation or damnation. Salvation or damnation is a matter wholly personal. It is impossible to be transferred from my shoulders to the shoulders of another, however eminent, holy, or wise. The miseries of the unseen world will be nothing, unless I can feel that I have brought them wholly on myself; and a sense of guilt is the essence of its misery. Without this my sin is my misfortune, not my guilt. If, therefore, faith has any thing to do with my individual salvation or damnation, I must believe and determine the grounds of my belief in person. I cannot believe by proxy. For the same reason, with respect to every action of my life, I must be firmly persuaded in my own mind, and not in the mind of another. It is in reference to this responsibility that the conscience of man is formed. It respects only God and the individual; and, where this relationship is wanting, our inability to feel guilt is the consequence. I may feel alarm, terror, and many such feelings; but I cannot feel the specific feeling of guilt—the thing which is infallibly attendant on every act properly a sin. This is the grand distinction between the irrational and rational creation. But it may be said your only business is to find out some living instructor who can speak with an oracular voice as if from heaven. Well; and where is he to be found? If such there be, he is undoubtedly entitled to all holy reverence and awe. But it must be nothing short of one who can speak by the Spirit of the Almighty. We fully admit that if one can be found able to speak by the Spirit and inspiration of the Almighty, his declarations respecting divine truth will be worthy of all acceptance. But surely he can be found with neither pope or priest at present. If he can, let us see the evidences.

A display of evidences is an instant appeal to private judgment; and, if the party attempts to separate private judgment, a verdict is instantly returned against him. For who is to judge of these evidences but myself? But in this controversy we hear a great deal of Christian faith being merely probable: there must be much doubt respecting it one way or the other; and this doubt may be determined by an outward authority. Now this may be all very well, if it be confined to matters of no vital importance. In that case it is not worth the arguing. But then what is the result of it in the present matter? We return to the fact that we are individually responsible for our faith; for on it depends our salvation or damnation. On it depends the whole Christianity of a man's character. And what then? Why the thought that after all a man may be probably condemned is utterly insupportable to a rational mind; and in this dilemma the objection leaves even the conscientious Christian. In questions of this kind the resting on an uncertainty is out of the question. Nothing can afford me satisfaction but an evidence which is to my own mind positively indubitable. Now how can

this rest on the opinions of another man, unless he be inspired by the Spirit of God? What can the opinions of other people have to do with securing my salvation? How can I know that other men are so holy, wise, and good, as to justify me in yielding to them, or affording a stable ground for my faith. It is an old proverb, it is impossible to watch the watchman. To do so involves the absurdity of attempting to support a weight on an infinite series of links which has no termination. A weight to be supported must ultimately rest on something which requires no support. Now, if we set a guard to watch a watchman, who is to watch him? Obviously somebody in whom we feel unhesitating confidence. Now it would have been as well to have placed him to watch in the first instance. To apply this simile to the case in hand—for the two cases are exactly parallel—we cannot determine scriptural truths for ourselves: we must bow to the decisions of the learned, wise, and good, and learn of them. Now who is to determine who are the learned, wise, and good? The answer must be our own reason, or our own prejudices, or the opinions of others. Supposing the latter, how are we to learn the opinions of others, or how did others learn these opinions? Obviously on their own private judgment, founded on their own private responsibility. The question therefore is conceded. But, if we determine by reason or prejudice, the very act of determining who are the wise and good involves one act of private judgment on our part, and by consequence the question is conceded. But it not only involves one, it involves several.

Our standard of wisdom and goodness must be our own individual standard, acquired from individual enlightenment, habit, or education. This must be compared with the individual in question, and a judgment pronounced on the result. But how, after all, can such an individual, however wise or holy, bind my conscience? Binding force obviously he has none; for the conscience can be bound only by the decrees of him that made it, the supreme object of reverence and love. An angel, not having made me, cannot bind me. If he speak on his own private judgment, he must communicate the reasons of his judgment to me, or I cannot be influenced by them. He may be in error after all, and I suffer by it. If I suffer, it must be through a fault of my own will, not his.

If, therefore, a man's eternal salvation is connected with his faith, he must be the one only judge of the evidences of things proposed to his faith. It may be said that a man's responsibility ends when he has chosen a suitable director. Supposing it be so, which I will not grant; but then the choice itself involves the point I am contending for. The reason of this is that the denial of the right of private judgment is a simple denial of the freedom of the human will, and of the rationality of man.

But it will be urged, religion and the reception of religious truth is a mere matter of education and habituation. The Christian is born into the Christian church: he is brought up under the church's nurture: he is supported by the church's sacraments: he dies in the church's faith. The whole of this process does not involve any exercise of judgment at all. He is only to

receive the church's dogmas as passively as the eye receives the light by which it sees, and all will be right.

First, let me ask, is this practically true? Supposing this account of the matter ever so good, does one in a hundred thousand fulfil these conditions? Is a man never to have a single doubt! or a single temptation? If he has one, the question is ended: he must exercise his own judgment.

But, next, is such a religion rational? Can God accept it? Does it not at once destroy the whole moral constitution of man? Man might as well be devoid of conscience, reason—every thing which distinguishes him from the brute. One has only to expose the matter in its naked reality to display its absurdity.

But, further, it contradicts every idea which revelation itself gives of its own character. Its evidences become useless; a rational conviction of its truth impossible; the freedom of the children of God destroyed: man converted from a moral agent into a machine.

But, further, if the judgment and conviction be not individual judgment and conviction, there can be no conviction of truth whatever. On what can conviction of truth rest, but individual conviction? To talk of collective judgments is an absurdity: they only consist of individual judgments. They cannot be more wise than the wisest judgment of the wisest individual among them. The denial of the right of private judgment, therefore, is the simple assertion of universal scepticism. "We can be certain of nothing on our own judgment," says its impugner. On whose opinions, then, can we be certain? On that of others better able to judge. How am I to find them? On my own private judgment. How are they to arrive at their conviction of truth? Here, again, it must be answered, on their own private judgment, or we involve ourselves in the absurdity of an infinite series of judgments based upon nothing.

But (will it not be said?) one man says that this is religious truth, and another says that that is religious truth, as it appears to him; while the views of one are in direct contradiction to the others, and it is impossible that contradictions can be true. A man rejects on his private judgment established usages, and forms this or that view of religious truth, without regarding how absurd may be the tenets which he holds.

I readily grant all the difficulties involved in this question. I have already given a direct demonstration that God has invested us with responsibility for our religious faith, and by consequence established the right of private judgment, whatever difficulties the exercise of it may bring. A difficulty cannot subvert a demonstrated truth.

The argument which one objector brings is as follows: Individual judgments differ in religious truth; and one often concludes the direct contrary of the other. Therefore you have no right to judge at all.

This conclusion, I assert, cannot follow from the premises. Because good men, exercising their soundest discretion, vary in their religious opinions, does it follow that they are not to think for themselves at all! God has made man what he is. When he made him responsible, he knew well to what imperfect means of judging he would be

exposed. Each individual is responsible to his own Master, and to no one besides. God has made him rational and responsible, and invested him not with an infallible, but with a fallible power of judgment. He will only hold him responsible for what he has given him, and not for what he has not given him. The sense of our responsibility can never be got rid of, because we actually feel ourselves to be responsible. The subject which the Christian faith proposes to man is not truth simply, but truth affecting salvation, and commands us to accept God's truth according to the light given to us, on peril of damnation.

The human faculties are imperfect: they vary immensely in different individuals. Of many the reasoning powers are small. The amount of variety between man and man is almost infinite. Many have a more intuitive perception of truth than others. Many are naturally almost spell-bound by prejudice. The original constitution of human nature has been deranged. The great mass of mankind have very weak judgment: harassed with daily occupations, they have little means of obtaining the requisite information for forming correct judgment. They are brought up in certain religious views, and live and die in them. Let all this be granted. But God knew and foresaw all this. He has, notwithstanding, so constituted us as to feel ourselves responsible. To deny the right of private judgment on account of the disagreement of individual private judgments, therefore, leaves the direct demonstration untouched, and is a direct attempting to mend the constitution of human nature as ordained by its Creator. The instrument may be bad; but is that a reason for throwing it away, when there is no other means of working, and the work must be done?

But, if every one is to judge as he pleases, what is to become of unity? Will not the constitution of the church be utterly broken to pieces? The answer to all this is, God Almighty knew all this when he made man responsible as he is. He can judge the secrets of the heart. The results he foresaw. The individual is responsible to him alone.

The Romanist, therefore, when he objects against the protestant, the innumerable sects to which his principles lead, brings an objection which does not lie against protestantism; but, supposing that the objection is true, in the manner in which he urges it, the objection lies against the constitution of human nature as established by Almighty God. I say this, supposing that an infinite variety of sects is inseparable from the exercise of private judgment. But the objection is put in an invidious form. A man has no right to believe what he chooses. To put the question in this form avoids the whole question of his responsibility in believing. He must believe what he cannot help believing on surveying the evidence, with a solemn sense of his responsibility to God on his mind. He must feel that his eternal salvation is staked on his believing what the best exercise of his faculties pronounces to be right. If a man believes what he chooses, if he uses his right of private judgment without a full sense of his responsibility to God for it, the sin lies at his door. He is responsible to God for the sin. But because the great body of men choose to act thus, and commit a great sin, what connection is there between this and denying the right of private judgment? I

again repeat, to his own Master he standeth or falleth, and not to you.

It does not, however, follow that any results inconsistent with true Christian unity are the necessary consequences of private judgment. Vast numbers sin in the use of their private judgment; and the sin lies at their door, as they sin in the use of all the other faculties and privileges which God has given them. As long as minds are differently constituted, whatever honesty they may possess, doubtless diversity of opinion must prevail on matters of which the evidence is not conclusive. But where, in religious truths, the evidence is inconclusive, and the matter in question has little scriptural evidence to support it, in that proportion we may conclude that it is not fundamental to the Christian faith. What is fundamental must be fully impressed on the surface of the scriptures; what is less fundamental, not so distinctly; and where there is little or no evidence, we may conclude that the matter in question is not fundamental to the Christian faith. The human reason exercised on divine truth is, I admit, in its best estate imperfect. The state of mind most needful for its correct exercise is a profound sense of our responsibility to God for the mode in which we exercise it, and deep humility of mind at the awful distance between the Creator and the creature.

But another important point to be observed is, the necessity for attending to the amount of evidence for any truth. Things having probable evidence are to be held with a suitable deduction in intensity of faith; things having certain evidence with corresponding vitality of faith. The abuses of private judgment mainly result from confounding the probable with the certain. Many act as though a subject of which the evidence is only probable were a certain matter of Christian faith.

But, while I advocate in the fullest sense the right of private judgment and individual responsibility in matters of vital religious truth, and while I have shown that no other view is consistent with the responsibility of man, let it be observed that I do not disparage any help which the labours of other men afford for the more correct exercise of our judgments.

It is nothing better than an oft-repeated calumny, when we are said to assert that every one is to hammer out his own religion for himself from the bible, and disregard all the helps afforded by the precious labours of others. We use every thing which has been written by wise and good men, all the illustrations supplied by history, antiquity, and science, all the reasoning which can be brought to bear on the subject, to help our judgment, not to subjugate it. The writings and reasonings of others must commend the matter in question to our reason, not supersede the exercise of it. Let a man commend a truth to my conscience, and I bow to it. Let a man pronounce an authoritative decision without commending himself to me by a reason, and he makes himself my God.

The first act of accepting divine revelation involves a choice, and therefore an act of individual judgment. In the same manner St. Paul argues that there must be acts prior to the exercise of Christian faith, which proceed from different

principles and evidences. "He that cometh to God must believe that he is, and is a rewarder of such as diligently seek him."

But some Romanists, drawn to a last resort, assert that a special grace given by God enables an individual to choose the true church as his guide; and thus he hopes to supersede the necessity of an individual act of private judgment in the choice of his guide. Let him who says this never mention with horror the system which consigns multitudes to reprobation by a particular and stern decree of the Almighty.

As long, therefore, as we rest the right of private judgment on each individual's particular responsibility, we take a foundation which is inextinguishable. Our faith affects our salvation or damnation. For our faith we are responsible to God. Responsibility implies an act of our own will. The grounds of our faith, therefore, must be based on the conviction of our own reason, and not on that of others.

THE PROTESTANTISM OF ENGLAND HER ARK OF SECURITY*.

We have been speaking of the crisis of history when God arose to judgment. Let us now notice two or three instances of his gracious and unmerited deliverance, and, as in duty bound, we will make the selection from our own national history.

1. The armada. 2. The gunpowder plot. 3. The intended invasion of England.

1. My dear friends, in the protestantism of England lies her security. She has often experienced the truth of this. When the mighty armada threatened England with ruin, he, in whose hands are the winds and the waves, interposed for her deliverance. Three several times did his stormy wind damage Spain's proudest navy, confounding the policy of Philip, and exhibiting the worthlessness of papal benediction.

2. It is delightful to record the interposition of our Father. We have just commemorated the deliverance of our nation from the diabolical gunpowder plot. O what evidence is here of an ever-present eye and of an over-ruling hand! Soft things may be said of popery, but how truly Satanic the system is! How it blinds the judgment and sears the conscience! It has charms, but they are the charms of the syren; mysteries, but they are the mysteries of iniquity. "I am satisfied," said John Grant, one of the conspirators, "that our project was so far from being sinful, that I rely on my merits in bearing a part of that noble action as an abundant satisfaction and expiation for all sins committed by me during the rest of my life."

3. Grace and a gracious Providence often go hand-in-hand. Of this we will furnish an illustration. The present century is the era of missions. There never has been a period, since the first age of the church, in which has been exhibited more compassion for perishing souls. The angel of the Apocalypse is seen flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and tongue and kingdom and people; and

* From J. T. Hannum's "History as illustrative of the Providence of God," Wertheim and Macintosh. 1849.

blessed are the fruits of these Christian missions, and blessed are the people whom God honours to be fellow-workers with himself in accomplishing the purposes of his love. England can point to a page in its history which specially illustrates this. Whilst God was quickening into activity the deep yearnings of Christian love; whilst he was gathering into one magnificent stream the many tributaries of his grace, that it might pour its fertilizing waters over the arid wastes of heathen lands, a dark and portentous cloud from above a neighbouring shore was threatening England with wide-spread ruin. In the year 1803 Napoleon formed his camp at Boulogne: 150,000 men were assembled there, and along the coast; many of them veteran troops, to whom victory, under the guidance of their wondrous leader, was almost a thing of course. The projected invasion was, indeed, on a gigantic scale: the combinations of Napoleon for effecting the passage of the Channel were comprehensive and masterly: himself had determined to stake all upon the fearful venture. England, his destined victim, was but half-informed of the vast resources and deep designs of her mighty foe. "The profound combinations he had devised for accomplishing that passage in safety was defeated, but by accidents only, and certainly not by any foresight or judgment on the part of the British government." Yes: these accidents are the interpositions of God's providence: the death of his admiral, Latouche Treville, at Toulon, the calmness with which the equinoctial season had passed, affording Gantheaume no opportunity of leaving Brest, together, perhaps, with the fears of Villeneuve, thwarted Napoleon's mighty scheme. And wherefore? Would protestant England have been the centre of Christian missions? would she have embraced the wide world in her compassions, if Napoleon had succeeded? Providence points to his defeat, and emphatically answers, No! O settle it in your hearts, "His purpose shall stand, and he will do all his pleasure."

The Cabinet.

ASCENSION OF CHRIST.—The death of Christ is our vivification; his resurrection is our hope; but his ascension is our glorification; when, as now, the angels themselves might seem to have sung Christ with a psalm to heaven: "Be thou exalted, Lord, in thine own strength."—*St. Augustine.*

THE KING'S BROAD ARROW*.—"In the Lord" (Ephes. vi. 1). These few simple words are the broad arrow that marks whatever bears the mark as belonging to "the great King." They secure it from the world: they separate it for his own especial use: they enlist his power for its protection, and guard it as his property from alienation. He who attempts to touch that which is marked "in the Lord," touches that which is as "the apple of his eye." Whatever is done "in the Lord" is at once consecrated. The common meal becomes a religious feast when it is eaten "in the Lord." The conversation and inter-

* From "Floating Lights," by rev. W. W. Champneys, M.A., rector of Whitechapel. London: Wertheim and Co. 1849. Second edition. A little book, full of original and profitable thoughts, which we warmly recommend.—*Ed.*

course of daily life become holy when done "in the Lord." The domestic servant's most common work becomes an act of religious service "in the Lord." It stamps "eternity" on the acts of time, and invests the (otherwise) transient and dissoluble relations of earth with the imperishable durabilities of heaven. The parent and child "in the Lord" become children of God to eternity. The husband and wife "in the Lord" become fellow-pilgrims to Zion, and fellow-worshippers in the "new Jerusalem." The spirits that are united "in the Lord," though they must be parted for a while by the rough hand of death, will be re-united in the golden streets; and cast down the golden crown together, at the feet of him "who alone is worthy to receive honour and power." "In the Lord" is heaven's stamp and seal: there is the endlessness of eternity and the omnipotence of the Almighty in these little words.

Poetry.

SCRIPTURAL LYRICS.

No. XXV.

By Miss M. A. STODART.

(For the Church of England Magazine.)

BAPTISM (MATT. XXVIII. 19).

ROUND the mystical laver in silence we stand;
We look to the Lord, while we keep his command;
We meet in the house of our God, and our King,
An offering unconscious, an infant to bring.

How blessed the rite, and how thrilling the words!
How they stir in our bosom our heart's deepest
chords!

The babe in the arms of its Saviour we place,
Intreating his mercy, and seeking his grace.

As a soldier of Christ 'neath the banners of heav'n,
May strength for the combat, and courage be giv'n!
As a servant of God may he hold on his way,
And firm the behests of his Master obey!

We come—'tis the first public act of his life—
Unshrinking to pledge him to service and strife;
As penitent sinners, for mercy we bend;
But with faith in Christ's promise our full prayers
ascend.

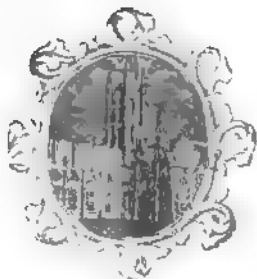
The waters of baptism have bathed the young brow;
The seal of discipleship rests on it now:
May the course of his life to this first step agree,
And his heart be devoted, O Saviour, to thee!

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 765.—MAY 26, 1849.



(Common Hyacinth.)

FLOWERS, &c.

No. XXIV.

THE COMMON HYACINTH.

In a former number (584) of this magazine some
VOL. XXVI.

account was given of the wild hyacinth: the following notice, extracted from the "National Cyclopædia" (London, Knight), a work from which we have frequently quoted, will be found interesting.

"Few spring flowers are more worthy of cultivation than the hyacinth, whether we regard its

varied shades of rich colour, or the sweetness of its perfume. The soil and climate of Holland seem to be peculiarly adapted to this plant; for, however well the imported roots may flower in England for the first season, they soon degenerate. It is, however, probable that this arises in some degree from want of skill in the cultivation; for some gardeners have been successful in growing the same roots for several years in succession. The compost used at Haarlem is rotten cow-dung, rotten leaves, and fine sand. The bed into which this compost is to be put must be taken out to the depth of three feet, its bottom made firm, and a few stones thrown into it in order to keep it dry. It must then be raised considerably above the level of the surrounding soil with the compost already prepared. The best season for planting is from October to the beginning of November; and the early sorts planted at this time will begin to shew their flowers in the beginning of April.

As hyacinths are planted in autumn, and bloom early in the season, they never require any water; and, as soon as the flowering is over, the more dry the ground can be kept, the better it is for the bulbs. When the leaves turn yellow and are withered, which will take place in about a month after the plants have gone out of flower, the bulbs must be carefully taken up and dried.

"Hyacinths are frequently grown and flowered in water-glasses. Sometimes before they are put into the glasses they are planted in pots; and when the roots have grown a little they are taken up and washed, and placed in the glasses; or they are placed in the glasses at first. The water must be frequently renewed, or it will soon become fetid and offensive. To prevent their growing long, weak, and pale, so as to flower badly, they should be kept close to a window, where they can be constantly exposed to bright light all day long. In order to secure their pushing out their roots before the leaves lengthen, they should always be kept in the dark for a fortnight or three weeks after they are first placed in the water-glasses; care being taken at that time that the water and the bulbs are not in contact. The moisture that rises into the air will be sufficient to induce the bulbs to put forth roots; and the total absence of light will prevent the leaves from being stimulated into growth."

THE SPIRIT THE COMFORTER*.

LEARNED men are divided upon the proper signification of the original word. Some contend that the paraclete is so called, because of his office as comforter; and others believe that the name strictly signifies an advocate. The word, very probably, relates to both; for, in the application of the office to his people's souls, the Holy Spirit, as an advocate with God in them, is also their inward comforter by the exercise of his intercession. He is their Comforter, by explaining how much he is their friend and advocate who has taken upon himself their everlasting interests, and who will never leave nor forsake them. The dispute, therefore, seems rather a strife of words, since the thing implied is nearly one and the same.

* From *Serie*.

We will treat of the name in both views, and endeavour to show that in both, he, who is this paraclete, must be God, and therefore able to perform whatever the illustrious name signifies, for the salvation of his people.

The title remarkably occurs in our Saviour's last affecting discourses to his disciples. He was about to remove from them, and, with respect to their outward sense, to relinquish the office of his personal protection and comfort, which, from their first calling, they had enjoyed continually from him. It was needful and expedient for them that he, in his person as Christ, should depart from their bodies, in order that the Spirit of truth might perform his spiritual functions of salvation in their souls. For it very plainly appears that all their first knowledge of Christ was but after the flesh (2 Cor. iv. 16), and that they had but poor and low conceptions of his spiritual kingdom, and of the spiritual state into which it was necessary for them to be brought, until the Spirit descended from on high, and made them a very different sort of men. Christ, as God, could no doubt have effected this mighty change in their minds, but it is evident that he did not; and it is as evident that the Holy Spirit did. The reason seems equally obvious; for, as Christ had declared that except a man be born of the Spirit he could not enter into the kingdom of heaven, so the assumption of this office by the Spirit was to be manifested in a way no less explicit than illustrious, upon the first and greatest of the disciples, on the day of pentecost. On that day a visible demonstration was given to the then church, and through it to the church in all future ages, that the divine Spirit was the great agent both to purify as with fire the souls of the redeemed, and also to impart wisdom, and to enable them to speak wisdom to others by being to each of them a cloven tongue. The Spirit had exercised this office, in fact, from the beginning; as, in the same manner, Christ was a "Lamb slain from the foundation of the world"; for, as the benefit of his mediatorial office began with Adam, Abel, and the first of the faithful, so did the efficacy of the Spirit's work in applying Christ's atonement and mediation to them. This benefit and efficacy were always, like the great Agents themselves, distinct as to circumstances in the faith of believers, but never divided. They went, as it were, *pari passu*, or hand-in-hand; so that, wherever the blood of propitiation was sprinkled in the purpose of the covenant, the testimony or sealing of the Spirit followed of course, according to the same purpose. To will and to do, with God, are as indivisible as the attributes from which (according to our notions) the willing and the acting do proceed; and, therefore, as Christ was to be the Lamb slain without the possibility of a failure, and is said, upon this ground, to have been slain from the beginning, so the Holy Spirit was promised to be the Spirit of wisdom and revelation to his people, that they might know their salvation, but yet was ever that same Spirit of wisdom who spoke by the prophets and other holy men, and who opened his mysteries to believers from the foundation of the world. All this was done because the covenant and purpose of the Godhead could not but be fulfilled; for to him all things are present, and the intention and act the same.

Spiritual or eternal consolation, wrought out or established in the soul, is an act of God only. Believers cannot be thus comforted but by the God of all comfort. The ground, the means, the end, of his consolation, all result from his wisdom and power. The application of the term to man shows him to have been in a state of weakness and misery. If he were not wretched, the administration of comfort would be too superfluous an act to require so many circumstances of detail which the scriptures lay down concerning it. If he were not weak and incapable of being supported by created aid, the office of a divine comforter would be entirely useless. But, being both feeble and undone, the sound of an almighty Paraclete, an everlasting Comforter, an omniscient Advocate, rings with unutterable delight in the awakened ear. The heart, when made alive to God and renewed, feels the need of this office. Nor is the promise of this gracious aid any longer an idle tale, an enthusiastic dream, or at best a scriptural something, with which people now-a-days have nothing to do; but glad tidings indeed, tidings of great joy, an assurance of joy unspeakable and full of glory. Let infidels, in fond conceit of themselves, affect to frown, and the profane, in equal ignorance of their own hearts, attempt to despise; the convinced sinner feels the worth of God's promise, and is neither to be laughed out of his spiritual sense by the buffoon, nor by the sophister to be tricked out of his hope. He knows that their tone, if not their hearts, will hereafter be changed according to that striking passage in Acts v. 34, &c.; and his worst wish for the worst of them all is, that both heart and tone, for their authors' sakes, may be duly changed before that hereafter shall come. It is one thing, however, to laugh in the gaiety and health of life, and quite another to rejoice in death itself, and in the nearly approaching views of a solemn eternity.

As Jehovah is the author of all true consolation, so is each person in him. Hence the Father is styled "the Father of Mercies, and the God of all comfort" (1 Cor. i. 3). Hence Christ is called the Paraclete, Advocate, or Comforter (1 John ii. 1), in whom there is consolation (Phil. ii. 1), and who, with the Father, comforts his people's hearts, and gives them everlasting consolation and good hope through grace (2 Thess. ii. 16, 17). Hence also the Spirit is the Comforter or Advocate, and his people are privileged to walk in the comfort of the Holy Ghost (Acts ix. 31). It would be beyond the natural bound we perceive fixed to all inferior beings, if creatures were to give the consolation, the everlasting consolation, which Christ and the Spirit are said to give; it would be inverting the order of all things, if these, were they created beings, should attempt those eternal mercies and spiritual creations which are promised in the word to the people of God. In that case it would be confounding subordinate with pre-ordinate, and creature with Creator, beyond the apprehension of faith as well as the comprehension of reason. The scriptures hold a very different language. "I, Jehovah, and none else; I form the light, and create darkness; I make peace, and create affliction* ; I, Jehovah, do all these things"

* Affliction, or sorrow, which are opposite to peace, as darkness is to light. The text has a double antithesis.

(Isa. xlv. 7). When men want spiritual comfort, the scriptures speak of the consolations of God (Job xv. 11), and say that it is Jehovah who must comfort Zion (Isa. li. 8). It must be averred concerning the creatures, in this view, what Job said of his friends: "Miserable comforters are they all!" There is no help in them. But, looking to God the Father, the redeemed can bless him who ordained them peace; looking to God the Son, they can magnify him as the promised consolation of Israel; and, looking to God the Holy Ghost, they can pray for his holy comfort as from that other great Comforter* which was promised to console and conduct them in the way to heaven. They receive this comfort from each of the divine Persons by the agency of the third, and, from the happiest experience, can say of the whole essence or Jehovah, that he is indeed the God of all comfort, and hath extended his peace to their souls. This Comforter speaketh to the heart; and alone. All others may visit the ear without effect, or with no better effect than music out of season. Peace is the fruit of the lips, and God may bless the voice of man in speaking about his peace; but man's voice is nothing but voice unless God create peace to accompany it (Isa. lvii. 19).

This Holy Spirit and heavenly Comforter is to be with his people, and to dwell in them; to be in and with his people in all ages, at one and the same moment in all countries, in heaven above and in earth beneath at once, without confinement, without intermission, and without end. Is it possible, then, to conceive any thing like this of a creature? Who can venture to assert that a finite being is equal to this momentous, this infinite task? Is that to be called folly or presumption, which can dare to pronounce that all the creatures together can create and supply such infinite and everlasting good? The language is strong, but not too strong for the truth, that Beelzebub himself, liar as he is, hath not said it: it is a truth felt to the very bottom of hell. The mightiest angel there cannot create for himself a moment's enjoyment of peace, or a moment's cessation from pain. Though reluctantly, yet even Satan owned the omnipotence of Christ in the flesh. He hath owned too the power of the divine Spirit in the hearts of his people; to the confusion of himself and all his lying oracles.

This Spirit brooded, like a dove, upon the face of the troubled deep; and he warns, in tender love, the far more troubled deep of man's disordered soul. This mystic Dove visits his church (as Noah's dove, his emblem, did the ark) with the olive branch of eternal peace, prognosticates an approaching rest to the heaven-conducted vessel, and leaves it not even when in full view of the everlasting hills. This holy Dove, in confirma-

* Another Comforter (John xiv. 16). Here is a most obvious distinction of this divine Person from the Son—another personally, yet the same essentially; for he adds, "I will not leave you comfortless, I will come again unto you". The former text shows the distinction, the latter the unity, of the two divine Persons in the divine essence.

† Hosea ii. 14. See Livellius's note upon the passage in Leigh's *Critica Sacra*, in *παράκλησις*.

‡ Tertullian, in his Apology, hath several remarkable passages upon this subject, and makes an appeal to the senses of the Roman people then living (about A.D. 200) for the truth of his assertion, that "the devil in the oracle, or in the possessed, would confess himself to be the devil when challenged to declare it by a Christian" (Apol. c. 23).

tion of his consolatory office, witnessed visibly for Christ at his baptism, and afterwards spiritually abode or rested upon him when this emblem of his presence was seen no more. He took the name and type possibly to express the fertility, meekness, purity, and love of his grace in the redeemed, the renewal of their minds into the same pattern by his almighty power, or, as his true forerunner, the immediate mission of the great Redeemer. He is, in every sense, the spiritual oil to make the face shine with the splendour of his holiness, and the spiritual wine to make glad the heart of man with his consolation (Ps. civ. 15).

The Holy Spirit becomes the great Comforter of his people, both by explaining these things to their souls, and by preparing their souls for the explanation. What Christ said to his disciples may be said to all sinners in their natural state, concerning these consolations: "Ye cannot bear them now." The heart must both feel its want of and be fitted for them. If there be no spiritual sense of want, any earthly comforts, however false and pernicious, will be more welcome than all the joys of heaven. And, if the soul be not prepared for these divine realities, they will do the soul no more good than a shower of rain could refresh a rock. Now, Jehovah only can work these preparations of the heart in man (Prov. xvi. 1). He only can quicken the dead in sin to a life of righteousness in grace and glory. And he doeth all this because, and only because, he is Jehovah. But, as the Holy Spirit is expressly the agent of all these wonderful works in the spirits of the redeemed, it is, and to them it must be, an undeniable argument of his divinity, and consequently of his co-essentiality with the Father and the Son in the one Jehovah. They perceive, by the word and by their own experience, that it is he who translated them from darkness to light, who changed them from a state of sin and unbelief to a state of grace and faith, who turned the course of their minds directly opposite to the course of the world, as well as to their own former course in the world. They see the greatness of this operation in reducing the contrariety of their stubborn nature, and in this new creation to a glorious life, and therefore acknowledge him to be Jehovah, who only doeth wonderful works. He granted them this repentance to life, this change of sentiment and will, this desire for Christ and holiness and heaven. And they find that this is wrought in them by way of preparation, both for the present consolations of grace and for the future and unutterable joys of glory. They see also such a union of love, mercy, truth, honour, justice, and grandeur in all this dispensation, as carries out their hearts at times into the profoundest admiration, gratitude, and praise. O did the men of the world know some of this secret intercourse with heaven, their surprise would soon cease that real Christians can love their frequent retirements and solitude, and give up the silly showy pleasures which others spend their very souls for, and with so much ardour covet and pursue. And did professors themselves enjoy more, or seek to enjoy more, of this distinguished blessedness, this calm sunshine of the soul, this heart-felt joy, the world would not have so much reason to reproach them for their too great solicitude upon those things which, in words at least,

they affect to despise. If the consolations of God were not small with too many of them, so many would not find such delight in hunting after mammon, in procuring what are impiously called independent fortunes, or in laying out for fine houses, splendid furniture, gay apparel, and all the wretched modishness of this dying world. Alas! alas! what can the mere man of the earth do more? And how much and how often do these poor trifles lead astray their souls! Effects like these render things, innocent in their nature, noxious to those who possess them. If the things were ever so indifferent, as indeed all such matters certainly are in themselves, yet they cease to be so when once the mind and affections are solicitously employed about them. How rarely is Christ the topic in our elegant apartments and genteel societies! How rude and unseasonable would any conversation there be thought, which referred to the greatest interests of the soul, or conveyed the solemn ideas of an approaching eternity? Thus modern politeness and Christian discourses are held incompatible. The language of the times is become so excessively refined that the name of Jesus (except by way of blasphemy) appears almost a mere barbarism, fit only for the use of rustics or the canaille; at least not to be mentioned but in the old forms of a church, and there to remain till the people resume their seats and the forms again. In some more learned, and one would expect more solid assemblies, what a disgusting fool would a man be set down for, who should dare to enter upon the matters of salvation; though they are at once undeniably the wisdom of God, and God's great purpose in the original being of man. A discourse upon weeds or butterflies shall be reckoned a thousand times more intelligent and wise. To hint upon these things is enough to show the bent and stream of the world, and the direct opposition it makes—not at this time or the other time only, but uniformly and at all times—to God and his gospel. To the Christian this should be a lecture how lightly all these circumstances, which last but for a moment, ought to sit upon his mind; and with how much mercy it is that God, for the most part, keeps these lying vanities out of his people's hands. The society of Christ in a cottage is infinitely a greater estate than palaces and kingdoms without any other heart to enjoy them than the evil heart of unbelief. He that hath Christ "hath him who hath all things." And when Christians can make a true estimate of objects, and have learned to distinguish appearances from truth, and gold from tinsel, as sooner or later they undoubtedly will, they will grow gradually into the palmist's frame, who accounted that "a little that a righteous man hath is better than the riches of many wicked" (Ps. xxxvii. 16). They will find that these wicked seem to enjoy, but do not; while the believer, in the sense of God's favour and presence, enjoys indeed, but without seeming. He may make but little or no appearance in the outside; yet, like the king's daughter, he is all glorious within.

One great office of this holy Comforter or Advocate, whom we are treating of, should never be from the memory of his people. He doth not call them to a set of notions and opinions only; for, with respect to these, as mere subtle disquisitions,

perhaps, the devil himself is as orthodox as any one; but he works in them a change of heart and newness of life. This is the true purpose of all his agency, to make and keep his people in a nearer and nearer likeness to their Redeemer. Their tenets therefore, or rather the doctrines of the gospel, known as they ought to be known, are things rather than words, and exist in facts more than in speculations. A carnal man may know the form of the gospel; but the true believer only knows the matter of it. To the one, divine truth is but a picture, though possibly a very fine one, curiously gilt and adorned, perhaps, by man's art, to be gazed at; but to the other it is substance, the food by which he lives, not lifted up for show, but taken inwardly for the very sustenance of his life.

In the day of affliction this ever-present help stands by with his necessary consolations, and so tempers every affliction with them as to produce out of all the most blessed and perpetual good. Where Christ and his Spirit are, sorrow can do no harm; nay, cannot even subsist long as sorrow, but is turned into joy. Nor is the occasion which works the sorrow permitted to come at all, but for some purgation of evil or some preparation to good. Flesh and blood revolt; and therefore it is commonly sent to subdue flesh and blood, which in believers, as well as in others, are too apt to entertain confidence and consequence, and must, for their real welfare, be brought down, and kept down. Flesh and blood see not the reason, but feel the pang. And the pang they should feel, or the crucifixion which the apostle speaks of (Gal. v. 24) as the necessary consequence of their union with Christ, would never appear, would never be known. This holy Comforter bestows and increases, for a clear view of this case, his grace of faith; and faith, enlightened by his tuition, reads his word, and there finds the secret of the whole. "He first enables his afflicted children to believe what he had said of his love in afflicting them, and then to wait for the experience of his love under their afflictions. This waiting quietly, without giving way to sense or unbelief, is patience. Faith is tried, and stands the trial. Tribulation comes: faith is exercised with it, but holds fast its confidence in the word of God, and thereby has full proof of the faithfulness of God. This worketh patience, a quiet submission to the divine will, and a holy subjection to the divine rod. The flesh murmurs; self-will repines; self-indulgence rebels; but faith looks up for the present strength, and by it conquers them. It stops their mouths with a Hush! be still, and know that he is God: he is my Sovereign and my Father. This affliction indeed is not for the present joyous, but rather grievous; nevertheless it comes from his love: love guides his hand: love will bring good out of it. O that all within me may submit to his will, and bless his holy name!"*

In the day of uproar and confusion, when the earth seems under the immediate agitation of hell, this gracious Comforter keeps those in perfect peace whose minds are stayed upon him. Come what may, they are upon the mountain of the Lord's house, where they see his presence, learn

submission to his will, and look down with calmness upon the tumults beneath; which, however they may shipwreck those who mix in them, cannot reach up to their souls. The Christian can pity the misery of such persons as conflict with raging passions only by passions equally raging; and, if the storm threaten himself, he commits all to him, who in one moment can say, Peace, be still; and at whose command, in the next moment, there shall be a great calm. The winds and the waves cannot but obey him who made them; and so also the restrained fierceness of man, aiming however at no such event, sooner or later shall turn to his praise.

In the day of persecution, God ever did, and ever will, support his people with his comforting, or rather with his triumphant grace. This Comforter has shown to the strong of the world that they are but as tow with him, and that he can make the weakest of the weak more than a match for all their strength. These last have often smiled at the persecutor's rage, and dared the coarsest efforts of his power. They have discovered their victorious superiority, by pitying and praying for the poor worms, to whose folly and madness for a while they have been exposed. They knew them to be but the slaves and tools of that infernal tyrant, who would wreak upon them, for this very thing, the permitted wrath of the Almighty (Acts viii. 60). Let any man read Lactantius's account of the deaths of the ancient persecutors; and then let him consider whether they are not equally the objects of pity and contempt. Though through the divine providence the most bitter adversaries to the truth of God cannot at this time proceed to those enormities, yet it is worth remembering, however, that in the purest ages of the church these furies were permitted to range upon the earth, and to carry their rage to lengths which even common humanity must shudder to write. All humanity was then overborne or turned into diabolic barbarity, whenever the religion of Jesus was concerned; and it was often observed that persons who were the most humane, civil, and polite upon all other occasions, laid aside their usual character, and put off that agreeable varnish when the truths or cause of God became the subject of consideration. An instant proof hath then been given that, however education may induce habits which shall make men exceedingly accomplished in the eyes of the world and for worldly purposes, no education and no habit can root out the enmity of the carnal mind against God. It will discover itself, by some means or other, to be perfectly the same, whether it exist in a Roman emperor or the reviling thief upon the cross; in the highest or the lowest, in the proudest or the meanest of mankind. According to their capacity or opportunity, they will always find pleas to exercise their dislike. The politician brings his reasons of state; the religionist his reasons of superstition; and the tyrant his strong reasons of power. It was the same of old. *Si Tiberis (said Tertullian) ascendit in mœnia, si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fames, si lues, statim—Christianos ad leones*. "If the Tiber overflow, if the Nile do not flow enough, if the skies are bound from rain, if the earth be loosed and quake,

* See that very excellent and experimental Treatise of the Walk of Faith, by the rev. Mr. Romaine, vol. ii. p. 92.

* Adv. Gentis.

if famine or pestilence arise, the cry immediately is, 'Away with the Christians to the lions!'

In the day of poverty and keen distress this Comforter becomes the nearest and the dearest Friend. He smoothes the brow of care, and soothes the heart of sorrow. He teaches the soul of the Christian that poverty is but a relative term; and that out of God, or without him, there is nobody rich. All men live by divine bounty, and therefore have nothing properly their own. Whatever God has lent them, arose from his own will; and, if he set the rich man in a palace, and Lazarus among the dogs upon a dung-hill, it only proves that the Lord saw a reason for it which men perhaps do not see. The great things (as they are called) of this world are so lightly esteemed by God, that he often throws them away upon the vilest of mankind, as people throw trash upon a dung-hill. If Christians are too fond of this trash, it may be needful for their souls that they should be kept from wallowing among the dung, and that their way be hedged up with thorns. The riches of this world are not riches in God's sight, nor even in the sight of mere reason, as it may be proved in the examples of heathen philosophers, who despised them; and certainly they ought not to be so in the eyes of God's children. What a poor creature, at the best, is a rich man without grace. Nay, how poor have people of that stamp thought themselves! We may take their own evidence and confession of this matter; we may learn this truth by their own example. Have we never heard of some very opulent persons, so loaded with misery as well as with wealth, that they could not support the torment of their own minds, and therefore, in the anguish of despair, have attempted to get rid at once of their wretchedness and being? Instances of this kind have occurred in the history of mankind, and are so many blazing beacons to the Christian, warning him against the legions of devouring cares, which, in a manner, swallow up the world about him. On the other hand, let a man look to God's rich promises, and there he will find both support and supply. "What! to naked promises!" may one ask. Yes, friend, for the trial of thy faith; and, if thou hast not faith to rely on these naked promises, then (whatever thou hast beside) thou art poor indeed. Thou wouldst not call them naked, however, if thou didst but see that they are richly clothed with all the power, faithfulness, love, and infinitude of God.

In the day of sickness this Comforter is at hand to administer his medicines to the soul. He compounds them according to the word, which is the publication of his skill, and applies them wisely to the case and condition of his people. He is almighty to command, to carry on, and to ensure the effect. His people at such seasons more sensibly feel their need of his aid, and look more eagerly after his power; and he stands by them when they do not see, and comes into them when it is right they should feel the force of his supporting love. He makes all their bed in sickness, and never leaves their bed nor them, however it may seem, so much as for a moment.

In the day and hour of death this God is the believer's God, his Friend, and infallible Guide. Having conducted him to the last moment by his grace, it would not be for his glory to leave him

then. And he doth not. He hath made many a once feeble heart to triumph: "O death, where is thy sting? O grave, where is thy victory?" But, whether the nature of their disease allow this noble exclamation or not, all the people of God are conquerors over death, and more than conquerors, through him that loved them. They are enabled to conquer death; and then death himself performs the office of a friend. If the vain and ungodly knew this life in death, or could see it, instead of a foolish laugh or senseless jeer, they would cry out as one of themselves did of old, "Let me die the death of the righteous, and let my latter end be like his" (Numb. xxiii. 10).

In the everlasting day of heaven this glorious Comforter will comfort his people with joys beyond measure or end. All his consolations below are but as a spark to that eternal blaze of rapture which shall glow through their spirits above. But here imagination will fail, and we must be content with that summary description which the scriptures afford us—that this everlasting state is an exceedingly "exceeding and eternal weight of glory"; and that "eye hath not seen, ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love him".

And now, dear Christian, what are thy thoughts concerning such a Comforter as this? concerning one who hath done so much for thee, is doing so much in thee, and will continue to do so much both for thee and in thee to all eternity? Is he not indeed God the Comforter, full of royalty to command comfort, full of deity to ensure it? Canst thou think that an angel, or ten thousand angels, or all the angels, and all the creatures, which ever knew existence, are or can be equal to bestow such floods of comfort, such an infinite ocean of everlasting joy, which will replenish thy soul, and the souls of all the best in glory? Thou dost not, canst not, think so. They only, who never tasted his holy comfort, and are strangers to its nature, can think thus madly and blasphemously of this blessing and its Author. But thou hast felt its divine force in thy soul; and, when thy faith is lively, thou continuest to feel it. O look to this God of all comfort to increase it within thee, in such manner and degree as may be expedient for thy good and his own glory! If there were no sin or corruption within thee to be mortified and subdued, thy heart would be a little heaven. If thy faith were but as fixed as thy condition is secure, thou wouldest be but little short in joy of a saint in light. Thou art not straitened in Christ, nor in this Comforter from Christ: all the confinement is from thyself. Thy own tempers and unbelief are the only bars to the rich consolation of grace on this side of eternity. When, therefore, thou complainest of darkness, dulness, and despair, search (and pray to the great Searcher of hearts that thou mayest search duly) if thou be not in some dark path, out of the narrow way which leadeth to life, and if some sinful practice or some sinful opinion be not indulged in thy soul. Christ will not dwell in his temple as in a den of thieves, but will either scourge them out by some sharp trials, or leave thee for awhile to the natural deadness of thy heart, without one ray of his presence. Bad practices and evil doctrines are an abomination to

the Lord. On the other hand, if this Comforter fill thy spirit with his pure consolations, pray to him earnestly that pride may be hidden from thee, and that carelessness or drowsiness do not overtake thee in the gracious sunshine, nor entice thee to lie down and sleep. But watch and be sober, be circumspect and serious; for thou art here in the enemy's country, and always upon polluted ground. Pray that the manifestations of the Almighty love may be so many attractions to thy soul, and the means of putting spirit and life into thy affections and duties. Remember that the most thou canst enjoy here is but a slight foretaste, a little drop of that infinite ocean of pure joy, which thou art to inherit in Christ. This should cause thee to thirst for more, and to aspire after greater attainments. Finally, what a weight, what an eternal weight of transporting bliss is before thee, prepared for thee, secured to thee, by omnipotent power and endless grace! Reader, hast thou no longing for this? Is thy heart, can thy heart, be all dead and dull and damp to such immeasurable glories? What! not a ray of hope, not a thrill of joy, at all this unmerited mercy! at all this mercy merited fully and only by Jesus, for thee! It is enough to make the stone in thy heart to cry out. The heart must indeed be the heart of stone, if it feel no emotion here. The heart of flesh, renewed by the Holy Spirit, will triumph in the glorious expectation, and be looking out beyond all perishing shadows for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; and, blessed be this great God and our Saviour, it shall not look in vain.

"My soul in fervent longing waits
(Each true believer cries)
For God to end my earthly straits,
And bear me to the skies.

"O when shall this poor scene depart,
And heav'n itself appear?
God hath so widen'd all my heart,
It can't be filled here."

WHITSUNDAY.

MAY 27.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."—St. JOHN xiv. 26.

"Spirit of truth! on this thy day,
To thee for help we cry,
To guide us through the dreary way
Of dark mortality."

BISHOP HEBBER'S HYMNS.

"THE Holy Spirit is the substance of all 'good things'—their quintessence. * * God gives the Holy Spirit to thee in answer to prayer. Thy youth is renewed. Thou art made a 'new creature.' 'Old things are passed away.' If you have the Spirit you have all good things; and this Spirit is given to all God's children, to work all their works in them and for them, and to make them meet for the heavenly state" (P. Sidney).

"The popular theology of the present day is strikingly marked by inattention to the doctrine

of the 'Holy Spirit.' Far be it from me to undervalue those advantages which the 'Son of God' has purchased for all mankind; yet it is perilous to withdraw our attention from the inestimable blessings which the Holy Spirit bestows—blessings which come home to the bosom of the individual, and which improve salvability into salvation. That Spirit of life which God breathed into Adam, when he made him in his own image; that Spirit which our creed calls 'the Lord and Giver of life,' is now ready to come and take up his abode with us. By him we may be enabled to renew within our hearts a spiritual paradise, where all things shall be redeemed from the primeval curse, and man may once more go forth to meet his Lord, without terror and without reluctance. To have the devotional temper made the prevailing disposition of the soul; to have God in all our thoughts; and, whether we eat or whether we drink, or whatsoever we do, to do all to the glory of God; not to be afraid though he hear our conversation; not to be ashamed though he search our hearts; to have confidence in him as our Father which is in heaven; to behold in him the author of all good and the sweetener of all evil; to be impressed with a vigilant and cheerful sense of his omnipresence; to see him in his works and in the works of his creatures; and to feel persuaded that neither mountains, nor perils, nor famine, nor the sword, can separate us from the love of God—these are 'the fruits of the Spirit': this is the duty indeed of all men; but it is the high and glorious privilege of the advanced and established Christian. By this faith the just shall live: this hope is 'the anchor' of his soul. The truth hath made him free; and he stands erect in the liberty of the gospel. He rejoices that he is here but a stranger and a pilgrim, and that his 'home' is with Christ in the heavens: he feels the graciousness of that adorable Being, who, when he would compress into a single word the essence of his adorable perfections, required an apostle to proclaim to us that 'God is love' " (Dr. Phelan).

The early Christian knew and confessed that in himself there was no spiritual light, but that it could be given only of him who makes known the hidden things. He sought wisdom and understanding from the great Teacher, who gives to them that ask, who knoweth and entereth in by the door that is opened unto him, and sheweth the pearl to him that searcheth for it. He casts away from him whatsoever was not of the teaching of Jesus himself; for he knew that he and none other, the Christ of God, is the way and the truth and the life. And he knew too, that through the blessed Spirit alone they could have access unto the Fountain of living waters: he alone was their Guide to the truth, the Expounder of the whole will and law of God, and the Light that lighteth every man who, for sin and darkness, would put on evangelical doctrine and righteousness. He dwelt in their hearts—the teacher of wisdom, the soul of their faith, the well-spring of their love, and the worker of all the good that dwelt in them. And such is Irenæus's testimony of his heathen converts: "From the moment they believed in Christ the Spirit wrote salvation in their hearts; but not with ink or letters: his inspiration alone enabled them to walk blameless in the way of the doctrine

revealed to them." In those days a confessor of Jesus, who was brought before the rulers, being asked whether he had not the bible under his roof, gave for answer, "Yes, sirs; I deny not that I have it; but it is hidden in my heart." The law of the Spirit was engraven by the finger of grace in the inner temple, which he had built up in the souls of the first "babes in Christ."

H. S.

THE GOSPEL HIDDEN TO THE LOST:

A Sermon,

BY THE REV. J. B. SMITH, D.D.,

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2 COR. IV. 3.

"If our gospel be hid, it is hid to them that are lost."

WHAT an awful declaration, my brethren, is this—"It is hid to them that are lost"! For consider what is the full import of the expression "lost." It conveys to us the idea of utter and hopeless ruin; ruin both of soul and body; ruin irremediable; ruin eternal; everlasting destruction from the presence of God and the glory of his power. It corresponds to the idea which the Saviour himself conveyed, when he emphatically asked, "What is a man profited if he gains the whole world and lose his own soul?" "Lose his own soul!" lose that which alone gives value to his being! destroy that image of his Maker wherein he was made! become lost to the favour and mercy of God! lost to the light and glory of heaven! lost to all that gives a charm to existence! But yet not so lost as to be annihilated; not so lost as to possess no consciousness and being (for the immortal spirit cannot die), but to be kept and reserved in a melancholy state of being; in a horrible consciousness of merited vengeance; in a remorseful bitterness of self-condemnation; in a soul-agonizing despair; and in the positive endurance of the fire of God's wrath, wherewith he shall fearfully and eternally punish those that have refused his mercy and rejected his proffered love. O how does the mind shudder when it seriously looks into that appalling state which the scriptures represent as being prepared for "them that love not God, and obey not the gospel of his Son!" And yet, alas! do we not read that this is, after all, the portion of vast numbers? do we not read that "broad is the way that leadeth to destruction, and many there be that go in thereat"? O, who can sufficiently lament the miserable infatuation that shall sink millions of immortal souls in the fiery gulph of final perdition! in the woeful "lost"

estate of that second death, where the worm of conscience dieth not, and where the soul and body (once partners in crime) shall perpetually endure, to sustain the unknown agonies that proceed from the wrath of the offended majesty of God!

But we have somewhat anticipated our subject. Now return we to a consideration of it in order.

The apostle, in the beginning of the chapter from which the text is taken, adverting to his miraculous call to the ministry, shows how he did not shrink from the dangers and difficulties which he had to encounter in consequence of becoming an ambassador of Christ. "Having received this ministry" (says he) "as we have received mercy, we faint not:" he and his fellow-labourers did not sink under their toils and sufferings, but boldly and manfully continued to preach Christ crucified, in all earnestness, simplicity, and plainness of speech; not on the one hand using man's device to uphold their cause, nor, on the other, diluting down or explaining away the doctrines of the gospel to suit man's prejudices; or keeping back saving truths, in order to render their doctrine more acceptable; but they set before their hearers the whole counsel of God, and pressed its undeniable truths upon their convinced minds and awakened consciences; exhorting them with all sincerity, "as in the sight of God," the discerners of hearts, and the present witness of their conduct.

"We faint not" (says he), "but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." If, then (continues he), "if our gospel be hid," if after all the convincing demonstration and overpowering testimony wherewith it is accompanied—if it fail, after all this, in working conviction, "if it be hid, it is hid to them that are lost." The fault is not in the gospel itself, either in its internal or external evidences, but it is in those that (from some worldly sinful cause) have brought upon themselves a judicial blindness, and will not see the truth, will not let the Sun of Righteousness shine in upon their minds, but, perverting their mental powers, shut themselves up in obstinate unbelief, and resemble "the deaf adder that stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely."

He then goes on to shew the influential cause of this obstinate and sinful rejection of the truth: "It is hid to them that are lost; in whom the God of this world hath blinded

the minds of them that believe not, lest the light of the glorious gospel of Christ (who is the image of God) should shine unto them."

The god of this world, then, it was—even the great and implacable enemy of man's soul—that hath succeeded in blinding their understanding, in holding their eyes so that they perceived not the truth, though written with a sunbeam; and that held them under their perilous delusion, the willing captives of his power, the deluded victims of his subtlety. Having in their pride and obstinacy rejected the offers of God's mercy in his Son, the evil one had gained the mastery over them: he had enveloped them in the web of his own machinations, and perverted the powers and faculties of their minds.

Hence it was that the gospel of Jesus Christ met with such mighty opposition in the world: the powers of darkness began to see the downfall of their kingdom, to perceive that the empire which they long had held over a dark and sinful world was about to be shaken. And hence no subtlety or stratagem that hell could contrive was omitted. And, alas! they succeeded but too well in influencing the hearts of wicked and perverse men (the ready instruments of their malice) to set themselves in opposition to God and his anointed One, and thereby to draw down upon themselves both temporal chastisement and eternal perdition.

Had it not been so, what could have resisted the wisdom and authority and power wherewith the Author and preachers of the gospel were furnished? Did not Jesus Christ fulfil in all the events of his life every particular recorded of him in prophecy? Did not the apostles quote and explain and demonstratively prove that in every tittle he corresponded fully to all that holy men of old (inspired by the Spirit of God) had predicted concerning him? Did they not challenge the Jews to search the scriptures, and disprove (if they could) the truth of what they were asserting? Moreover, was not the doctrine of Jesus according to godliness? Did he not repeatedly put to silence the cavilling Scribes and Pharisees, so that at last they "durst not ask him any more questions"? Did he not extort from them the admission, that "never man spake like this man"? And did he not win and compel the assent of every unprejudiced hearer, so that "they wondered at the gracious words that proceeded out of his mouth"?

Were not his apostles gifted with the same wisdom, and by the power of the Holy Ghost endued with full understanding and comprehension of the divine will? Were they not empowered to publish and declare

the whole counsel of God, in that most extraordinary method of God's own providing, viz., the speaking readily and fluently the various languages of the different nations of the earth?

And, lastly, did not God put the plain seal and impress of his delegated authority upon them, in giving them to work miracles, in attestation of the truths they delivered? Did they not heal the sick, dismiss diseases, cast out devils, call back to instant life the dead? Do we not know that by a touch, or a sign, or a word, or even by the very shadow of an apostle passing over them, the maladies of life were dispersed, and health and vigour were at once restored to the weak and debilitated frame?

We read, my brethren, of these things in holy writ so constantly, and they get so familiarized to the mind by frequent repetition, that they often fail to make the impression which they ought: we give to them a sort of quiet and easy assent of the will, without letting the full force of them reach our understandings.

It would be well sometimes to sit down, and calmly and seriously meditate upon one single miracle; and to endeavour to get the full force of its evidence impressed on our minds. Take, for instance, the account of the cripple (Acts iii.) who had been lame from his mother's womb; a cripple so entirely deprived of his limbs that they laid him daily at the gate of the temple; a poor impotent creature, unable of himself to move, and who had for forty long years never known the blessing of perfect activity, but must be indebted to the kindness of others to move him from place to place. Conceive him lying at the gate—an object of misery and hopeless destitution.

And, while thus lying destitute, picture him to yourselves filled, at the word of the apostles, with energy and strength; the contracted and powerless muscles receiving freedom and elasticity; the crooked bones restored to their natural shape and position; and the whole man suddenly endued with a power and a might, to which he had hitherto been a stranger. Conceive of the miracle by which this cripple from his mother's womb instantly leaped up, and stood, and walked, and entered with them into the temple, rejoicing in his new-born energy, walking and leaping and praising God! Was it not a natural feeling that the people (as we read) were filled with wonder and amazement? Does not the account of it, when seriously reflected upon, fill our minds with the same feelings? Do we not confess the finger of God in the whole transaction? are we not

compelled to admit that their commission was from heaven, and that their doctrine, therefore, must be of the truth.

Is it not reasonable to suppose that such an instance of God's interposition would have at once been effectual in the working of conviction in the minds of those, amongst whom it was exhibited? Alas! my brethren, when men are obstinately shut up in prejudice and error, they will be blind even to the most striking evidences; for did not the Saviour intimate that such would not be persuaded, even though one rose from the dead to preach to them?

And what was the consequence here? The well-known cripple was brought, with Peter and John, before the Jewish council; before men endued with worldly wisdom; before men of understanding and knowledge. And now observe the result, as stated in the apostle's words: "And, beholding the man which was healed standing with them, they could say nothing against it. But, when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But, that it spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach in the name of the Lord Jesus."

They confessed the miracle: they could not deny the fact: there was the living witness, whose very presence proved it. But their proud hearts would not submit; their prejudiced minds would not confess the undeniable consequence, that Jesus was indeed the Christ, the Son of God, the Saviour of man. No: in defiance of conviction, in proud presumptuous rejection of what bore the stamp and impress of divinity, they impiously attempted to defy Omnipotent power, and to counteract the designs of heaven! They called the apostles, and commanded them not to speak at all, or to teach in the name of the Lord Jesus.

Said not, then, the apostle in the text (in reference to many cases of this kind, to which he had been witness), said he not well when he asserted, "If our gospel be hid, it is hid to them that are lost"? Lost indeed, and sunk in the hopeless depths of pride and prejudice and passion, were they!

The causes of their strange and woeful infatuation we will not particularly advert to now: the perverted notions and proud feelings and prejudiced minds, which led the

Jews to the rejection of Christ, and to their own temporal ruin as a nation and a people, are well known; and we would rather turn our thoughts, for the brief space that is generally allotted us here, to consider how the subject may be capable of affording us matter for edification and improvement to ourselves individually.

In looking, then, into the world about us, see we not many, great numbers, alas! to whom this epithet of lost, in the apostle's sense of it, may be fully and fairly given? numbers that are rejecting obstinately the counsel of God for their salvation, and who must (unless God give them repentance unto the acknowledgment and reception of the truth) finally be sunk in the gulf of eternal perdition?

Leaving out of the question professed unbelievers, infidel men, whose cavils and objections it falls not within our scope to answer and refute (though it would be no difficult matter to do it); leaving, however, these out of the question, we will turn our attention to vast numbers, who, being Christians by profession, either hold the truth in unrighteousness, or hold it so vaguely and loosely that its influence is, to all saving purposes, absolutely destroyed.

Do not these men in some strong features resemble those of the Jewish council to whom we have been adverting? True, they do not deny Christianity: they admit, in a general sort of way, the doctrines thereof to be true; and this, not so much perhaps from self-conviction, as from the influence of education, early instruction, and because it is the religion of their fathers and of the land. In this respect they may be compared to the Jewish rulers, who admitted the wonderful miracles performed by Christ and his apostles, but who refused to act up to their convictions. Even so the nominal Christian admits Christ to be the Saviour, admits that heaven is set open by him, admits that salvation may and must be obtained (if obtained at all) through him.

But, then, when it comes to the question, how a saving interest is to be obtained in that Redeemer; when the veil is, as it were, lifted, and we call attention to the particulars of salvation, and look into the Holy of holies, to behold the mercy-seat of Jehovah sprinkled with the blood of Christ, who by that precious blood-shedding has purchased for himself a ransomed people, then the heart begins to rebel. Yes, when we detail the whole system of redemption, the sinfulness of sin, the liability to God's justice; when we are led to speak of the lost estate of man by nature, the corruption of the human

heart, and the perversity of the human will, the utter hopelessness of our condition, as guilty and condemned before God; when we ponder upon the costly atonement, the value of the blood of Christ, the obligations wherewith we are bound to him; when we show the necessity of a change of heart, of a renewed nature through the influence of the Spirit; aye, my brethren, when we insist upon the faith of a true Christian being something more than mere outward profession—that it is to be an indwelling principle, purifying the affections, elevating the soul, converting the inward man in all his views and feelings, and changing the outward man in his life and conduct; when we speak (in the apostle's words, of "Christ being formed in the heart", of a man's "glorying in the cross of Christ," by whom "the world becomes crucified unto him, and he unto the world," then the haughty soul is offended. When, in brief, we come to discuss the nature of real vital Christianity, and exhibit it in all the extent of its demands and requirements then it is that the doctrine becomes, to too many, unprofitable. It is distasteful; they will not attempt to comprehend it. They either turn away in contemptuous disgust, or they put a delusion upon their own minds, and dilute down, or endeavour to explain away, the records of God's gospel; turning the very truth of God into a lie; and imagining that, with worldly hearts and principles, unholy affections, impure desires, unchristian conduct—imagining, with all these marks of an unconverted state, they may yet be in the way of salvation; they may be accepted of that God who has solemnly declared that the "friendship of the world is enmity with God."

Is not this a miserable delusion, we ask? For is not the gospel plain and express in its declarations on these points? Is it not clear and unambiguous in all its statements? Are not the corruption of man, his utter helplessness, his need of a Saviour, a new heart, new life, a crucifying of the flesh, an evangelical obedience, a holiness of soul, and a prevailing desire after holiness and heaven, are not these every where insisted upon with a solemnity and an earnestness and an emphatic clearness and simplicity, so that he that runneth may read? And yet the worldling, who bears the outward name of Christian, rests satisfied it may be, feels little or no concern, repels from him the whole force of God's warnings, as denounced by the faithful minister, and cries "peace, peace" to his soul.

Is not, this, we ask again, a miserable delusion? May it not truly be said of such,

"In whom the god of this world hath blinded their minds, lest the glorious gospel of Christ should shine unto them"? Yes, Satan, the god of this world—whom in some way or other they are willingly serving—he has indeed spread an infatuation over them: he has blinded them to the truth, and keeps them in the way that will terminate in the final perdition of their lost souls. "If the gospel be hid, it is hid to them that are lost."

But, thanks be to God, all are not lost. The god of this world usurps not universal dominion. There are many who can take up and adopt for themselves the apostle's language in the first verse following the text, who can say, with a joyful experience of the truth of their statement: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give [us] the light of the knowledge of the glory of God in the face of Jesus Christ."

Yes, God, who in the morning of creation bade the light of the natural world arise and to shine out of darkness, that same God, by his new-creating Spirit, can shine into the soul of man, and illuminate those who were in mental darkness and the shadow of death. He can do it: he hath done it: and he will still do it to all that flee to him for succour; that cast themselves upon his mercy in Christ Jesus; that freely and unreservedly come unto him for light and knowledge, willing to be taught, and anxious to receive salvation on his own terms and in his own appointed way; that are ready and willing to become the faithful and obedient servants of the Lord Jesus Christ. To each one of these will God vouchsafe the light and guidance of his Spirit: its divine energy will remove every veil and obstruction to the mental vision, and enable the faithful believer daily to see more and more the wondrous things of God's law, and the gracious things of God's gospel.

The man who has been a partaker of this divine enlightening feels and owns with gratitude the value of the gift: he prays to have more frequent communications of it; to have still clearer perceptions of divine truth; more elevated conceptions of the attributes and glory of God; more humbling convictions as to himself; and more lively impressions of a Redeemer's love. Having once been a benighted sinner in the lost estate of nature, he now feels himself a child of God, awakened to new life, enlightened to saving truth, and filled with the blessed hope of immortality. Under the teaching of the Spirit of God, he has learned to receive Christ Jesus as his Atonement, his Redeemer, his Sanctifier, and his King. He has learned

to rest his entire hope on this Rock of salvation; and, with God's word as a light unto his feet and a lantern unto his path, and God's blessed Spirit as his teacher and counsellor therein, he escapes from the ruin and lost condition of impenitent sinners; he is saved from the perdition of hell, to enjoy peace and blessedness and glory in the heavenly Canaan, the region of never-ending felicity, prepared for every faithful and obedient follower of the Lord Jesus Christ.

May the gospel, my brethren, be never hid to any of you! May none of you be of the lost souls; but may the preaching thereof unto you be accompanied with the illumination of the Spirit, and produce in each one of you those blessed results that shall terminate in the final salvation of your souls, and in the meeting together of us all hereafter in glory! Amen.

JEHOVAH JIREH*.

IN various places of the Old Testament you will find that the elders, who have there obtained a good report, loved to bestow on localities, hallowed to them by the reception there of some special mercy from the Almighty, a designation that marked their gratitude. The name is generally a compound one, connecting the blessing itself with the name of the Lord, from whom it had been received. For the most part, either in the text or margin of our bibles, we have the Hebrew epithet, along with its purport in our own vernacular English; and thus our admirable authorized version fitly preserves the very inscriptions carved on these Ebenezer stones. The narratives in connection form some of the most interesting episodes in patriarchal history, and there is a moral in each. These things happened unto them for ensamples. We can trace in the several stories an accurate prefigurement of what must befall ourselves in our pilgrimage through this world. We can find the same trials and the same sorrows, the same conflict without and the same troubles within, which we must know ere we can enter into rest. We can read also of what gracious supports the Lord can give his people; what strength from on high he can arm them with, making them more than conquerors; and how continually he watches over them by his providence in the midst of their dangers. We can discover also (and the knowledge should shame us) how with far inferior privileges those faithful ones pressed onward in their heavenly vocation, not having received the promises, but only seeing them afar off, and yet looking for a city which hath foundations, whose builder and maker is God. We perceive how, with them, every mercy received a special record; and how altar and pillar were continually up-reared to signify the praise of a heart thankful to

the Lord for all his benefits. I do not know that I can more profitably illustrate this prayer of Paul's for the Thessalonian Christians (2 Thess. iii. 16), than by considering it in the additional light these scriptural narratives can be made to afford. We can conclude from such an examination of it that Jehovah is the same yesterday, to-day, and for ever, and, in the manifestation of his goodness to his people of old, can learn to our comfort that he will yet keep the feet of his saints. To a few of those passages I would now direct your attention.

The first is in Gen. xxii. The sacred penman here takes up the story of Abraham in his latter days, when God had fulfilled to him his promise of a son. Isaac had now grown up to youth, or opening manhood*, and in the fulness of his strength must have been all that his aged sire could have wished or hoped for. In him Abraham beheld more than his image in flesh and blood—the boy who was to transmit his name to future men. The patriarch's faithful heart looked beyond the things of this world, and saw in this gift of God to him the founder of that illustrious line, whereof should come the Seed, in whom all nations were to be blessed. His own condition (as we infer from the conclusion of the preceding chapter) was greatly improved. He was no longer the wanderer and wayfarer, but was "sojourning in the Philistines' land many days," i. e., the modern Palestine. Danger from the surrounding nations had also passed away. At Beersheba, the well of the oath, he had ratified a covenant with Abimelech, king of Gerar, and with Phichol, the captain of his host; and rest and tranquillity seemed at last to have dawned upon him. In his domestic circumstances also there was perfect harmony reigning. Hagar the bond-woman, and her son Ishmael, had been sent away; and Isaac, the child of promise, was the sole heir and possessor of his home. But never on this side heaven can the pilgrim of immortality find rest. Abraham needed yet a probation; and his God, for very love's sake, will not spare it him. Hitherto the patriarch had been tried whether he loved his country and his father's house better than the Lord: he will now be proved whether he thus loves his son. Harken to Jehovah's command: "Take now thy son, thine only son Isaac, whom thou lovest" (every word seemingly containing an additional burden of grief), "and get thee into the land of Moriah, and" (what is he to do with him?) "offer him there, for a burnt offering, upon one of the mountains which I will tell thee of!" Astounding message from a God of love! Is a father to embue his hands in the blood of his innocent child? Are the promises about Isaac to be nullified, and in so horrible a manner? Was ever sorrow like unto this sorrow? There is no reason given, nor plea assigned. God does not charge him with rebellion against his laws, or forgetfulness of his authority. He does not require the fruit of his body for the sin of his soul. But mark the unhesitating obedience of Abraham! Being tried he offered up Isaac. He reasoned not with flesh and blood. He took his son with him, and rose up and went to the place of which God had told him. Then (for we must briefly follow the story), reaching Moriah on the third

* From "A Farewell Sermon," preached in Glanmire church, co. Cork, on Sunday morning, Feb. 18, 1849, by the rev. Samuel Hayman, B.A., late curate of the parish.

* Josephus tells us he was now twenty-five years of age.

day, he leaves the young men, or servants, and, accompanied by Isaac, ascends the fatal hill. He builds an altar, and lays the wood in order upon it. He binds Isaac (who evidently, without resistance, submits to the Lord's appointment, and thus becomes an eminent type of the willing obedience of Jesus), lays him on the altar upon the wood, and takes the knife in his hand to slay him. Now is the time for the God of mercy to interfere. At the twelfth verse we find him speaking, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me!" Abraham joyfully, in the same spirit of faith, obeys; and lifting up his eyes he perceives a victim provided of the Lord—a ram caught in the thicket by his horns. He takes and offers him up for a burnt offering in the stead of his son. In grateful commemoration of this miraculous interposition of the Almighty, he calls the name of the place "Jehovah Jireh," that is, "the Lord will see, or provide."

And now, dear brethren and sisters, if to-day (in the solemnity of our parting from one another) I seek for you a blessing, may I not pray that the Jehovah Jireh of the olden days "be with you all"? If in his good pleasure I must leave you, and go forth to another place to do my Master's work, is it not sweet to let those words linger on the memory, like a haunting strain of lovely music, "God will provide"? He will raise you up another teacher, wiser, better, and abler—I will not say more loving and more attached to you—than I am; and for myself he will open me a door, great and effectual, that no man can shut. That he may accomplish all this it is expedient that I go away. The Lord is wonderful in working, and must not be judged by sense, but by faith. Let us not stop at second causes, but look upward through them all; and, at last, the eye will be riveted on him, and we shall exclaim, "It is the Lord!" Then the sense of his providential care will afford abundant comfort. Surely, if he feedeth the young ravens that call upon him, he will feed his children. If the hairs of our head be all numbered, we may not question his minutest acquaintance with all the events that befall us. God will provide!

In all the changes and chances, therefore, of this mortal life, I would fain impress on you the duty of thus realizing the Lord's unwearied oversight of his people. In this way, truly, by a freer use of your privileges, can you attain to a larger measure of spiritual happiness. In your weariness and painfulness, in your wants and necessities, in the cares that must often press upon you, and cause your souls to cleave to the dust, think of this characteristic of your God, and you will be encouraged to trust in him—Jehovah Jireh, "God will provide!" Are you weak? He will provide strength. Are you in affliction? He will comfort you. Are you bowed down by any secret, but overwhelming grief? Cast your burden upon the Lord; and he will sustain you. He is God the provider; and he has covenanted to supply all your need, according to his riches in glory by Christ Jesus. Look upward to him with the imploring eye of children; and your

Father which is in heaven will give you good things, when you ask him.

But I more especially point to your spiritual necessities. The wants of the body are clamorous, and make themselves to be heard; but the soul, ever since it became polluted by sin, heeds not its imperfections. Naturally it cannot perceive that it is now wretched and miserable and poor and blind and naked. The great change of conversion conducts it at once from a self-satisfied state of woe and want to the throne of grace. There it makes its appeal for mercy; and there it finds grace to help in its time of need. Your immortal spirit requires a daily support, just as much as your earthly frames; and Jehovah Jireh, God has provided it. There is bread which came down from heaven, of which if any man eat he shall live for ever. There is living water, whereof when we drink we never thirst. In them you have spiritual sustenance—meat that endureth unto everlasting life"—provided by the Lord himself. Hear him proclaiming the blessing with his own voice: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Can we not read the words Jehovah Jireh here? "He looked, and there was none to help. He wondered that there was none to uphold. Therefore his own arm brought salvation". He "provided" a costly ransom for the prisoners who were going down to the pit. He spared not his own Son, but delivered him up for us all.

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

NO. VI.

THE UNION OF MAN'S SPIRITUAL WITH HIS MATERIAL NATURE.

MAN is a creature endowed with reason, and designed for an eternal existence. And as there are creatures, according to our limited capacities, extending downwards, through the sagacious elephant, the generous horse, and the friendly dog, to an almost infinite degree of minuteness in the scale of existence, till they even vanish from the microscopic view, yet all having instinct adapted to their peculiar economy; so there may be creatures ascending from man upwards to an endowment of intelligence, power, and even somewhat of a defined ubiquity, far beyond our conception, without their approaching to the divine Fountain of wisdom, omnipresence, and almighty power, any more than artificial light on earth, however great, may approach to an equality with the light emanating from the orb of day.

It is beyond the ability of man to conceive the nature of purely spiritual beings. We can form an idea of personality, and the power of individual will and action; and we are apt to suppose angels to be purely spiritual. But, if we cannot form any very definite notions of spirits, we are not under the necessity, for that reason, of making

any concession to the sceptical materialist; because we are little better when we come to *matter*. There is in this enough to humble the proudest intellect. We can elaborate material substances, and speak very sagaciously of their chemical energies; but, after all our parade of words, what does it amount to? We can see matter, and understand weight, or the force of gravitation: we can hear a sound, and smell invisible effluvia; but by none of our senses can we perceive the medium of the gravitating power acting between the earth and the sun and moon. We can understand how one thing, suspended by a chain from another, is upheld; but we cannot perceive how the sun suspends the earth and the other planets. We are conscious that, when the sun is in the zenith or on the meridian, we are in that suspending medium; and that it must act directly or obliquely upon us, all the time the sun is above the horizon; and yet we cannot perceive any difference from what we recognize when he is below the horizon. We might call this the spirit of matter; and we might call thought, and all the operation of the mind and will, the spirit of life. But, if we cannot detect the energies of matter, nor see the workings of the mind in the laboratory of thought, nor distinguish the origin of the will, how can we expect to know the spiritual nature of angels? And if we, being creatures, cannot understand the nature of other creatures, even of mere matter, how can we attain to an understanding of the essence of the Creator? The sceptic may say, this is an argument in favour of our being content with what we can see and perceive, without striving after things beyond our reach. And this rejoinder would have been available, had not he himself, for his nefarious purposes, been the greatest of all strivers after such things, and had man been as the beast that perishes. But, since man is a forecasting, and back-casting, rational creature, always in his present actions showing that he contrives and lives for futurity, near or distant; and since he has a revelation to guide him in this, and since all his well-being depends upon a right aim in this (for things so proceed as to demonstrate, daily, that infidelity is the putrescency of the human race, and Christian faith the salt of the earth), we cannot admit the validity of such an argument: because, furthermore, it tends to all that makes life unhappy, to misery and the decadency of the human race; while to seek and to know and to obey the will of God, as declared in revelation, is a constant spring of well-being.

Whatever, then, matter may be, it is a substance created of God as intermediate instrumentality for a platform, and what is otherwise necessary for the temporary abode of man, to assist in preparing him for an eternal mansion. Before God, therefore, created man, he created matter to be a part of man's nature. And, matter being created, he then, by another process and divine effort, created the spirit of man. When he created matter, he made it from nothing (for so the first verse of the bible intimates): when he gave man the living soul, he breathed into the nostrils of that material body, which he had previously made from the dust of the ground before created from nothing, the breath of life; and then man became a living, ever-existing, rational soul.

Man is a few years here: he will be millions of

ages in the future state. Insignificant, then, as this world must now be, in the estimation of the Creator, and insignificant as it may be millions of ages hence, in the estimation of every man now living in it, there must, nevertheless, be contrivance that this preparatory state may answer its intended purpose. Man is to have a preparatory trial here of a few years' continuance, for an endless state in futurity. The trial is moral; but the means are, in a great measure, material. When a man is to run a race, we view him on the *stadium* peculiarly attired, and in every way prepared for the necessary exertion. Such as man is in this condition, such is the soul in its moral training and race for a happy eternity. We need not enumerate all that the life, strength, and fitness for the contest depend upon: this equals, in the moral race, both the matter, vitality, and reasoning faculty. Then, again, a man is not crowned unless he strive lawfully. Were he not surrounded by a crowd of witnesses, all intensely gazing upon him; or if he so ran that he could not see them, or should be in doubt whether they were beholding him, and registering every right or wrong step that he took; and should he finally persuade himself that no one takes heed; when weary and faint, would he not be tempted to take unfair advantage, or linger in the course? And, if the same extended to the expectation of the prize, might we not expect to see him giving up the race altogether, and seeking for solace in whatever presents itself within his reach? Extend this to the moral racer and his eternal prize.

Reason informs man that certain actions are destructive of his well-being; and this self-preservation we call the first law of nature. He is also a social being; and his reason likewise tells him that his actions may tend to the misery of others, which may and often does result in his own ruin. Reason, however, does not exclude the instinct of animals; but, by its back-casting and fore-casting, and comparing things present, it absorbs it. But reason is no less improved by revelation than instinct is by reason. Instinct may be compared to the sense of touch to enable a man in the dark to ascertain his locality; reason, to a lamp or candle brought to him when in that situation: he can then see a short way around him. But revelation is as the rising sun, whose light not only shows him his local position, but that extended to an unlimited expanse in the face of nature. A man, therefore, with faith in the future state, and with all the light of revelation thrown around his present actions, showing how they in their effect extend to eternity, as much excels the mere reasoning infidel as he the mere animal. But, even with the light of revelation superadded to reason, man, after all, is in darkness in comparison of what he will be in the future state. While in this stage of his existence he cannot behold the face of God, the fountain of light. The light he now has is only instrumental. In the future state he will be in the revealed presence of God, where there is neither sun nor moon, neither any need of intermedium or instrumentality. He is also here, in another respect, in a state of reliance upon an intermedium: without a constant supply of food and vitality, the union between the spiritual part and the material is dissolved. In this world, then, man lives

by intermedium; in the future state he will live without any intermedia: he will exist in the very fountain of life, light, and felicity.

We may enumerate three preparatory steps in the process of fitting up the present stage to answer the divine purpose in preparing man for eternity. The first was the creation of matter, with its energies adapted to all the other steps, so as no one can be attained without the other. The next was vegetable life, by which matter is so elaborated as to form the combining and connecting medium between animal life and matter. It is the hinge by which and upon which animal life and matter mutually rest and turn. The third step was animal life, with attributes rising as much above vegetable life, as the vegetable life rises above the material energies. And then, as a farther step, comes that for which all this was prepared, viz., man with his living soul. Matter has energies roused into activity by approach. Vegetable life elaborates matter by the energies of distant matter; being used by the great Director of all employing them as instruments, under the form of light and heat in what are called chemical affinities and planetary gravitation. Animal life is useful in the great work, by elaborating the vegetable productions into food for man's use, as also to assist his needs by their voluntary exertions; and, doubtless, for other purposes in the progress of the divine work of fitting man's living soul for eternity, which are beyond our limited comprehension.

In certain cases, we might say that the sagacity of some animals, or their instincts, and what may be called "common sense," almost equal man's intellect, and answer their purpose much better than man's boasted reason answers the ends of his existence. In reply to this, it may be stated that the animal life is perfect in this world; and here is the end and consummation of its existence. Whatever it may be, it is as it came from the hands of its Creator. Man will be perfected in eternity. His perfection then, at the best, is only incipient here: its consummation will be in eternity. Neither is he here as he came from the hands of his Creator. His nature was corrupted. And, when not renewed by grace, his living soul, having longings for the joys and unbounded delights of its eternal home, and, by that corruption in the fall of the common progenitor, is blind to its true interest; and it rushes on, to seize in excess of sensuality, what in its blindness it thinks will satiate its ardent desires of the intense pleasures of eternity. In this case its propensities are frequently worse than any beastly instinct; for it prostitutes reason so as to make it subservient to sensuality prostrating both the laws of self-preservation and all regard to social welfare.

At man's creation, so far as we can discover, such was his perfection that he was, in the full sense of the word, ever-living. But, on the fall, so far as the material part is concerned, he was reduced to the condition of the beast that perishes, or ends its existence here. Revelation shows us how this was, and how a Saviour came forward to remedy this evil. The soul remained ever-existing; but death was denounced against the body. "Dust thou art, and to dust thou shalt return." But this denunciation was spoken in mercy, and farther tempered by the commence-

ment of a long train of promises, wherein hope was extended to the body. This commencement of the gospel or good tidings states that the destroyer shall be destroyed (Gen. iii. 15). And the whole plan afterwards develops a process by which, in the end, all shall be remedied; and man shall finally stand before the open face of the Creator, as perfect as he was originally intended to be; and even his Creator will be more glorified by his redemption than if he had never been injured.

I have thus shown that man is a rational and eternal creature; and it is the object of revelation to show at large how he is a moral responsible creature, and how, after he has had his probation here, he will hereafter, in the day of final retribution, stand before the Creator and Law-giver, and then receive according to that which he has done in the body, whether it has been good or bad.

The Cabinet.

THE UNSEEN, BUT WELL-KNOWN FRIEND*.—
 "Whom having not seen, ye love" (1 Pet. i. 8). We may know a person without having seen him. We may love his character, his amiable qualities may be well known to us, we may be acquainted with his acts of kindness to others, we may have been constantly and largely partakers of that kindness ourselves. We may know him by frequent correspondence, letters may have often passed between us; we may have told him our wants, difficulties, trials, and have received help, advice, and assistance from him in reply. True, we may not "know his face in the flesh," we have never seen his person; but still we know him; and when, after many years perhaps, we meet him at last, we say (or feel, if we do not say it), "I have long known you, you are no stranger." For the man is not so much the frame in which his soul lives, as the being that tenants that frame; the spirit that animates that body, and stamps its character, and sets its own peculiar and individual mark upon the man. Will the Christian meet a stranger when he meets his God? Is Christ, though he has not yet been seen, unknown? Have we not heard of his love to others? Have we not experienced that love ourselves? Have we not daily sent up letters to him, and told him of all our wants and difficulties and trials? Has he not answered those letters by relieving our wants, advising and guiding us in our difficulties, and sending "help in every time of need"? Has he not been a tried friend to us? Are not many of the features of his wonderful and lovely character as well defined to the eye of our mind as if we had seen him? He is, then, no "unknown God" to his believing people; and blessed are those who have "acquainted themselves with him" now, for they will meet no stranger when they are summoned to meet their God.

PRAYER.—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest: prayer is the issue of a quiet mind of untroubled thoughts. It is the daughter of charity, and the sister of meekness.—*Bp. Jeremy Taylor.*

* From "Floating Lights;" by rev. W. W. Champneys, M.A.

Poetry.**HYMN.**

TRANSLATED FROM THE WELSH.

(For the Church of England Magazine).

Mae vy nyddiau i ben yn bryno,
Ac nid ynt i'w cyrriv ddim," &c., &c.

WILLIAMS—PANT-Y-CELYN.

To an end my days are hasting,
As a tale that's told each one :
Each away is hourly wasting,
Like the rapid gale 'tis gone.
O how swiftly
Life's few moments hurry on !
Banish therefore, mighty Saviour !
From my heart death's dread away :
Grant, O grant thy peace, thy favour,
Ere I quit this house of clay.
Let not Jordan's
Swelling tide my soul dismay.

M. C. L.

*Llangynfredd Vicarage.***LAYS OF A PILGRIM.****No. XLIV.**

BY MRS. H. W. RICHTER.

*(For the Church of England Magazine.)***THE DOVE.**

"And the dove found no rest for the sole of her foot; and she returned unto him into the ark."—GEN. VIII. 9.

THE dove, let loose, no shelter found ;
Her wanderings restless all and vain :
The dark sad waters still abound :
She seeks her ark of rest again.

No clustering woods invite her stay,
No leafy glades allur'd her home :
She skims along the watery way,
No more in doubtful paths to roam.

So, world-worn spirit, haste and fly :
Return where only safety dwells ;
For thy unrest a home is nigh—
The waves are high, the deluge swells.

Storms and contentions rise around,
Haste to the refuge Christ has made ;
For joy unspeakable is found
In the blest sanctuary's shade.

And from some sacred nook, where cease
The waves of sin, and yet subside,
Bring olive leaves of hope and peace,
And to thy ark returning glide.

Miscellaneous.**GOLDEN ADMONITIONS, AND SEASON-ABLE*.**

God be pleased to discloud these gloomy days with the beams of his mercy !

ANCIENT CUSTOMS.—There was a custom in Africa to bring pulse, bread, and wine to the monuments of dead saints, wherein Monica (the mother of St. Augustine) was as forward as any. But, being better instructed, that this custom was of heathenish parentage, and that religion was not so poor as to borrow rites from paganism, she instantly left off that ceremony; and, as for piety's sake she had done it thus long, so for piety's sake she would do so no

* Collected from "The Holy State" of Thomas Fuller, prebendary of Salisbury. 1663. 4th edition.

longer. How many folks now-a-days, whose best argument is use, would have flown in their faces, who should stop them in the full career of an "ancient custom!"

CHURCH ANTIQUARIES.—Some scour off the rust of old inscriptions into their own souls, cankering themselves with superstitions, having read so often "Ora pro anima," that at last they fall a praying for the departed; and they more lament the ruin of monasteries, than the decay and ruin of monks' lives, degenerating from their ancient piety and painfulness. Indeed a little skill in "antiquity" inclines a man to popery; but depth in that study brings him about again to our religion. A nobleman, who had heard of the extreme age of one dwelling not far off, made a journey to visit him, and finding an aged person sitting in the chimney-corner, addressed himself unto him with admiration of his age, till his mistake was rectified; for, "O, sir," said the young old man, "I am not he whom you seek for, but his son: my father is further off in the field."

FRUITS OF CONTROVERSY.—Some sail so long on the sea of controversies, tossed up and down, to and fro, pro and con, that the very ground to them seems to move; and their judgments grow sceptical and unstable in the most settled points of divinity.

NOVELTIES.—Take thy stand on some good ground in religion, and keep thy station by a fixed posture, never hunting after the times to follow them.

MODERATION is the silken string running through the pearl-chain of all virtues. . . The moderate man aims at the good of others, and unity of the church.

DIVISIONS.—Men may do with their garments as their fancy adviseth them; yet woe be to such who willingly cut and rend the seamless coat of Christ with dissensions.

CHURCHES.—The law of God which commands a public sanctification of the sabbath, must needs, by way of necessary consequence, imply a set, known, and public place. . . Besides, God hath left a warrant dormant with his church: "Let all things be done decently, and in order." And this ties Christians to the building of churches for their public assemblies, whereby not only decency but piety is so much advanced, especially in these three respects: 1. Hereby the same meat serves to feed many guests, one pastor instructing many people in the same place. 2. Devotion is increased with company. Their praises are the louder, and music is sweetest in a full concert. Their prayers are the stronger, besetting God, as it were, in a round, and not suffering him to depart till he hath blessed them. 3. The very place itself being dedicated to God's service, is a monitor to them: "Do this;" and stirs up pious thoughts in them. Say not, it is but lame devotion that cannot mount without the help of such a wooden stock: rather it is lame indeed, which is not raised, though having the advantage thereof.

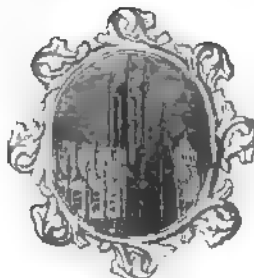
THE POOR PASTOR.—Retire not for want of a spur: do something for love, and not all for money; for love of God, of goodness, of the godly, of a good conscience. . . Comfort thyself that another world will pay this world's debts, "and great is thy reward with God in heaven." A reward, in respect of his promise; a gift, in respect of thy worthlessness. And yet the less thou lookest at it, the surer thou shalt find it, if labouring with thyself to serve God for himself, in respect of whom even heaven itself is but a sinister end.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 766.—MAY 31, 1849.



(Sackcloth.)

SACKCLOTH.

WE frequently see the use of sackcloth mentioned in scripture as indicative of mourning or humiliation. The following account of it, extracted from the Pictorial Bible, a valuable work to which we have frequently been indebted, may not be unacceptable to our readers.

"Sacks are usually made of hair in the east: whence we may understand that, where sackcloth is mentioned, haircloth is intended. Hence the idea is different from that which we, whose sacks are not of the same material, would affix to the term. That this is correct seems to be confirmed by the fact that the use of haircloth, as a penitential dress, was retained by the early oriental monks, hermits, and pilgrims, and was adopted by the Roman church, which still retains it for the same purposes. Hair-cloth was, moreover, called sack-

cloth by the early Greek and Latin fathers; and this seems conclusive. Perhaps, in a general sense, the word means any kind of very coarse cloth; but, undoubtedly, more particularly cloth of hair than any other. Our wood-cut represents one of the hair-cloth penitential dresses worn by the early devotees, designed after the old church prints of Italy. The principle of assuming a mortifying dress as an expression of grief or repentance is so obvious that there are few nations among which, in mournings for the dead, some kind of mortifying habit has not been adopted. We do not know that sackcloth is now much used for this purpose in the east; but ornaments are relinquished, the usual dress is neglected, or it is laid aside, and one coarse or old is assumed in its place."

The writer of this note might have referred to Rev. vi. 12, which is conclusive in favour of his statement.

A HAPPY DEATH-BED*.

On the 9th she told her friend that "she was sinking gradually, but that she was still free from all fear, and perfectly happy in the prospect of death;" as a proof, however, that in her own esteem she was "less than the least of all saints," she blessed God that there was an eleventh hour, and that she was an instance of his forbearing mercy. The same jealousy of self, and examination of past conduct, which ever characterized her, accompanied her to the end; and this day, after having spoken to her sister of her hope, and of the grounds of it, she paused for a few moments, and then uttered very impressively, "The Lord abhorreth the lying lip." Her sister told her that "that, assuredly, was not a sin she was ever addicted to." "No, not lying," she replied, "but an exaggerated manner of speaking. Ah, how differently do what are called venial faults appear on a dying-bed!" It may be here remarked that few persons were less disposed to such a fault than she was. Again, she said, "Another thing troubles me, my past negligence at the Lord's table." She did not mean her absence from it (for she had sought and valued every recurring season of its celebration), but her wandering thoughts, her coldness and deadness, whilst commemorating the Saviour's dying love. She was reminded that this was a suggestion of the enemy; that the Lord's work was a finished one; and that to believe that he had perfected all for her was what she had to do. This calmed her mind; nor did she, from this period to the end of her course, feel a momentary doubt upon any point connected with her spiritual comfort. "Her enemies had all been found liars unto her;" yea, the Lord had said, "Destroy them;" they were "thrust out from before her;" and she rested "on the everlasting arms in quietness and assurance," "in perfect peace," whilst

"The clouds, the thick clouds, that hung o'er her at night,
Only caught, and more richly reflected her light."

When her physician visited her on the 10th, she said to him with cheerfulness, "Well, doctor, I am a step nearer home." She thought in the evening that she could not live through the night, and sent for her sister, who had retired into the next room. The dear invalid embraced her affectionately, saying, "Good night! God bless you! if we do not meet again here below, I hope we shall in a better world." Her sister replied that she would not leave her; but she begged her to take some rest, saying that she would have her called if she were worse; adding, "I shall be glad now when it is over." She was then asked if she felt comfortable. "Yes," she answered, "I hope I am not deceiving myself; I am leaning only upon Christ; 'other refuge have I none;' I have a good hope through grace. I do not recollect any thing particular I have to say to you; but I commit you all to God."

Soon afterwards she said to her friend, who was watching by her, "I wonder whether I shall

go off in my sleep." She was asked if she wished to do so, and sweetly replied, "The Lord's way is the best way;" indeed, she had committed every thing in full confidence to "a faithful Creator," and she only desired him to do with her as "seemed best in his sight."

The following morning (the 11th) she said: "I wish the last conflict was over: I long to be at home; to know all about it; to see the glories of the heavenly world. It would be wicked to doubt."

Throughout this day she felt that she was passing through the valley; and it was evident to her attendants that she more than ever realized that the Lord was with her. She "feared no evil: his rod and staff comforted her."

At a moment when she was a little revived, her husband begged her to write a few words, expressive of her hope in the near prospect of eternity. He placed his own pocket-bible before her; and, lifting her up, her trembling hand traced the following words, whilst the sweet expression of her countenance showed that they were the faithful record of the state of her soul: "Quite happy—no fears—Christ;" the last word, in large letters, simply pointing out the source of all her peace. Then she added her name, and the date of the month and year.

At two o'clock a change took place, which seemed to indicate the approach of death, and for three or four hours her friends expected that every moment would be her last; but she was so calm that they observed, how unlike death it was. She was heard to whisper, when she first sunk into this state, "Come, Lord Jesus!"

Contrary to their expectations, the sufferer again revived a little; but, during the next day, her extreme weakness, and an occasional rattling in the throat, warned her attendants that the welcome messenger who was to open the gate of life to the dying saint was near at hand. Her eyes were generally closed, and she took little notice, though perfectly conscious of what was passing, and invariably answering, "Well," "Happy," when asked how she felt.

In the evening she had a short revival, and spoke of some absent relatives, and of her children; expressing her favourite wish about her little boy, that, if it were the will of God, he might be a minister of the gospel; but upon this point she added, "You know we cannot decide for him; this must be left." Her sister whispered to her that she wished her to send a parting message to her children. "Tell them," she faintly said, "I wish them good bye, and hope that God will bless them."

A restless night succeeded, but it was the last appointed to the dear saint; for the close of the following day found her in a world where "there is no night." At eight o'clock in the morning her friends again stood round her bed, and for some hours watched the convulsive struggles, and marked the cold dews of death spreading over her frame. Death, indeed, was divested of its terrors; and a deep solemnity filled their minds, accompanied by the earnest wish that their beloved friend might speedily be removed from the storms of the wilderness, and be borne upwards by the chariots of fire and the horses of fire, which were

* From "Patience in Tribulation." London: Seeleys. The individual whose last hours are here narrated had once been perverted to Socinianism. She was afterwards mercifully led back to the Saviour she had dishonoured, and found that at her last hour he did not suffer her, for any pains of death, to fall from him.—ED.

waiting the appointed signal to carry her to the presence of her God. Once, when apparently in pain, a friend asked, "What can we do for you?" she quickly answered, "Patience." Then she said, it was "a long struggle;" and soon after, "Come, Lord, come quickly!"

Yet, at this solemn period, when all other feeling is generally lost, either in that occasioned by the agonies of dying nature, or in the contemplation on the entrance on another world, that disinterested attention to others which had characterized her throughout life, and which had been so sweetly displayed during her illness, was still perceptible. Desirous of doing all she could to cheer her mourning and affectionate attendants, she smiled upon them from time to time; and, in the middle of the day, when two young friends entered her room to take a last farewell, she stretched out her hand towards them, regarding them with affectionate interest. Once, during an apparently severe struggle, she said, "Convulsive struggles—is this dying?" and, observing her friends much distressed by what they supposed she must be suffering, she almost electrified them by uttering, "I am not in pain;" wishing to mitigate their sorrow, though the power of articulation had almost ceased.

She now continued for some time with her eyes closed. Her husband said to her, "Are you sensible?" She answered by a slight inclination of the head. "Are you full of joy?" She made the same sign; but a moment after, summoning all her strength, she said, "Peace;" evincing by the effort her constant love of truth, under the fear that she had given a wrong impression of the state of her mind.

Arrived at the verge of the blissful world to which she was hastening, she said, "This is the last struggle; it will soon be over." She afterwards clasped her withered hands, and appeared to be praying. Then she gave her hand to her husband, and, opening her eyes, recognized each of her sorrowing friends; passing from one to the other, with an expression of peculiar and exquisite tenderness; thus bidding to each farewell, as the shadows of evening were closing in, and "the day was at hand." She whispered, "Come quickly;" and, soon after, "All is well." Her husband said, "What supports you, love?" She replied "Christ." In a little time, her husband again said, "It will now soon be over." She faintly breathed "Thank God!" She then whispered, "I shall die easier if I am raised;" and when this was done, she added, "This is dying faintness; all of you pray for me." These were her last words; for, patience having had her perfect work, the happy spirit was permitted to burst its prison-doors, and the next moment stood "faultless before the presence of God, with exceeding great joy."

"This is one who came out of great tribulation, who washed her robes, and made them white in the blood of the Lamb. Therefore is she before the throne of God, and serves him night and day in his temple: and he that sitteth on the throne dwelleth with her. She shall hunger no more, neither thirst any more; neither shall the sun light upon her, nor any heat." "The days of her mourning are ended;" and now, and for ever, "the Lamb which is in the midst of the throne

shall feed her, and shall lead her unto living fountains of waters; and God shall wipe away all tears from her eyes."

DEVOTIONS OF THE CLOSET*.

As all religious apostacy commences at the closet door, a serious and habitual discharge of private duties becomes a matter of infinite moment. The principal engagements in which the pious of all ages have passed their retired moments are, prayer, daily self-examination, devout meditation, and the reading of the sacred scriptures.

In secret prayer we confess before God those particular sins by which we have offended him: we discharge our consciences of the load of guilt we have contracted; and implore of God those special supplies of his grace which our peculiar exigencies may require.

In this delightful exercise, we make a full disclosure of our secret woes, of our personal wants, and habitual weaknesses: we pour out our whole soul before God (Ps. cxlii. 2).

This duty is not only the dictate of reason, but the express command of God: "When thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6).

"Prayer is an offering up of our desires to God—for things agreeable to his will—in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies."

"Examine yourselves," says the apostle, "whether ye be in the faith" (2 Cor. xiii. 5). This is also an exercise of daily obligation, in consequence of the deceitfulness of our hearts (Jer. xvii. 9), and the infinite danger of self-deception (Matt. xxv. 10, 12). It is a very easy, a very common, and a very perilous thing to be deceived. It is very easy; for all of us are inclined to think more highly of ourselves than we ought to think. It is very common; for it is written, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. vii. 22, 23). "Afterward came also the other five virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. xxv. 11, 12). And it is very perilous; for self-deception involves in it the eternal ruin of the immortal soul.

Therefore, while you daily and diligently search yourselves, according to the inspired command, devoutly offer up the excellent prayer of the pious psalmist: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24).

Put to your hearts, every night, in the fear of God and in dependence upon his grace, similar

* From "The Christian Master's Present to his Household." London: Edwards and Hughes. 1848. We desire to repeat our recommendation of this little book.—Eds.

inquiries to the following : What use have I made of my talents ? what has been my temper ? how have I spent my time ? upon what have I chiefly fixed my thoughts ? how have I governed my tongue ?

The author is indebted for these questions to a Christian friend ; and, as he has himself derived from them great benefit for many years, he trusts they may prove of equal advantage to others.

A little enlargement upon each of them may be deemed desirable.

What use have I this day made of my talents ? of my life and health ? my religious opportunities ? my influence ? my property ? What has been my temper ? Has it been Christ-like ? that is kind, merciful, considerate, cheerful, meek, and affectionate ?

How have I spent my time ? Have I redeemed it from unnecessary sleep ? from useless visits ? from indolence and vanity ?

How did I spend my time in the closet ? in family prayer ? in the discharge of relative duties ? in company ? at my meals ?

Upon what have I chiefly fixed my thoughts ? Have I thought upon my peculiar temptations ? of the promised grace of God ? of the love of Christ ? of the example of Christ ? of the will of God ? of the glory of God ? of the purity and joys of heaven ?

How have I this day governed my tongue ? Have I spoken what was true ? what was useful ? what was kind ?

Have I remembered the presence of God ?

Have I rejoiced in the will of God ?

Have I directed all to the glory of God ?

Devout meditation is to the soul what the powers of digestion are to the body. As the most wholesome food will not nourish the body, though it be received in the largest quantities, unless the digestive powers perform their functions, so neither will the religious instructions of the temple or the family (even in their greatest plenitude) afford us any spiritual aliment, unless they are inwardly digested by devout meditation. This duty may be profitably attended to, during the intervals of the day, as we walk abroad, or when we retire to the seclusion of the chamber : the time and the place of its performance are of little moment : our supreme regard should be confined to the manner of its performance.

In your morning perusal of God's most holy word, fix upon one passage for your serious consideration during the rest of the day : store your mind well (as has been before recommended) with psalms and hymns, and with the pithy sentiments of the ancient fathers ; and thus, by the blessing of God, will you be built up in your most holy faith, and be effectually preserved from the temptations to which an indolent and a vacant mind is incessantly exposed.

That the mind may be the better furnished with materials for this all-important duty, some of the works which contain reflections for every day might be perused to very great advantage.

The holy scriptures, being the alone source of infallible instruction, demand our chief and most serious attention : they are not to be read in the same manner as we would read the treatises of man. We should approach them with a thankful and de-

vout mind (Ps. cxix. 70 ; cxix. 18), a humble and teachable spirit (Luke x. 39), an unprejudiced and believing heart (James i. 21). We should compare one passage with another, because scripture is the best interpreter of scripture ; and should especially pray for the influence of the Holy Spirit, who is promised to lead us into all truth (John xvi. 13).

As every word of God is good and profitable to man (Prov. xxx. 5), the holy bible should, at least once in the day, be read in a methodical manner. The New Testament, which treats more fully of the only Saviour of our fallen nature, should be more frequently studied by us than the Old ; though this valuable part of the record of God is by no means to be neglected.

Mr. Locke, that most eminent philosopher and Christian, spent the last years of his life in reading the bible, and wrote thus to a friend concerning it : " Study the holy scriptures, especially the New Testament ; for therein are contained the words of eternal life : it has God for its author, salvation for its end, and truth without any mixture of error for its matter."

Reader, what does thy closet testify of thee ?

THE VISIBLE ORDINANCES OF THE HOUSE OF GOD*.

We turn again to the visible ordinances of the house of God, under the gospel. They are very few and simple, as suits the more spiritual aspect, and the more active work of a church which must be as much at home in the wilderness as in the city, on the march of missionary invasion, as in the oldest and most fixed dwelling place of Christianity. The Jewish ritual was for a single nation and a narrow territory. The work of that dispensation was in no sense aggressive. It was to preserve, not to spread the knowledge of God ; a light to be kept within the veil, of the sanctuary, not to be carried abroad into surrounding paganism. It was a sentinel on the walls ; a witness to testify ; a prophet to be ever pointing towards the more perfect dispensation. Thus stationary, it could bear the weight of cumbrous ordinances. But the Christian dispensation is for the length and breadth of the earth. Its business is conquest ; breaking down the kingdom of Satan ; making captive all nations to Christ ; never to be stationary till that work is done. On such an errand, the church, like the first apostles, must carry little weight, nothing but staff and scrip. The water, the bread, and the word ; baptism, the supper of the Lord, and the trumpet of the gospel are all her equipments. These are the notes and marks which God has made as essential to her divinely-appointed visible form, as the dwelling of his Spirit in the hearts of his people is essential to her invisible being.

There is nothing more foolish than to suppose that, because the exterior of the church is not the church, because the ordinances of religion are not religion, they may be treated with little re-

* From "The Church of Christ in its being, and in its relation to Divinely appointed Ordinances," a sermon, by the right rev. Charles F. McIlvaine, D.D., bishop of the protestant episcopal church in the diocese of Ohio. London : Seeleys. 1849.

gard. Do those who are prone to such thoughts imagine the same with regard to another form; that which makes their own being a visible being, namely, their own bodies? God has joined the soul and body of man together in this life by a bond which only death is permitted to break. No man supposes that his body is his life: he knows that the soul is essentially the man; but he knows that the soul is an inhabitant of this world only as long as that body is its habitation; that it can give no sign of life nor hold any communication with this world, but by that bodily form. The ordinances of the senses and of speech and motion are its *visible being*, though not its *being*. Their actings and re-actings one upon another are continual and powerful. The care of the one requires the constant keeping of the other in health and vigour. It is the madman that says the body is not the spirit, and therefore I will not care for it. "What God hath joined together, let no man put asunder."

And in the same way God has joined together in this life the spiritual being of his church and a certain body of divinely instituted ordinances, without which latter the church is permitted to have no fixed habitation in this world, nor any means of manifesting itself as a church of God in the sight of the world. And, while it is a most important truth that these are not religion, but only its forms, we must maintain that precisely in proportion as they are neglected by any branch of the visible church must the life of true piety therein be damaged. True, we can easily suppose a servant of God with the word in his mind and the Spirit of Christ in his heart, separated by divine Providence from all public and social means of grace, and yet living unto God in the highest spiritual health, the Lord working in him independently of those means of grace from which the Lord has separated him. But let him be returned to the bosom of Christian fellowship, and then, if he wilfully come not to the public sacrifice of prayer and praise, and neglect the ministry of the word, and the sacrament of communion in the atonement of Christ, he must decline in grace, his inward evidence of being in Christ is lost. His confession of Christ before men is effaced. However he may hope that his private life will shed the influence of a Christian example on those around him, that life is but an evil example of the manifest inconsistency of professing to be a follower of Christ, and yet wilfully dishonouring institutions of Christ, viz., his divinely appointed means of grace, which are as binding in their place as any precepts of the scripture.

Still stronger appears the case when we speak of the church instead of the individual Christian. There is such a thing as destroying the spirit of religion in the visible church, by overloading the simple institutions of Christ with rites and ordinances of human invention. But there is another extreme not less fatal. Two ways there are of dishonouring the gospel, and doing damage to our own souls as regards the divinely instituted ordinances of the church. We may undervalue and overvalue them. By a diminutive estimate of their use, you deny them the place which God has given them. By an exaggerated estimate, you appoint them a place which God has denied them. In a misguided zeal for the in-

ward life of all religion you may do great injustice to its ordained means of growth. Out of an inordinate concentration of interest upon the sacramental signs and means you may grievously dishonour the nature, and hinder the growth of inward piety. Make the sacraments, in effect, identical with the communication of grace, and we cannot undervalue them, in that respect; for thus they are not what God made them. Make them only signs and effectual means of grace, depending on the faith of those who come to them, and we cannot overvalue them, except we give them a higher place than the ministry of the word of God. We must carefully guard against both the extremes which I have adverted to. Which is the worst I have no wish to decide. But I see not why the one error should be supposed the result of a specially reverential spirit, and the other of an irreverent mind. If I find a man, who, out of a pious fear of leading sinners away from Christ and the spiritual power of godliness to a resting in its more lifeless form, unduly and injuriously depreciates the sacraments in comparison with the preaching of the gospel, I see not that I may not attribute his error to an humble reverence for his Master, at least as much as that of the man who, out of an earnest zeal for the visible church, so exalts the sacraments as to change their whole character from signs of grace to grace itself; so magnifies the ministry of the church, under the name of a sacrificing priesthood, as not only to deprive the preaching of the word of its rightful honour and value, but to put the ever-living priesthood of Christ almost out of sight, and make the coming of a sinner to sacraments ministered by an apostolic priesthood, to be all that is meant by coming to him. I see no godly reverence in this. Sacraments which point me and help me to Christ, I understand and reverence and love, as God's own means of grace. Sacraments which say they are Christ to me, which profess to be able to give me grace by virtue of an endowment residing in them or the church; sacraments and ministries which thus stand in the way of my feeling the need and the preciousness of a direct and constant communication between my soul and the present intercession of Jesus at the right hand of God, independently of all ordinances and all human intervention, are sacraments and ministries most sadly perverted, over which, in that aspect, godly reverence were only to mourn such dishonouring of the gospel, and of Christ.

There is the form of godliness, and there is the power; both of God. Each has its peculiar importance. The great evil is in confounding them; putting one for the other; or so identifying them as to take as certain the presence of both where we have either. The word is but the form of truth, as the sacraments are but forms of life, and the scriptures give us at least as much warrant to suppose that the former is always influential in the communication of grace as the latter; but, just as we make the word dependent for efficacy on the state of mind in the recipient, so are the sacraments. Precious means and efficacious means of grace they are to the believer, by which it pleases God to carry on his work already begun. To those who come to them without the grace of living faith, they are not covenanted means of grace. It is not sacraments that bring us to Christ,

but faith in the heart, which brings us to him in sacraments, and independently of sacraments. Independently, first, that it may work in them, and by them afterwards.

Great care must we take, lest in placing these divinely ordained and precious means and signs in their right place of most reverent estimation, our minds get to resting too much upon them, instead of passing through them to the clearer seeing of Christ and the more vigorous apprehending by faith of all his promised grace; so making them objects instead of mediums, as if a man should use his spectacles to be looked at, instead of looked with. Great care must we take lest we so hedge up the communion of our souls with Christ to the single avenue of outward and ministerial means of grace, as to limit in the least that habitual walk of faith wherein it is the believer's privilege and life to be always going directly and most freely to his Saviour, as well in his daily exercises of heart as in the solemnities of the sanctuary, or so as to place in any secondary rank among means of grace, that great instrument of God in awakening a dead world, and sanctifying a believing heart, the inspired word, preached by Christ's ambassadors; read and pondered and prayed over by the sinner.

CHURCH MISSIONARY SOCIETY JUBILEE.

THE LAST DAY OF THE JUBILEE YEAR*.

DEAR CHRISTIAN FRIENDS,—

The jubilee year of the Church Missionary Society is drawing near its close. It has been a great privilege that we have been permitted to unite in its celebration; to look back on the last fifty years, and see how our gracious God has guided and blessed the society, and made it an instrument of great good; to look around on many parts of the earth, where thirty years ago all was darkness, but where we now find native churches rising up to hold forth the word of life. Thirty years ago the society counted up its converts as they stood forth one by one from among the heathen: now it counts its congregations; and its communicants number 13,000. We have praised God for a great multitude whom the society has been the instrument of turning from darkness to light, many of whom have departed this life in his faith and fear. We have praised him for the past. We must trust him for the future. The prospect around is full of encouragement. The fields are white to the harvest. The Lord seems to say I have blessed you much: I am prepared to bless you more. I have given you the former rain moderately: I will give you the former and the latter rain. "And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (Joel ii. 23, 24).

Has the Lord done so much, and shall we be contented to do little? We read of the churches of Macedonia, that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Shall we not follow their example, as they followed the example of him who, "though he

was rich, yet for your sakes he became poor, that ye through his poverty might be rich?" Ought not this year to be marked by much thankfulness? Is it not remarkable that, when the nations around us have been full of discord, perplexed and tormented by the breaking forth of bad passions, we have been permitted to unite in celebrating our missionary jubilee? And, if there be thankfulness, ought there not to be the expression of it? If the children of Israel set up their memorial, twelve stones which they took up out of Jordan, so that when their children inquired in after times, What mean these stones? they might serve to teach them the loving-kindness of their God; shall not England have its national memorial of deliverances vouchsafed in this eventful year? some noble, grateful, self-denying effort, which may stand as a record to future generations?

And what more suitable objects can be selected than those to which the society intends to consecrate the free-will offerings of this year of jubilee?

The claims of the sick and disabled missionary, of the widows and orphans of those who have fallen in carrying out the blessed purposes of him who came not to destroy men's lives, but to save them; the Christian education of the sons and daughters of faithful men who are labouring for the gospel's sake in tropical lands, where their children cannot remain, and who, in separation from their parents, have peculiar claims upon us—these are objects which at once approve themselves to the benevolent feelings of the Christian. Shall we look coldly on our own disabled missionaries? Shall their enfeebled frame constitute no claim upon us, when we remember that they went out strong, and left their strength behind them, in supplying our lack of service to unevangelized man, and acting for us in making Christ known to the heathen?

These are indeed suitable objects, nor are the remaining ones less important, namely, the establishment of a fund to assist native-Christian churches in supporting their own native ministers and institutions, so that the funds of the society may be devoted to the evangelization of the heathen, and the erection in the missions of buildings for missionary purposes, especially seminaries for training native ministers and teachers. The native-Christian churches whom we have been permitted to gather from among the heathen are still in early childhood; and the society is gentle among them, as a nurse cherisheth her children. We supply them with pastors, and have charged ourselves with the expenses arising from their spiritual maintenance while in an infant state. But, as a father trains his child to effort, and teaches him by degrees to help himself, so our desire is to train these churches, as God gives them strength, to lean on that strength, and not on us; that thus they may be gradually taught to meet, out of their own resources, their own pecuniary wants, and to obtain from among themselves the pastors and teachers which are needful "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Let us, then, in connexion with these objects, erect this year our national acknowledgment of great and special mercies received at the hands of

* This day has now passed; but we are glad to place this paper on record, and to say that we understand that above £50,000 have been contributed to the Jubilee fund.—Ed.

God. To the gospel, under God, we owe our national tranquillity. To no object could we so appropriately consecrate the expression of our thankfulness, as the communication to other nations of that gospel which has been so full of national blessing to ourselves. Let the effort made be in some degree proportionate to the greatness of the mercies we would commemorate; and, that it may be so, let it be an united effort. The jubilee fund at present amounts to about 42,000*l.*, of which 30,500*l.* have been contributed by more than one-half, but less than two-thirds, of the associations connected with the society.

Much may be done, during the portion of the jubilee year which yet remains, to enlarge the foundation on which we are about to erect the intended memorials of God's goodness to English Christians. That foundation consists of thank-offerings contributed by grateful hearts. It is as yet but small, (when compared with the superstructures it is intended to sustain.)

Let the last day of the jubilee year—the 11th of April—be set apart for a final effort, one marked by undeniable proofs of the sincerity of our love, remembering that “the administration of this service will not only supply the wants of the saints, but will be abundant also by many thanksgivings unto God.”

*Church Missionary House,
March 9, 1849.*

Subsile Reading.

THE WIDOW'S SON*.

IN one of our little villages which stands on the sea-shore, there lately lived a widow and her little son, a lad of about ten years of age. She had formerly seen better days. Her husband was a respectable sea-captain, and supported his family in ease and affluence. But amidst his own, and the hopes of his family, he was lost at sea. The widow had two little sons; one of six years old, and the other, above mentioned, then an infant. She retired from the circle in which she had so long moved with esteem, and purchased a neat little cottage, which stands by the water's side. Here she brought up her little boys, and early endeavoured to lead them “in the way they should go.” She felt herself to be a pilgrim below, and taught her sons that this world was never designed for our home. In this manner, this little family lived, retired, beloved, and respected. The mother would often lead her children on the hard sandy beach, just as the setting sun was tipping the smooth blue waters with his last yellow tints. She would then tell them of their father who was gone, and with her finger would often write his name upon the sand; and, as the next wave put out every trace of the writing, would tell them that the hopes and joys of this world are equally transient. When the eldest son had arrived at the age of twelve, he was seized with an incurable desire of going to sea. He had heard sailors talk of their voyages, of visiting other climes and other countries, and his imagination threw before him a thousand pleasures, could he visit them. The remonstrances and entreaties of a tender parent and an affec-

tionate little brother were all in vain. He at length wrung a reluctant consent from his mother; and, receiving from her a bible, a mother's blessing and prayers, he embarked on board a large brig. He promised his mother, as he gave a last parting hand, that he would daily read his bible, and as often commit himself to God in prayer. A few tears and a few sighs escaped him, as he saw the last blue tints of his native land fade from his sight; for there was the cottage of his mother, and all the joys of his childhood; but all was novelty around him, and he soon forgot these pangs amidst other cares and other scenes. For some time he remembered his promise to his mother, and daily read his bible; but the sneers of the wicked crew recalled his mind from reviewing the instructions of his pious mother, and he placed his bible in the bottom of his chest, to slumber with his conscience. During a severe storm indeed, when it seemed as if destruction was yawning to receive every soul on board, he thought of his mother, his home, and his promises, and in the anguish of his heart resolved to amend, should his life be spared. But when the storm had subsided, the seas were smooth, and the clear sun brought joy and gladness over the great waters, he forgot all his promises; and it now seemed as if the last throb of conscience was stifled. No one of the crew could be more profane; no one more ready to scoff at that religion which, in his childhood and innocence, he had been taught to love and revere.

After an absence of several years, he found himself once more drawing near his native land. He had traversed the globe over; but during all this time he had neither written to his mother nor heard from her. Though he had thrown off restraint, and blunted the finer feelings of his nature, yet his bosom thrilled with pleasure at the thought of once more meeting his parent and brother. It was in the fall of the year that he returned, and, on a lovely evening in September, walked towards his long-deserted home. Those only are acquainted with the pleasures of the country who have spent their early days in youthful retirement. As the young sailor drew near the spot where he spent his early days, as he ascended the last sloping hill which hid from his sight the little stage on which he had acted the first scenes in the drama of life, his memory recalled to his mind all the scenes of his “happier days,” while fancy whispered, deceitfully, that hours equally agreeable would again be realized.

He now saw the rising hills over which he had so often roamed: the grove through which he had so often wandered, while it echoed with the music of the feathered tribe; the gentle stream, on whose banks he had so often sported; and the tall spire of the temple of Jehovah—all tended to inspire the most interesting sensations. He drew near the cottage of his mother, and there all was stillness. Nothing was to be heard save the gentlest murmurs of the unruffled waves, or the distant barking of a village dog. A solemnity seemed to be breathed around him; and, as he stopped at his mother's door, his heart misgave him, though he knew not why. He knocked; but no one bade him enter. He called; but no answer was returned, save the echo of his own voice. It seemed like knocking at the door of a tomb. The nearest

* From “The Children's Friend.”

neighbour, hearing the noise, came, and found the youth sitting and sobbing on the steps of the door. "Where," cried he with eagerness, "where is my mother and my brother? O I hope they are not—"

"If," said the stranger, "you inquire for widow —, I can only pity you. I have known her but a short time; but she was the best woman I ever knew. Her little boy died of a fever about a year ago; and in consequence of fatigue in taking care of him, and anxiety for a long-absent son at sea, the good widow herself was buried yesterday."

"O," cried the youth, "have I stayed just long enough to kill my mother? Wretch that I am! show me the grave: I have a dagger in my bundle: let me die with my mother—my poor, broken-hearted parent!"

"Hold, friend!" said the astonished neighbour, "if you are this woman's eldest son, I have a letter for you, which she wrote a few days before she died, and desired that you might receive it, should you ever return."

They both turned from the cottage, and went to the house of the neighbour. A light being procured, the young man threw down his bundle and hat, and read the following short letter, while his manly cheeks were covered with tears:

"My dearest, only Son,—When this reaches you I shall be no more. Your little brother has gone before me; and I cannot but hope and believe that he was prepared. I had fondly hoped that I should once more have seen you on the shores of mortality; but this hope is now relinquished. I have followed you by my prayers through all your wanderings. Often, while you little suspected it, even in the dark cold nights of winter, have I knelt for my lost son. There is but one thing which gives me pain at dying, and that is, my dear William, that I must leave you in this wicked world, as, I fear, unreconciled to your Maker! I am too feeble to say more. My glass is run. As you visit the sods which cover my dust, O remember that you, too, must soon follow! Farewell! the last breath of your mother will be spent in praying for you, that we may meet above!"

The young man's heart was melted on reading these few words from the parent whom he so tenderly loved. And I will only add, that this letter was the means, in the hands of God, of bringing this youth to a saving knowledge of the truth "as it is in Jesus;" that he is now a very respectable and pious man; and that we may learn from daily experience, as well as from scripture, that "praying breath" shall never be spent in vain.

The Cabinet.

MOVING LIGHT*.—"We walk by faith, not by sight" (2 Cor. v. 7). Though every step of a Christian's path is ordered by the Lord, yet he is not allowed to see far before him: he carries with him a lantern; God's word is "a light to his path, and a lamp to his feet;" and, as he goes forward, the light

* From "Floating Lights;" by rev. W. W. Champneys, M.A.

goes forward with him. It is enough to make him see the space immediately before him, and to know whether the path is safe and sound: it is enough to show him the pitfall which would otherwise be hid, and the stumbling-block over which he would otherwise fall; but it is not enough to show him the distant prospect, and the character of the road that lies far before him. If it were, faith would not be in exercise; the man would not be exercising trust; he would be looking at the distance, instead of minding his next step, and would be likely to fall over the next stumbling-stone, or down the next pit. Tomorrow is hid from us. Now alone is seen, and now is enough. The grace that guides us safely in and through the little present will shed the same light upon the distant future, when we reach it, and even to our journey's end. Life is made up of moments, and a journey composed of steps; and the love that directs us how to place our feet aright on a single spot will not fail us till the journey is over, the home reached, and the traveller at rest.

Poetry.

THE JEWS.

(For the Church of England Magazine).

O WHEN shall darkness pass away,
Their weary banishment be o'er,
And brightest beams of heavenly day
Arise on Israel's sons once more?

Behold them once! how faded now!
Their ancient glory lost and fled;
The stain of guilt is on their brow,
The mark of scorn is on their head.

How exiles through the world they roam,
Let Palestine's condition tell;
For, in their loved and ancient home,
The crescent waves, the Moslems dwell.

And shall the veil for ever rest
Upon their heart, and blind their eyes?
Must they for ever be oppress'd,
Nor one bright ray of hope arise?

O no! when Israel shall behold
In Jesus their anointed Lord;
And him they crucified and sold,
To be indeed th' incarnate Word;

O then shall they again become
Jehovah's loved and chosen race;
Their King shall bring the wand'ers home,
Although dispersed in every place.

And then shall they possess once more
The land of promise as their own;
Their Saviour gratefully adore,
And serve and worship him alone.

O Saviour, who didst bleed and die,
That all thy wandering sheep might live;
Bring Israel's exiled children nigh,
Wash out their guilt, their sin forgive!

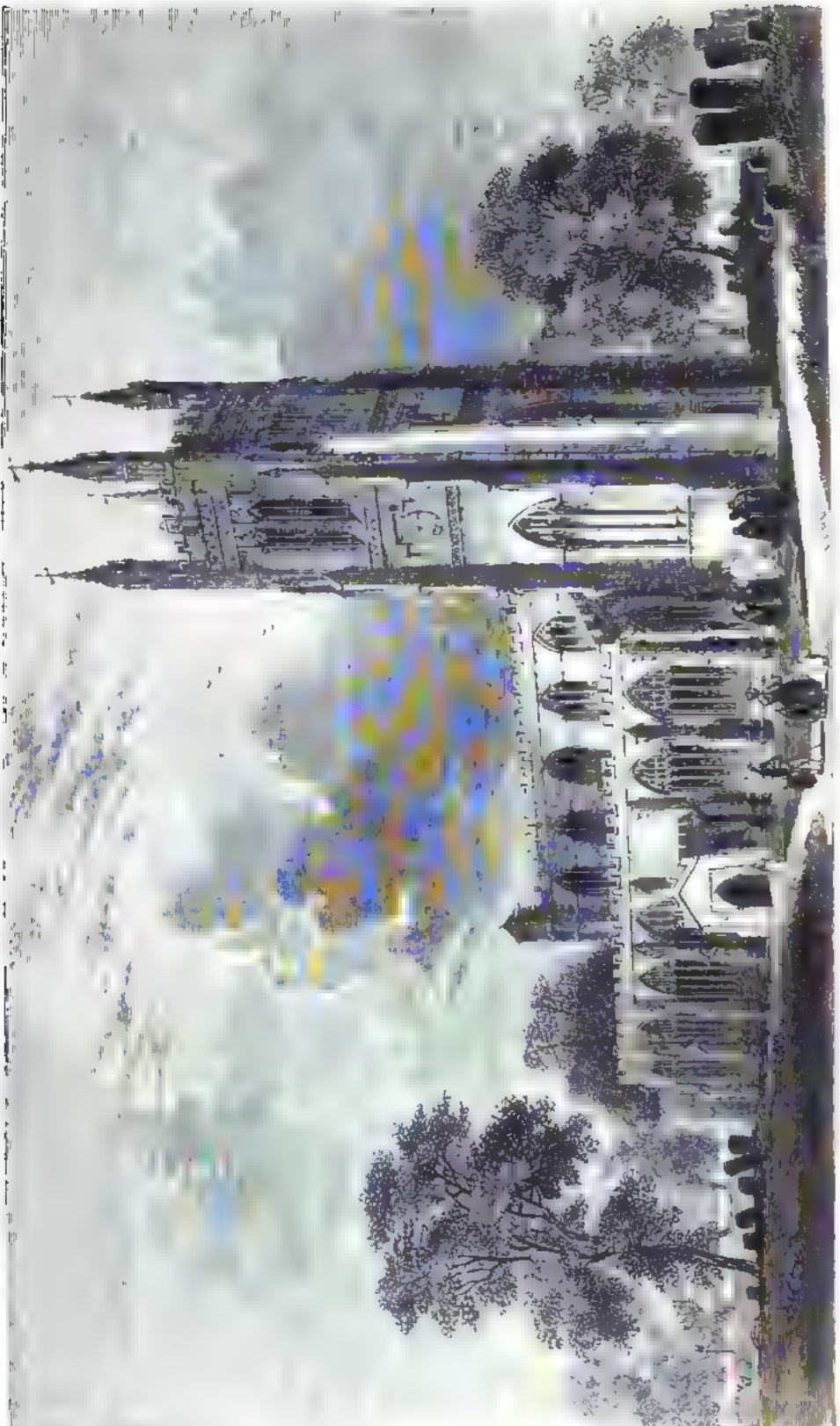
Dispel the shadows of the night,
And lead them to thyself—the Way,
The only Way to life and light,
To regions of eternal day.

ROSA.

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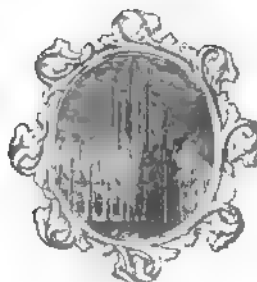
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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 767.—JUNE 2, 1849.

ST. NEOT'S CHURCH*.

THE small market-town of St. Neot's is situated in Huntingdonshire, about 9 miles S.S.W. from Huntingdon, and 66 N.N.W. from London. It stands upon the eastern bank of the river Ouse, over which is a long stone bridge, consisting of one large central arch and two smaller ones, through which the water ordinarily flows: there are also six other arches, forming a kind of causeway over the low lands, which the river frequently overflows.

This town takes its name from Neot, a Saxon saint, who was, according to some authorities, the brother of Alfred the Great, and who is said to have severely rebuked that eminent prince. But the truth is, that the history of St. Neot is involved in obscurity; and it is not, perhaps, possible to clear up exactly the real facts of his condition and life. His body remained, it would seem, undisturbed in Cornwall for about 100 years: it was then in the reign of Edgar surreptitiously removed into Huntingdonshire and deposited at Eynesbury. A chapel was speedily raised over it, and a monastery dedicated to the saint. The site of these edifices was on the east bank of the Ouse, on the north side of the present town of St. Neot's. In honour of the saint the name of the place was changed to Neotsbury. The priory was afterwards refounded as a dependant of the Norman abbey of Bec: in 1409 it was made indigenous, and in 1539 was dissolved.

A parochial church, dedicated to St. Mary, was built about the end of the twelfth century, by (in all probability) the prior and convent, who became patrons of the rectory, which they afterwards appropriated to their own uses. The present church was commenced in the latter part of

the fifteenth century. The body appears to have been completed about 1486; the porches were added in 1489; in which year the tower was begun, being built of Weldon stone, and between 1528 and 1535 was crowned with the florid pinnacles.

The plan and style of this structure are perfectly uniform. Its extreme length from the west door of the tower to the east window is 152 feet; its breadth 60 feet, exclusive of the porches. At the west end of the nave rises a beautifully proportioned and florid tower. This is the principal glory of the church: it is belted by four rich zones of quatrefoils, the upper of which constitutes a double border. The elevation to the apex of the pinnacles is 128 feet; to the water-course of the roof, 100 feet. At each angle are two buttresses, which ascend by five ranges, and are crowned by secondary pinnacles similar to the primary: each range is faced with arcade paneling, of a double and single arch alternately: the third and fifth stages are finished by a rich ogree canopy, fringed with crockets, and supported by grotesque corbels. The battlements are counter-embattled; and on the face of each appears the Tudor flower. On each side of the tower, the middle battlement (originally crowned by three slender pinnacles) exhibits an emblematical representation of an evangelist: on the north is the winged lion of St. Mark; on the west the ox of St. Luke; on the south the angel of St. Matthew; and on the east the eagle of St. John. On the south side, about half way up the tower, is a niche, which probably was once filled with a statue of the virgin, to whom the church is dedicated. The tower contains a good peal of eight bells.

In the interior five lofty pointed arches are seen on each side of the nave. These spring from elevated pillars, broken into four slender shafts, which are bound below the unornamented capital

* This paper is particularly indebted to Gorham's "History of Eynesbury and St. Neot's."

by a fillet. Each of the upright mouldings, which divide the spandrils of the arches and sustain the cross-springers of the roof, has been supported by a corbel formed of the Tudor flower, of which only two remain. The roof is coeval with the edifice. It is bordered by a beautiful cornice of oak, upon which, between mouldings of vine-leaves, are mermaids, fishes, deer, hares, hippogriffs, and other grotesque designs, carved in fine relief. On this cornice, corresponding perpendicularly with the centres of the arches of the nave, are ten angels: one holds a chalice and bread; the others support either an open book, or an encascheon, and each bears a cross pattée on the head. The roof of the chancel is upon a lower pitch: its cross-beams are supported by eight full-length figures, designed possibly to represent some of the apostles.

Jesus' chapel anciently occupied the space which now forms the north aisle of the chancel. After the Reformation it was used as a school-room, and in 1745 was thrown open to the church.

All the windows of this church, twenty-eight in number, were formerly filled with stained glass. The remains are very trifling.

At the west end of the north aisle is an octagonal stone front, devoid of ornament: it is probably of the same age as the church.

St. Neot's has not been the theatre of many events of historical importance. It may, however, be mentioned that it was here that one of the disastrous encounters occurred in the great rebellion of the seventeenth century. In the year 1648 there were some partial risings in behalf of the imprisoned king. At the head of one of these was the earl of Holland, a man who had fluctuated from side to side, with no definite principles or constancy of purpose. He now declared for the royalists, but was defeated and made prisoner at St. Neot's, and afterwards, though he pleaded that he had surrendered only on condition of his life's being spared, was brought to the scaffold.

St. Neot's, being placed in an agricultural district of the country, is not the seat of any manufacture. There are, however, several paper-mills in the neighbourhood. The population at the last census was 3,123. The living is a vicarage in the gift of the crown by the lord chancellor.

THOUGHTS ON THE EXISTENCE AND ATTRIBUTES OF THE DEITY.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

NO. VII.

THE MORAL NATURE OF MAN.

THE prophet Jeremiah rightly described the moral nature of man when he said, "The heart is deceitful above all things, and desperately wicked." And we may add, with equal truth, what man whose heart is not renewed by grace, or is not in the process of being renewed, will own this? Not one; for, if he did, he would falsify the prophet's

assertion of the heart's utter deceitfulness; and he thus would want one ingredient of the heart's desperate wickedness.

This would prove a relenting, and would be an inception of belief contrary to the whole tenor of scripture, which maintains that man by nature is fallen, and utterly fallen. But those who think that this depravity may be rectified by moral culture, without that religion which implies a reception of the assistance of divine grace, maintain that man is not gone from Adam's original righteousness or integrity of nature, farther than is occasioned from bad example and want of proper instruction.

Now, this corruption of nature, in which every one is born, must not be confounded with the habitual wilful transgression of the revealed will of God in the adult. It does not mean that we are liable to be eternally punished for the transgression of our first parents, as the enemies of our religion pretend that we affirm. It is the taint which Adam gave to our nature by his sin; and for that sin he would have died at once, and he and his corrupt nature would then have ended, if God had not had at the same time the scheme of redemption through imparted grace, ready; and, therefore, before our first parents were permitted to multiply their offspring, grace to them was imparted, and they were justified through faith producing repentance. But this grace was personal, and not hereditary. It did not descend to Cain, neither to Abel, by birth. They were both born in that depraved nature called original sin, which, notwithstanding their repentance, still remained in their parents, and descended to all their posterity. But Cain's original sin operated in pride of heart and resistance to offered grace; while Abel's heart, yielding to it and receiving it, became humble and obedient. Hence Cain would not allow himself to be counted a sinner; and he brought his first-fruits as an offering or a quiver gift to God: while Abel presented the firstling of his flock, shedding its blood or causing it to die in his stead, feeling assured that he was daily committing sins, for which, according to divine justice, he ought to die.

We may, therefore, contemplate these two sons of the great progenitors of the human race as types of the two great classes into which it is generally divided, the infidel and the faithful.

When we contemplate the corrupt infidel nature of man in the abstract, we behold a complication of absurdities and inconsistencies; and the mind, resting upon its own intellectual resources, is wearied and disgusted with the seeming fruitless anxiety which the race has ever devoted to seek after God and the chief good. Looking at the conduct of man in the abstract, he has been pronounced "a being darkly wise." We might, with equal truth, pronounce him "a being darkly foolish;" a drunkard, staggering upon the edge of a precipice; a madman, proud of his chains; a paralytic, exhibiting every variety of grimace and distortion, and priding himself on the antics to which an irresistible vertigo impels him. And yet, should we scrutinize him attentively, we shall see him occasionally great and magnanimous as an angel. But this, his excellency, is so interwoven, as it were, in all that is mean and ungrateful, that we are tempted to think him

quivering in the balance to determine whether he should be pronounced a spirit of darkness or an angel of light.

The infidel, in this, thinks he has an excuse for his depravity of heart in aiming at what he would call a moral *quietism*. He would indulge in all the propensities of nature to such a degree as to promote health and happiness; and coerce his appetites at this point. But religion tells us that nothing in this world will arrest the appetites at such a point: that the soul has capacities for infinite joys in eternity, and that with nothing less will it be content. The Spirit of God, opening the understanding of man to comprehend what is revealed in the holy scriptures, exhorts him with patience to run the race which therein is set before him, and promises him that in due time he shall obtain the prize; that is, beyond the grave, all the eternal joys of heaven; and, on this side, appetites brought into obedience to the law of Christ, with peace, serenity, content, and even joy of mind from the anticipation of future eternal felicity. While, on the contrary, unbelief has no motive for self-denial sufficiently strong to coerce the headlong propensities to instant enjoyment; and, especially, because the tempter is always at work to induce the persuasion that full satiety of all the craving appetites of the soul for eternal enjoyment and glories may be obtained here. And should we suppose a constant struggle in some minds, even in the minds of a vast majority of mankind, between this light and this darkness, and the bible authorizes us to do so, then we see why it is that man is that otherwise inconsistent tissue of inconsistencies as to make him like one trepidating in the balance.

The unbeliever, taking human reason, as he says, for his guide, views man as completing his existence in this world: revelation represents him as receiving only the rudiments of existence, and the mere crude elements of reason and intellect. It shows him to be as a mere babe in the womb to the future man, in comparison of what he will be hereafter. Revelation bids us look at man's creation, and then take the aid of reason to trace out his destiny. It tells us that God created him an ever-living soul. His being, then, will never have an end. His stay in this world is only as a moment compared to the life-time of the oldest man. It tells us that God created him in his own image after his likeness; made him such a being as might dwell in his own divine presence, and be such a one as his own infinite wisdom and perfect holiness might find delight in. Hence there are occasional gleams in man which we might call God-like. But how is it that all human actions are not so? Revelation does not leave us short in this: it tells us man fell; but almost in the same breath, it speaks of a process of recovery. Man fell, it says, from this high destiny, and became as a dæmon; but God was ready with a restoring process, and inspires into his heart new desires, new thoughts, and implants in his nature new appetites; and thus we see occasional gleams of his real primeval nature, as God wishes it to be perfected in eternity.

But, in being placed in this transitory abode, how are we, in this condition and under an enemy's spiritual and moral influence, with all those faculties of the soul which God has given,

and which in their right state and perfect direction will be such as God will delight in, because they are images and after the similitude of his own attributes—how will they appear on this stage of existence? They will act as so many great but blind instincts impelling to actions; and these actions, in the abstract, must be like the conduct of so many wild, ferocious, ever-fed and under-fed animals, bent upon mutual destruction.

1. God is one, supreme, self-existent, and self-sufficient; and claims the homage of all. And what is man in his unrestrained fallen nature? He aims at being chief. No matter however mean when compared with others, he is, in his own estimation, within the circle of his own fancied dominion, superior to all other men. He even aims at supremacy, acts as if there was no greater being in the universe; and his own self-sufficiency, pride, and vanity, arrogantly proclaim him to be his own God. Should his condition be in the lowest station of life, he is furious for the levelling system with respect to all those who are in stations above him: should he be in the higher stations, he treats all below him as dust under his feet. And you may as well attempt to quell the tides of the ocean as to bridle the infidel's tyranny when he has power on his side.

2. God is omniscient. And what infidel does not believe himself to be the most knowing of men, in short, the very essence of intellectuality? Satan's blindfold subtlety in so furiously opposing the divine will, and his insane activity in bringing eternal ruin upon his own head, is the very picture of the self-conceit and fancied wisdom of the infidel.

3. God is the Creator and possessor of all. And what man is not delighted with creating, inventing, and, above all, possessing? The extreme of this is avarice, which knows no bounds. "He enlargeth his desire as hell, and is as death, and cannot be satisfied," even if he could gather unto him all nations, and heap unto him all people.

4. God loves all; and it would be absurd to say that he does not love and admire himself. And is not man in his natural state a lover of all he possesses, and does he not love himself? And who will say there is not selfishness in the infidel?

5. God will avenge himself on all his enemies; and sinful man is vengeful to the destruction of all whom he considers to be his adversaries. If not, whence is it that kings have fattened the soil with the blood of their slaughtered enemies?

6. God's will is absolute. And is not every infidel, every unregenerate man, self-willed to the contemptuous defiance of every other man's will, and the destruction of all constituted authorities from which society seeks protection and safety?

Now, in all this we are to remember that the human race is maintained for one express purpose, namely, that out of it, God, in Christ, may redeem a peculiar people, zealous of good works. And this will bring us again to examine how, in his omniscience, he has always worked so as to effect his purpose according to his own will. Before the fall, we behold man free from pain and sorrow: since that event his condition has been

the reverse. Before he had transgressed his Creator's law, his state was joy and delight; since that awful catastrophe, it has been a furnace of affliction; and those whom God loves, he deals with in casting their earthly lot, in such a manner as to effect his purpose of love. And whom he loves, them he chastises when he sees need. He prunes the fruitful vine that it may bring forth more fruit, when it would otherwise waste too much of its strength in a vain profusion of leaves. To accomplish his will in this, he has always had the human race under some covenant, that he might deal with them as intelligent, responsible beings, but withal as free agents.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Butley, Suffolk.

NO. XII.—PART I.

THOMAS DOWELL.—Good evening to you, Mr. Hole: I hope that, on reflection, you have seen reason to modify those extreme opinions which you professed at our last conversation, and that the union of church and state is no longer regarded by you as absolutely unreasonable and unjustifiable.

Benoni Hole.—My opinions continue unchanged, Mr. Thomas. When I think of the numerous and crying evils which are in the Anglican churches, and which may be traced to the union with the state, I am constrained to denounce such union. And all history proves that the union, tried through long centuries of misrule, and found everywhere to be only potent for evil, should at length give place to Christ's own law of spiritual liberty.

T. D.—Still assertion without proof, Mr. Hole! You are here assuming what has never yet been proved, that, when princes and rulers employ the power and influence of their exalted station in the promotion of Christ's religion among their people, they are opposing the law of Christ. It is not denied that evils and abuses exist in national churches; but these afford no ground for condemning the union, unless you can show that they began with the first establishment of the Christian religion under the emperor Constantine. But this you are unable to do; for it is well known that even during the earliest age of the primitive church many lamentable abuses were to be found.

B. H.—But there were none of the evils to which the union gives rise, in consequence of its exalting its prelates, presbyters, and deacons, over the ministers of other churches.

T. D.—If you mean that the preference which the ruling powers naturally feel for the ministers of the national church tends to excite pride in the established clergy, and envy and discontent among dissenting ministers, you may trace these evils to a very different source. They are to be

attributed, not to the union of church and state, but to the innate corruption of the human heart. They existed from the time of Adam. They were to be found in the Old Testament church. Neither the meekness of Moses nor the eloquence of Aaron could propitiate the evil eye, or silence the calumnious tongue. They were accused of taking too much upon them; and the murmurers evinced the envy which they felt, at the preference given to the lawgiver and the high priest, in no measured terms. We find somewhat of this evil leaven working in the disciples of our blessed Saviour: they contended with each other which should be the greatest in the kingdom of heaven. How soon also did a pharisaical spirit begin to show itself in the infant church! How many members, separating faith from its natural and necessary fruit, holiness of life, began to live in sin and immorality, and to boast that the more sin abounded the more would grace abound! Did these evils spring from the union of church and state? Was this the source of the errors of the Gnostics, the Nicolaites, and of those "who denied the Lord that bought them"? "The epistle to the Colossians proves," says Milner, "that strong symptoms of that amazing mass of austerities and superstitions, by which in after ages the purity of the faith was so much clouded, and of that self-righteousness which superseded men's regard to the meditation of Jesus and the glory of divine grace, had begun to discover themselves even in the apostles' days" (Hist. Church of Christ, Cent. I. chap. xv.). Truly, when we consider the state of the church even at that early period, and then look at the evils and abuses which have crept into national churches, we are constrained to say, not that the "union is potent only for evil;" not that new and portentous abuses have arisen; but "there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us" (Eccles. i. 9, 10). If we read the history of the Christian church in the second century, we shall find numerous evils springing up as soon as it was delivered from the ordeal of persecution. "Intervals of tranquillity and repose," Dr. Burton observes, "were often productive of fatal results to the moral and religious character of the Christians. . . . Other causes conspired to introduce a secular spirit into the church, especially among those who ought to have set an example of practical holiness" (Hist. Christian Church, chap. xii.). "St. Paul's caution against philosophy and vain deceit, it appears, was now fatally neglected by the Christians. False humility, 'will-worship,' curious and proud refinements, bodily austerities mixed with high self-righteous pretensions, ignorance of Christ, and the true life of faith in him miserably superseded by ceremonies and superstitions," became too common in this century; so that, although "it is common," says Milner, "to represent the most sensible decay of godliness as commencing a century later, it seems already begun" (Hist. Christ. Church, Cent. II.). As we might naturally expect, the decay of Christian piety, and the increase of worldliness and immorality, are more manifest in the following century. "In a treatise of Cyprian concerning the lapsed (section iv.), we have an affecting account of the declension from the spirit of Christianity

which had taken place before his conversion, and which moved God to chastise his church. 'The pastors and the deacons,' said he, 'both forgot their duty: works of mercy were neglected; and discipline was at the lowest ebb. Luxury and effeminacy prevailed: meretricious arts in dress were cultivated: fraud and deceit were practised among brethren. Christians could unite themselves in matrimony with unbelievers; could swear, not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice: even many bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits'" (Hist. Christ. Church, Cent. III. chap. viii.). This lamentable declension from Christian purity could not be attributed to the union of church and state; for no such union then existed; yet the very evils, of which you and other advocates of dissent seem to think that national churches are the principal, if not the exclusive source, prevailed at that period to a vast extent. "Christian worship was constantly attended, and the number of nominal converts was increasing; but the faith of Christ itself appeared now an ordinary business. . . . Human depravity (not the union of church and state) effected throughout a general decay of godliness; and one generation of men elapsed, with very slender proofs of the spiritual presence of Christ with his church. . . . The observation of Eusebius, who honestly confesses this declension, is judicious: 'The heavy hand of God's judgments began softly, by little and little, to visit us after his wonted manner. The persecution, which was raised against us, took place first among the Christians who were in military service; but we were not at all moved with his hand, nor took any pains to return to God. We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. . . . The dreadful persecution of Dioclesian was then inflicted on the church as a just punishment, and as the most proper chastisement for their iniquities'" (Hist. Christian Church, Cent. III. chap. xviii.). Such being the state of the church long before it had the countenance and support of Constantine, the evils which existed in it must be traced to some other cause than the union. The root of all those evils was the same then as it is now, and ever will be, until there is a new heaven and a new earth, in which shall dwell perfect righteousness. While human nature remains unchanged, and while the visible church must contain tares as well as wheat, evil as well as good members, the progress of true religion will be impeded by many obstacles, whether the church be united with or separated from the state.

B. H.—No doubt there were many abuses in the church during the period to which you refer; but a far greater and more rapid degeneracy took place when Constantine united the churches to the state. Then grandeur and magnificence were displayed in the edifices set apart for Christian worship, while pride and arrogance, ambition and worldliness took possession of those who professed

to be the successors of the apostles. Absurd notions and idle ceremonies multiplied every day. Pagan processions were adopted at Christian worship, and the churches were contaminated with shoals of profligates.

T. D.—I have already shown you that ambition, pride, and worldliness existed in the church before the time of Constantine; but you do not seem to be aware of the extent to which these evils prevailed; let me, then, read to you another passage from Milner's History of the Church, bearing on this point: "The bishops assumed in many places a princely authority; particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitudes into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order." Another historian writes to the same effect when describing the state of Christianity towards the conclusion of the third century: "The building in which they met," says Dr. Burton, "began to assume an appearance of architectural splendour . . . but five-and-twenty years of peace had produced the same effect which was seen before the Decian persecution. Pride, indolence, jealousies, and dissensions, are named among the poisonous fruits of this long season of repose; and, if Christianity had forced its way into all the transactions of civil and social life, it furnished a fatal warning to those who think that they may mix with the world, and yet that their souls are in no danger" (Hist. Christ. Church, Cent. III. chap. xvii.). That the support which Constantine afforded to the church would tend to the development of evils which had lain dormant during the times of persecution is very true; for prosperity is a far more dangerous ordeal to men's principles than adversity. But, if it seem good to the great Head of the church to subject it to the former rather than to the latter ordeal, must we therefore conclude that no good will result from it? Although a greater number of hypocrites and formalists will be attracted to the church when it is in a flourishing condition, and extending its influence over greater multitudes, may not the facility which this flourishing condition affords to spread the knowledge of the truth far and wide, be a means of also adding multitudes of true worshippers to the church? The church undoubtedly was more pure, that is, had less mixture of worldly and hypocritical men in its communion, when it was frowned upon by princes and rulers than when it basked in the sunshine of their countenance; but it does not follow that there was not a large increase of sincere Christians, together with "the shoals of profligates."

gates" to which you allude, after Constantine employed his influence to promote Christianity. If you will not allow that this is possible, then your argument goes too far; for you must maintain that, in order to increase the number of sincere and devoted Christians, princes, instead of becoming "nursing fathers" to the church, should vex and persecute it. The historian, whose words I have just read to you, considers that the very circumstance, to which you attribute such a declension in piety, and such a falling off in the number of true Christians, materially contributed to the progress of religion: "Nor does it appear," says he, "that the general decline of vital religion was greater than might have been expected from the general course of things; and, if no establishment at all had taken place, it would probably have been more rapid. There would certainly have been this remarkable difference, namely, the half of the Roman world, without the aid of the magistrate, would have remained destitute of even the forms of Christianity. Corruption of doctrine and discipline ought not to be laid at the door of ecclesiastical establishments, but to be imputed to the degeneracy of men themselves. It would not be hard to point out many persons in our own country, who voluntarily separate from the establishment, and who are nearly void of church discipline, and even more deeply and more systematically corrupt in doctrine, than the most heterodox and unevangelical theologians, who inconsistently remain members of the church of England. The best ecclesiastical establishments cannot prevent the decay of vital godliness; but, under the providence of God, they strengthen the hands of sincere, humble-minded believers, and check the influence both of open and of disguised enemies of Christianity" (Milner).

B. H.—Constantine's object in uniting the churches with the state was to destroy the independence of the former, and to combine in his own person the highest ecclesiastical with the highest civil authority. He can scarcely be supposed to have done this from religious feeling.

T. D.—We do not find that the emperor destroyed the independence of the church. When any question of an ecclesiastical nature was to be determined, Constantine called together a council of bishops, and referred the matter to them. "These acts of Constantine," says Dr. Burton, "were not considered as an undue interference on his part in the affairs of the church. As soon as he was converted he became himself a member of the church. It was his duty to feel an interest in its concerns; and, when any question was referred to him, as head of the empire, it was his duty to provide for its being amicably settled. . . . When he saw them disputing among themselves upon points of doctrine or discipline, in which the rest of his subjects had no concern, he took the best measures which he could for leading them to settle their differences. For this purpose he always directed a meeting of bishops and clergy; which, as we have seen, had been the custom among the Christians themselves before the government took any interest in their proceedings" (Hist. Christ. Church, Cent. IV.). As to the motive which actuated Constantine in his determination to protect the church, and to use his influence in promoting the Christian religion, that

is nothing to the purpose. He was an instrument in God's hand to extend the knowledge of Christ throughout his vast empire; and it is not for us to decry the good that was done, merely because we may not approve of the agent employed in doing it. You might just as reasonably denounce the Reformation, because it was commenced under so wicked and tyrannical a king as Henry the eighth. But I will read to you an extract from a pamphlet, written by a veteran in the cause to which you have attached yourself. The observations of so eminent a dissenter as Dr. Pye Smith may have some weight with you: "Let us not," says he, "with servile credulity, repeat the twenty-times told cry, that the Christian religion flourished in extraordinary purity and power, and shone brightly in the beauty of holiness, till it was adopted and incorporated into the imperial institutions by Constantine. From the days of the apostles themselves it began to be invaded and perverted; and, after the death of the apostle John, the departures from scriptural purity were rapid and fearful." Instead of impugning the motives of Constantine, or hazarding the conjecture that Christianity would have made greater progress or remained more pure if Constantine had remained a heathen, and consequently there had been no union between church and state, he observes: "Constantine's general measures, I must venture my humble opinion, considering the circumstances of the case, were for the most part highly commendable. That worldly men now professed Christianity in order to further their personal and party interests was not chargeable upon him. That would have been the case, had Constantine been a practical and consistent believer, upon even the purest plan of what we consider scriptural religion. The chief mischiefs were done by the violent and ungodly strifes which had long subsisted among the Christians themselves, by their crafty ambition and covetousness, and by their shameful want of faithfulness in the representations which they made to him of the principles and obligations of Christianity. Had Constantine remained a heathen, continuing the measures of his predecessors, the stream of deterioration would have flowed in some other channel, and, it is too probable, from the facts of ecclesiastical history previous to his accession, a more pernicious channel. Notwithstanding the deplorable evils, some important benefits accrued, which we ought not to overlook. The scriptures were circulated more openly and abundantly, were more studied, and were upon the whole better understood, than they had been at any period since the days of the apostles. The Christian cause now received strength from a succession of authors, superior in theological value to most of their predecessors—Eusebius, Athanasius, Chrysostom, Ambrose, Jerome, and Augustine. And who can estimate the benefit to myriads of persons of the middling stations in society, in every part of the empire, from the free teaching and extending of Christianity, by men unknown to history?" (The Necessity of Religion, &c., p. 40)?

B. H.—I do not agree with Dr. Smith on this point; but, on the contrary, I am satisfied that so many evils have sprung from this union of the churches with the state as ought to brand such unions with eternal infamy. Like the imperial

harlot, they disloyally transfer to the kings of the earth Christ's right of governing his church, and receive from them their golden hire in return.

T. D.—I have before shown that the supremacy with which Christian princes are invested does not interfere with the supremacy of Christ. Our clergy do not receive "the golden hire" at the hands of the sovereign. But, even if they did, "the labourer is worthy of his hire;" and whether that hire proceeds from endowments, or voluntary contributions, or from the consolidated fund dispensed by the hands of government, I cannot see how this should render the recipients disloyal to the great Head of the church, Jesus Christ. Government does not interfere in any way with the doctrines which our clergy profess, and which they solemnly engage to teach to their respective flocks. It secures to them their temporalities; but surely this cannot be regarded as bribing them to surrender their right to teach what they believe to be the truth. "This arrangement," says Dr. Chalmers, "might truly be gone into, and actually is gone into, without the slightest infringement on the spiritual prerogatives of the church, or on the ecclesiastical independence of her clergymen." Instead of making these groundless assertions, why cannot you bring forward some evidence to show that evils of the worst kind exist in national churches, while they are not to be found in what you call free churches?

B. H.—It is very easy to do that; for both past and present experience show that state churches are, like the harlot, clothed with purple and adorned with gems; while the free churches, like the woman clothed with the sun, are radiant with the glory of divine grace (Rev. xvii. 4, xii. 1). The bishop of the state church moves amidst the most splendid circles; or, retiring to his palace, he administers within its baronial precincts an extended patronage, and meets with no one to question his opinions or contradict his will. What a contrast to the pious and humble pastor of a free church!

T. D.—If you will listen calmly to the voice of experience, you will find, I believe, that there may be as much humility, piety, meekness, and love to God, under the mitre and robes of a prelate on his episcopal throne, or while moving amidst "the most splendid circles," as there is in any occupant of a meeting-house pulpit; and that the lay members of a national church may be quite as much under the benign influence of Christian principles as the members of a dissenting society. I regret that you have thought it right to make comparisons of this nature, which plainly manifest the spirit of a partisan, rather than that of an impartial judge. But, as you seem to think that perfection attaches to the voluntary system, while every thing that is hideous belongs to the national church owing to its union with the state, let us examine the page of history; let us see whether there are no evils and abuses in the system which you so much admire. Perhaps you will find, on examination, that you will have more formidable dangers to encounter, and more numerous evils to endure, in carrying into practice your favourite theory, than all that you have seen, or fancied you had discovered, in our national church. I beg to call your attention to

that period in our history, when a large secession took place from the church of England, namely, the year 1602.

B. H.—When the Bartholomew act was put in force! That was a most tyrannical and disgraceful proceeding, and is in itself sufficient to brand the established churches of this country with indelible infamy.

JUBILEE COLLEGE, ILLINOIS*.

THIS charter needs no comment. The facts speak for themselves. The corporation, covering all that can be desired of legal privilege, is especially beneficial to the episcopal church in the western country.

1. A theological seminary stands, first of all, pledged to resist all attempts from a wicked world to overshadow it, as a tender flower, by the blighting influence of mere secular learning without religion: it commends itself to all.

2. A college under government and conduct of professors in holy orders, who in natural science will never fail to lead the students' minds from nature to nature's God.

3. A preparatory school to train the heart and manners of youth for future life, as twigs and tender branches are trained for uprightness.

4. A female department, an object most dear; though hitherto, for want of buildings, for a time suspended. These are the facts, showing the blessings which now by law made permanent, are presented to the eye of all benevolent episcopals.

"Jehovah-jireh, God will provide," the motto from the beginning of Jubilee college, ever cherished, is now thus far accomplished.

Bishop Chase, after many years' struggle, through unexampled sufferings and difficulties, now, in all humility and consciousness of his own unworthiness, presents this boon at the feet of a heavenly Saviour, and in the face of all his generous benefactors.

Do they ask how much he wants to carry to a successful issue what God in mercy hath enabled him thus far to attain? Let the magnitude of the work give (for that only can give) an appropriate answer. He wants buildings. He wants means to support learned professors. A grand foundation being laid, he wants the superstructure to rise in keeping with its merits.

And will not the protestant church afford him means to accomplish this? When her enemies are lavishing their wealth to found and erect seminaries of every name, to diffuse the papal faith, shall protestant churchmen remain unmoved by the cries for a primitive ministry, heard now throughout our western and far western country? On this subject a history might be written which, if listened to with candour, would cause the cheeks of the protestant and primitive church to blush with shame.

Let the reader reflect that bishop Chase has now passed the period of life assigned by God as the

* We have received from our honoured and beloved friend, the bishop of Illinois, presiding bishop of the American church, a copy of the charter of his college, with his remarks. We willingly give insertion to these, and heartily hope the bishop's call may be responded to.—ED.

period of human life. He must soon appear and give an account of his stewardship. And will his contemporaries live for ever? While he is judged for his sins and many deficiencies, will they never, never be summoned to the bar of the eternal Judge?

There is a reciprocity here which ought to make the man who has withheld his wealth when God hath need of it, tremble with fear, lest the Judge shall say in that awful day, "I never knew you." O God of mercy! thou who didst cause thy Son to weep over the infatuated city, and to bleed for "her children within her," have mercy on thy people now! Put into their hearts good desires and designs, and give them grace to fulfil the same; make them to see and to feel how necessary it is that an ample institution for the education of ministers of the gospel be maintained in the Mississippi valley, for the salvation of the millions who are now pressing into it. Grant this, O God, for Jesus Christ's sake.—Amen.

Signed,

PHILANDER CHASE,
Bishop of Illinois.

This the 30th of Jan., 1847.

THE FAITHFUL BELIEF OF THE TRINITY IN UNITY NECESSARY TO EVERLASTING SALVATION:

A Sermon

(For Trinity Sunday),

BY THE REV. THOMAS BEST, M.A.,

Minister of St. James, Sheffield.

JOHN XV. 26.

"But, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

OUR church rightly teaches us, in her articles of religion, that "holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." But let us carefully observe (as it is here truly said), that, amongst the things which we must know and believe to the soul's salvation, some articles of the faith are "read in holy scripture"—they are there set forth expressly, in plain and direct terms; others "may be proved thereby." By comparing one place of holy scripture with another, or by bringing together the several passages which bear upon the doctrine, it may be made evident to every sincere inquirer, that such doctrine is contained in holy scripture, and that it is amongst the number of the things, the obedient belief of which is to be thought requisite or necessary to salvation.

We may illustrate this remark by two doctrines which relate to the Godhead. The

unity of the Godhead is an article of the faith which is "read in holy scripture:" it is stated in express terms, "Hear, O Israel! the Lord our God is one Lord." "Thou believest that there is one God: thou doest well" (Deut. vi. 4). But the doctrine of a plurality of Persons in the Godhead, of a Trinity, or unity of three Persons in one Godhead, this is an article of the faith to "be proved thereby;" and it may be proved so evidently to be a doctrine contained in holy scripture, and therefore to be received of every Christian man, as to leave all who reject it without excuse and without salvation. This is solemnly declared in the Athanasian creed; and the church makes this declaration in the confident assurance that she is fully borne out, when tried by the test of holy scripture, in teaching that whosoever will be saved must faithfully believe this article of the catholic and Christian faith, and must "worship one God in Trinity, and Trinity in Unity."

Now, dear brethren, it will be my object this morning, in the first place, to shew that it is contained in holy scripture, and may be proved thereby, that in the unity of the Godhead there be three Persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost; and, secondly, that the faithful belief of this doctrine is necessary to everlasting salvation.

I take it for granted, dear brethren, that you are fully persuaded of the divine inspiration and authority of the holy scriptures, and that you are prepared to acknowledge your absolute obligation to receive, as the word of the living God, whatever is read therein, or may be proved thereby; and that it will be sufficient for your conviction and consent, if I shew plainly that the doctrine of the Trinity in Unity—three Persons and one God—is contained in holy scripture.

May the power of the Spirit attend his word, so that what you receive into the understanding as true, being mixed with faith, may work effectually to your present comfort and final salvation.

The first passage which I would allege in proof of the doctrine is my text, in which the appropriate subject of this day is connected immediately with that promised gift of the Holy Ghost, which we considered on the last sabbath: "But, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Now, here mention is made of three personal agents, distinct from each other—"the Father," "the Comforter"—which is the Holy Ghost, "which proceedeth from the Father"—and the Son, who promises to send

him unto his disciples from the Father. And, when we consider the personal acts which the Comforter was to perform when he was come from the Father—"He will guide you unto all truth" (John xvi. 13); "he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you things to come" (John xvi. 15); "He shall take of mine, and shall show it unto you" (John xiv. 26); "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you;" when, I say, we consider these personal acts which were to be performed by the Comforter, the Holy Ghost, whom the Son, on his return to heaven, should send from the Father, would not any man be inexorably unreasonable who refused to admit, not having any evidence to the contrary, that there is one Person of the Father, from whom the Comforter, which is the Holy Ghost, proceeds, and another Person of the Son, who promises to send him, and also another of the Holy Ghost, who is sent by him? If there be meaning in language, each of these Agents possesses personal and individual existence.

But further, let us consider who these personal Agents were, and what we may learn respecting them in other places of the sacred and inspired records.

Of the Father, we have no need to inquire. It will be at once allowed by all that the Father is God. But who is this, that undertakes to send down the Comforter, the Spirit of truth, upon his disciples? who is this, that speaks as one having authority—"the Comforter whom I will send unto you from the Father"? He says, indeed, in a foregoing chapter, "the Holy Ghost, whom the Father will send" (John xiv. 26). But even on that occasion he adds: "Whom the Father will send in my name," having my authority and having my commission; and here he speaks of his own act and deed, of his own will and power: "The Comforter, whom I will send unto you from the Father."

Think of the tone and language of those glorious and exalted spirits, who are the immediate attendants upon Jehovah—the first-born sons of light. When the apostle John fell at the feet of the angel who shewed him the heavenly Jerusalem, this messenger from the world of glory immediately said unto him, "See thou do it not: I am thy fellow-servant" (Rev. xxii. 9). Contrast this with the language of Christ: "The Spirit, or the Comforter, whom I will send unto you from the Father." Surely if we were candidly to think out the words of this one promise of Christ, and bear in mind how they were fulfilled, the only con-

clusion to which we could reasonably come would be this: the speaker of these words must be equal to the Father—one who has co-ordinate authority in sending the Holy Ghost. And, if we then take a glance at other passages of his history, and remember how he asserted that he and his Father were one in power, how he claimed equal honour with the Father, did the works of the Father, exercised the attributes of God, stilled the raging waves with a word, commanded the unclean spirits and they obeyed, was worshipped by angels, manifested his authority over all created nature, animate and inanimate, celestial, terrestrial, and infernal; then the conclusion which it would be reasonable to draw from his language in the text becomes certainty. We cannot with any show of reason doubt that he who said, "I will send the Comforter from the Father," was God manifest in the flesh, equal in power and authority to the Father; and that, such as the Father is, such also is the Son.

But there is a third personal Agent here spoken of. He was with the Father, for he was to be sent from the Father: he was pre-existent with God, and would come down from God. And what would be his office? He was to guide the apostles into all truth—bring to their remembrance all things which Christ had sent unto them. When they should be brought before magistrates and powers, the Holy Ghost would teach them in the same hour, in all places, what they ought to say. He bestowed upon the apostles the gift of divers languages: he enabled them to shew signs and wonders and divers miracles; and, when miracles had fulfilled their design and had ceased, the Spirit still abided with his church, to govern and to sanctify it; to regenerate its members; to shed abroad the love of God in their hearts; to help their infirmities; to teach them how to pray; to plead in them; to communicate to them joy and peace and hope and consolation; to be in them the Spirit of light and life and love; so to witness with their spirits, that they should know that they were the sons of God, and cry, Abba, Father; and, in a word, to be the great agent and officer of the Messiah's kingdom, controlling, directing, and ordering its affairs, in every age, through every land, and over every individual member, till "all the building fitly framed together" shall have grown into "a holy temple in the Lord—a habitation of God, through the Spirit".

Now, dear brethren, is not this brief sketch of what the Comforter was to do, and is said in holy scripture to be doing in the church and in the world, sufficient to shew

that no being less than very and eternal God could execute such a work; a work which would require him to be possessed of omnipotence, omniscience, omnipresence, and all the incommunicable attributes of Deity? Can we doubt—unless we reject the testimony, or resist the evidence—that, such as the Father is, such is the Son and such is the Holy Ghost? Must we not be convinced in our consciences that in this first passage which I have alleged, when compared with other passages which open out its meaning, there is evidently contained the doctrine of three divine Persons—the Father, the Son, and the Holy Ghost, all co-operating together in one great design?

Bearing in mind, then, what has already been opened and alleged, let us proceed to another place of holy scripture. When our Lord was about to return to heaven, till the number of his elect shall be accomplished, and his kingdom shall come, he instituted the holy sacrament of baptism. He commanded his disciples to “go and teach (make Christians of) all nations, baptizing them”; and then he ordained a set form of words, which of necessity is requisite for the due administration of this ordinance of Christ—this sacrament of the gospel, “baptizing them in” (or into) “the name of the Father, and of the Son, and of the Holy Ghost” (Matt. xxviii. 19). To be baptized into the *name* of the Father, and of the Son, and of the Holy Ghost, is only a circumlocution for being baptized into the Father, and the Son, and the Holy Ghost; for the name of God is God himself.

Now what are we to understand by being baptized into the Father, and the Son, and the Holy Ghost? There is a passage in 1 Cor. i. 13 which will make this plain to you. The apostle is reproving the Corinthians for their dissensions. There was a party which said, “I am Paul’s.” And, in order to show them the inconsistency and impropriety of such language, he asks, “Were ye baptized in (or into) the name of Paul?” As if he had said, If you had been baptized in (or into) my name, then you would have been mine, and might have said, “I am Paul’s.” So that, when it was commanded that all who were made disciples or Christians should be made so by being baptized in (or into) the name of the Father and the Son and the Holy Ghost, it was the same thing as if it had been said, “Baptize them, saying, Thou art the Father’s, and the Son’s, and the Holy Ghost’s.” And every baptized member of the Christian church is hereby taught to feel and acknowledge, Henceforth I am not my own; I am the Father’s,

the Son’s, and the Holy Ghost’s, into whose joint name I was baptized: I am his, who is one God in three Persons. And this simple form of words contains the whole of Christianity. All that the gospel promises is included in what the Father and the Son and the Holy Ghost have done, are doing, and have pledged themselves to do for Christians; and the whole of the faith and duty of a Christian consists in what he should know and believe concerning the Father, the Son, and the Holy Ghost, and in those affections which he must feel in his heart, and those obligations which he must fulfil in his life, pertaining severally to the Father, to the Son, and to the Holy Ghost.

Dear brethren, I must not now pause in my subject to press home the practical question which it is a most important and imperative duty for every baptized Christian to press home upon himself—Am I feeling and acting habitually like one who is the Father’s, the Son’s, and the Holy Ghost’s, submitting myself severally to the three Persons of the Godhead, and giving to them my heart and life, as their several offices require of me?

The use of this prescribed form of words, to which I must now confine myself, is this; to ask this question: Considering what we have before alleged respecting the Father, the Son, and the Holy Ghost, that they are distinct personal agents, and that they are and must be divine, in order to fulfil what the holy scripture testifies respecting them; considering this, I ask, Is not the doctrine of the Trinity contained in this ordained form of Christian baptism? And are not the three Persons placed upon an exact equality? And may we not also infer their unity as well as Trinity? To be baptized into this threefold name is to be baptized into the whole three Persons; distinct, but undivided; three, yet one. And may we not infer the importance of the doctrine of Trinity in Unity from the circumstance of its recognition being of necessity and in all cases requisite, in order to the validity of Christian baptism? Can any other conclusion be reasonable than that this doctrine constitutes the distinguishing peculiarity of the new dispensation? that it is the very corner-stone upon which the entire superstructure of Christianity rests? Was it not hereby intended that Christians should be characterized by their belief in three co-equal and co-ordinate Persons in one Godhead, and by their practical acknowledgment of these three Persons in the particular offices denoted by their personal titles of Father, Son, and Holy Ghost?

But I proceed to another portion of holy

scripture, written after the Spirit had guided the apostles into all truth, and written by one who certifies us that he was taught what he preached by the revelation of Jesus Christ, and who proved the truth of his words by the working of miracles. In Ephes. ii. 18, the apostle Paul states the way in which such as are far off are brought nigh unto God, so as to be admitted to his favour, and to become fellow-citizens with the saints, and of the household of God. It is this: "For through him (that is, Christ Jesus, of whom the apostle is speaking) we both (both Jews and Gentiles—all mankind) have access, by one Spirit, unto the Father." Now let us mark, here, that three personal agents have their several parts in the reconciliation of a sinner. He has access to the Father; and the offices of the Son and the Holy Ghost are indispensably necessary to this end. The Father may be willing to receive him, and may be waiting to be gracious; but, without the mediation of Christ, no reconciliation can take place. We cannot secure the favour of God but "through him." Again: the Father may be willing and waiting to admit us; the Son may be ready to plead his meritorious cross and passion, as the ground of all favour; but there needs a third agency. It must be "by one Spirit" that we come unto God the Father, through Jesus Christ. If the Holy Spirit do not vouchsafe his efficient aid, no reconciliation can take place; we cannot secure the favour of God; we cannot be saved. The will of the Father, the intervention of the Son, and the work of the Holy Ghost, are all absolutely necessary, and must all co-operate in order to our acceptance, and our admission into a state of salvation.

Now, I am not here entering into the nature of these several offices. I have already shown that they require the incommunicable attributes of Deity, and cannot be exercised by any being less than very and eternal God. And I would now ask, Is not the doctrine of the Trinity contained in this passage? May it not be "proved thereby", that the way of salvation revealed in the gospel develops this truth respecting the divine nature, that there are three divine Persons, who concur and co-operate, and who must concur and co-operate, in the admission of a sinner into the divine favour; and that the divine favour cannot be secured without the joint will and work of the whole three Persons, who must unite together in effecting this momentous transaction?

And I would further observe that these remarks must be applied to every subsequent approach unto God, as well as to our first coming to him for his forgiveness and favour.

We must still have access to the Father through the Son by one Spirit. It is the standing law of the Christian dispensation, that it is through Christ, by one Spirit, that we have access unto the Father. And this law applies to our prayers, our praises, our devotions, and our duties; to all the sacrifices which we present to God, and to all the services which we render to him, whether with our lips or in our lives. It is the Spirit which works in us to will and to do. It is the Spirit who helps our infirmities, teaches us what to pray for as we ought, and maketh intercession in us. And then it is our Advocate with the Father, who procures acceptance for us; nor can anything which proceeds from us find favour with God, unless it be the mind of the Spirit, and unless the pleaded merit of our great High-priest give it worth and worthiness in his sight.

But once more. At the close of his second epistle to the Corinthians, the apostle offers this solemn benedictory prayer on their behalf: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

I cannot now enter into the consideration of what the Lord Jesus Christ has graciously done and provided for his people; or of what the Father bestows upon such as are the objects of his love; or of what the Holy Ghost imparts to those who are partakers of his gifts, and under his control: these petitions include all the fulness of the blessings of the gospel. But I would direct your present attention to the consideration that these several gifts and graces are implored from a threefold source; and the very same three Persons are here distinctly mentioned, yet associated together, in the apostle's prayer for these spiritual gifts and graces, which are also mentioned and associated together in the form of Christian baptism, and in the description of the way and means by which such as were far off and without hope are brought nigh and made "fellow-citizens with the saints, and of the household of God". Here are three personal Agents, who are united together, as the Source of all blessings, and the threefold Giver of all good. And I would ask, Is not the doctrine of Trinity in Unity, three Persons in one Godhead, contained in this passage?

And now, dear brethren, from all the references which I have made, and the places of holy scripture which I have opened and alleged, may it not be so plainly inferred, or rather may it not be so fully proved, that in the unity of the Godhead there be three Persons of equal and essential Deity, as to satisfy every humble and sincere inquirer, and

to leave without excuse every gainsayer, who will not submit himself to the authority of God's word?

I trust, then, that it has been made plain that the doctrine of three equal Persons in the unity of the Godhead is contained in holy scripture, and may be proved thereby. A few words will suffice to show that the faithful belief of this doctrine is necessary to everlasting salvation. I have not brought forward the testimony of holy scripture to every Person by himself, expressly declaring that the Father is God, that the Son is God, and that the Holy Ghost is God, but have confined myself to the passages in which the whole three Persons are equally found together, in the same act, in the same work, and in the same worship also; for to unite them together as the object of benedictory prayer and the source of all spiritual blessings is an act of worship of the very highest order. In the first place, to reject the doctrine of the Trinity is practically to reject Christ's baptism, and not to be in Christ; for I will not suppose any of you to be so unreasonable, so blinded by error, as to conceive it possible that Christ commanded his disciples to be baptized in the name of three such utterly dissimilar things as the Father who is God, the Son who is mere man; and the Holy Ghost, which is a nonentity, having no actual existence. If you believe that the three Persons into whose name we are equally baptized are equal, then to reject the doctrine of the Trinity is to reject Christian baptism, and practically to reject Christ and the gospel. Again, if access and acceptance with God be through Christ by our Spirit, then how can they who do not believe in the atoning merits of Christ, on which his advocacy is founded, and who do not believe that there is any Holy Ghost, how can they have come to the Father? They must be still afar off, unreconciled to God. Further: if spiritual blessings descend from the joint source of Father, Son, and Holy Ghost, how can they be partakers of the grace of the Lord Jesus Christ, or the communion of the Holy Ghost, who really deny the one, and disbelieve in the other? Can we look into the system of Christian truth, or into the nature of the gospel salvation, without perceiving that every part of it requires the solemn recognition and remembrance of the doctrine of the Trinity? Without it, there cannot be effectual prayer or acceptable worship. Is it then uncharitable to say, "He therefore that will be saved must thus think of the Trinity"? Would it not be manifest unbelief to come to any other conclusion? But, dear brethren, are

we who hold the right faith practically exemplifying the doctrine? If we believe that we are the Father's, the Son's, and the Holy Ghost's, then are we glorifying one God in three Persons? Are we sensible of our obligations to the Father, the Son, and the Holy Ghost? Are we receiving them in their several offices? Have we returned unto the Father, through Christ, by the effectual power of the Spirit? Are we daily looking for the love of God in a believing reliance on the atonement and intercession of Christ, and asking and seeking the special grace of the Holy Spirit? Are we to be known as persons who honour the Father as God, and reverence and serve the Son as God, and obey the admonitions of the Holy Ghost, in the word and in the heart, as God, who worketh in us to will and to do?

Dear brethren, if we do not thus use our principles, what are we more than they who reject them?

FARM SCHOOL FOR JUVENILE OFFENDERS.

THE committee of the Philanthropic Society are now making an earnest effort for the establishment of a large and effective school of discipline and industry, for that numerous and miserable class of children who are now dealt with by our laws as juvenile offenders.

The number of these wretched children annually committed to our prisons is very great. One London gaol alone received, last year, a thousand boys, all under sixteen, for various terms of punishment. Many of these had been four or five times before in prison. The majority of such children have usually indeed no resource, on their discharge from gaol, but to return to their former habits and associates. They are mostly destitute and friendless, and either orphans or with such parents as seduce them into vice and crime by their corrupt example, or as force them by their neglect and ill-usage to seek their livelihood by theft and begging, and, unless offered an asylum and furnished with the means and opportunity of reformation in the Philanthropic, or some similar institution, they must, humanly speaking, continue to sin and to suffer and to perish.

The desolate condition of these poor boys has moved his royal highness prince Albert to consent to preside personally at the foundation of the Farm School, which the Philanthropic Society are establishing at Redstone Hill, near Reigate, in Surrey, and which it is hoped to carry out on such a scale as to receive gradually 500 of such children.

The committee have collected about £4,500 towards the expenses of the necessary buildings; but about as much more will be required to allow of the school being made as large and as useful as they desire to make it. Every thousand pounds which is subscribed will enable the benevolent founders of this industrial refuge to provide accommodation for another sixty boys.

The farm in question contains 133 acres, in a

peculiarly healthy and accessible situation, with a varied soil, an abundance of excellent water and useful timber upon it, and extensive accommodation in the dwelling-house, farm-house, cottages, and farm-buildings lately erected by the proprietor. This eligible site has been secured for a term of one hundred and fifty years. The buildings to be added, in the first instance, will be a chapel, school-room, and two houses, each calculated to lodge sixty boys. Besides this, the farm-house itself will accommodate about sixty more. The institution will thus be sufficient to receive one hundred and eighty boys by the 1st of August—quite as many as it will be desirable to have in the school during the first year or eighteen months.

The committee do not propose to alter the system of religious and industrial training now pursued in the parent institution, in any of its essential principles. They would not be justified in doing so in the face of the successful results with which that system has been blessed; the records of the society clearly proving, that about three-fifths of the depraved and neglected lads who have been received into the institution have been permanently improved and benefited, induced to forsake their former vicious and dishonest courses, and to choose and keep the path of honesty, industry, and truthfulness instead.

S.

ASHEY LANDMARK*.

Now we have quitted the town, and the object of our destination, though still distant, stands in prominent view before us. The atmosphere is transparent to-day; but in winter the island is frequently overtaken by heavy mists, which more especially hover about the lofty hills. Well, once upon a time, as children say, when one of these peculiar mists was rolling around the mountain summits, the valleys all the while remaining perfectly clear, I chanced to turn a glance towards Ashley Down, when, lo! the beacon had vanished! I was much astonished, for I had seen it so recently, that I was certain it could not have been removed. In a few minutes there it was, distinct and apparent as ever: again it quite disappeared; then I saw it, faint and imperfect in its outline; and all this time the hill was entirely visible. The cause of this strange metamorphosis was soon explained: the landmark had been whitewashed, and when enveloped in the rolling folds of a thin white mist, the similarity of hue rendered the beacon invisible. Now I have recorded this, because I think we may all learn a useful lesson from it. Christians are compared to a city set on a hill: you perceive, then, a resemblance between ourselves and that much-observed landmark. Many eyes are fixed on our conduct: our example, however lightly we may heed the solemn truth, will produce endless consequences, either for good or evil. We, too, as baptized Christians, have put on a white robe, which it should be our constant aim to keep pure and unsullied, as far as may be

in this mortal state, that all may behold in our actions "Christ forming in us, the hope of glory." But how can this be so, if we allow our hearts to remain shrouded in the mist of worldliness, immersed in pleasures, or darkened by sin? Imagine a vessel approaching the coast: the helmsman turns for guidance to the landmark: it is veiled in mist: he steers in a wrong direction, and the ship is endangered or wrecked. You perceive the parallel: our careless behaviour, even in little things—for you have seen how a thin mist can do the mischief—may lead others eternally astray; or if, through mercy, they escape a final wreck, fainter lustre in their souls, throughout eternity, may be the result of the deviations, trifling as we now think, which our example has encouraged them to pursue.

I have always regarded the prospect from Ashley Down as the finest in the island: that from St. Catherine's may be more extensive, but in my opinion it is less interesting; and I most earnestly recommend all admirers of the beautiful not to omit traversing the range of hills between Newport and Brading. It would be superfluous in me to describe in detail the many objects visible from Ashley Down, because the scene has been already most graphically portrayed by the talented pen of the late amiable Legh Richmond. Thousands have visited the tombs of his heroines in the churchyards of Arreton and Brading. That new church, near the lovely bay of Sandown, where

"The waves lie sleeping on the sands,"

has been recently erected for the purpose of affording additional accommodation to the inhabitants of a remote portion of the parish where he so zealously laboured, until he quitted the Isle of Wight to enter a fresh field of exertion at Turvey. Yon beauteous Down, crowned with the monument in honour of the late earl of Yarborough, forms, next the ocean, the white Cliff of Bembridge, or, as it is also denominated, the Culver Cliff. A steep and difficult path conducts to the shore: there is the scene of one of Legh Richmond's interviews with the negro servant. Truly did he love the cause of the oppressed and injured Africans. It might have been partly this feeling, as well as friendship, which prompted him to name one of his children after the noble-hearted emancipator of the slave. O, how would the generous champions, who in those days so warmly espoused the interests of Africa, and fearlessly asserted the claims of her crushed and trampled race, how would they rejoice in the bright prospect now dawning upon that long-benighted continent! How would their hearts have exulted to have been permitted to listen—as some in this our land lately have listened—to the voice of a negro clergyman preaching from our English pulpits! Marvellous indeed are the providential dealings of the Most High! What human imagination could have divined that the slave-trade itself should eventually become a means of christianizing Africa? Yet so, if we in England fail not in the duty incumbent upon us of forwarding the work, we trust it will be. In the free negro colony of Sierra Leone there are numerous sons of Africa, who were torn from their native land in early childhood, or during the freshness of budding youth, by the pitiless grasp of the slave-dealer, and afterwards snatched from

* From "The Queen's Isle. Chapters on the Isle of Wight," by the authoress of "Edith Aubrey." London: Edwards and Hughes. 1849.

the threatened fate by British intrepidity. England gave them liberty—England gave them more than earthly freedom; for, planted and colonized at Sierra Leone, it was through the ministrations of the English church they imbibed that holy Christianity which makes men free indeed. Many among them yearn for their fatherland, long to revisit the haunts of childhood, sigh to behold again the countenance of the mother who nursed them, the father who rejoiced in them, if haply such bliss is reserved for them—if those now aged parents still walk the earth. They will return to their native village; and, when sable crowds gather round them, marvelling who the curiously-clad strangers may be, the mother's eye will recognize those matured and altered features, though time has indelibly changed the lineaments in the sight of all beside: the father's hand will express the unutterable thrill of welcome; and the parents will rejoice over the long-lost son, more than over all the rest of their children; and they will hearken to him when he tells them, in their own native tongue (which he has never forgotten), of the dying love of Jesus: O they will listen much more readily than they would to any poor white missionary; and the neighbours will hearken too; and village after village will embrace the spreading gospel, till whole nations be converted. Africa shall become Christian Africa; and the truth shall make her free. God will remove the doom which has hung heavy on her brow for ages: the word of prophecy has uttered it: "The Ethiopians' land shall soon stretch out her hands unto God." England, stretch out thy hands to hasten the glorious fulfilment of the promised blessing: stretch out thy hands to help her: stretch out thy hands in prayer for her to God!

BIOGRAPHIC SKETCH OF BERTHA, QUEEN OF ETHELBERT, KING OF KENT (LATTER END OF THE SIXTH CENTURY).

BY MARY ROBERTS.

Thou wentest forth, fair princess, self-devoted,
On mission such as few had tried before;
Or, trying, found successful. Thy meek head
Had showers of blessings; ay, and prayers were offered
To win success for thee, whose going forth
Seemed fraught with peril.

KENT, though small, and depending for her political existence on the jealousy or forbearance of her warlike neighbours, had attained to a considerable degree of civilization during the sixth century, in consequence of the intercourse which for ages had been carried on with Gaul. The name by which that portion of the heptarchy was distinguished derived its origin from the ancient British word "Kant," whence "Canti," signifying a corner; or, when applied to a country, "head-land;" and aptly described its local character—bounded on one side by the straits of Dover, on the other by the English channel, and projecting, at its furthest extremity, a considerable way into the sea.

Ethelbert, its king, third in descent from the celebrated Hengist, was distinguished for an indomitable spirit and great abilities. Devotedly attached to the superstitions of his fathers, he yet

sought in marriage the talented and pious Bertha, daughter of Cherebert, king of Paris; attracted by the report of her admirable qualities, according to some historians; of others, by the well-grounded persuasion that an alliance with the king of France would greatly further the ambitious designs which he secretly entertained of strengthening and enlarging his dominions. The overtures of Ethelbert were, however, at first, rejected. Chilperic (who, after the death of his brother Cherebert, was regarded as a father by the young princess), positively refused his assent. He would not, he said, allow his niece to unite herself to a pagan, who might possibly constrain her to kneel before the altar of false deities, and become an apostate from the holy faith in which she had been carefully instructed. Ethelbert was, however, resolved not to forego his suit. His ambassadors were sent back; but he deputed others to renew his application. He empowered them to promise the king of France that Bertha should enjoy full liberty of worship, according to the dictates of her conscience; that, farther, in the event of her accepting his proposals, she should be accompanied by a certain number of pious men, and that no restriction whatever should be placed on their ministrations. Thus empowered, the ambassadors were re-admitted to the presence of the king, who could no longer withhold his consent. He knew that the young princess was well grounded in the Christian faith: he believed that she ran no risk of being deluded by the errors of paganism: he even hoped that she might become instrumental in the conversion of her husband, and that by her means the blessings of Christianity would be made known among his subjects. Bertha accordingly set forth with the prayers and blessings of very many who witnessed her departure. Her faith must have been of no ordinary kind; the sacrifice she was about to make, such as ministering spirits might rejoice to witness. She was going from her fatherland, where the hearts of her dearest friends were filled with love to the holy faith which they had recently embraced. They had known the wretchedness of a gloomy superstition, which revealed no bright hope as regards the future: their joy and thankfulness had not lessened as years passed on, neither did they grow weary when contrasting their past lot with the blessedness of their new condition; for men ever love to speak of that which is to them more precious than treasures of gold or rubies.

Had Bertha reasoned concerning the mission she was about to undertake, her heart must have sunk within her. She was going forth, in very deed, scarcely knowing whither she went, to become doubtless the queen of Kent, the most civilized portion of the Saxon heptarchy; but all which regarded her future prospects of domestic happiness was utterly unknown. Neither Ethelbert nor Bertha knew, most probably, how to write; she had, therefore, no means by which to become acquainted with the mental character of one with whom she was about to be united; himself a pagan, fond of war; desiring, it might be, an alliance with the royal family of France from motives rather of ambition than of love. Such we may conclude to have been the thoughts of Bertha, as she travelled on; for such would, doubtless, be the thoughts of any damsel journey-

ing to a strange land in circumstances similar to those of the young princess.

The way was long and weary. Journeys in those old times were performed on horseback, or in litters; for the uphill paths that often wound beside the brink of precipices, or led through lonely forests thickly beset on either side with tangled briars, were too rough and narrow for carriages, even if such could be obtained. A few miles only might be passed over during a long summer day, in the wildest parts of France; and the difficulties of the journey were such as are related by those who emigrate to the thinly settled portions of far-off lands. At length the coast was reached; and the princess embarked with her retinue on board one of those ponderous vessels, which bear but a small resemblance to the ships of the present day.

Some time elapsed before the sailors saw again their native land; but, when the stately vessel neared the shore, a mighty shout arose which made the forests ring; and the royal maiden, welcomed to her adopted country by its youthful monarch, was right royally conducted to his capital.

With the sound of trumpets and loud acclamations passed the young princess through the gates of her husband's palace; and, when installed as the noblest lady of the land, Bertha fully realized the expectations of her uncle. She sought by all possible means to win the esteem and affection of Ethelbert; while her meekness and submission presented an example to the matrons of the court, that often made him rejoice in the alliance which he had formed. Whenever she spoke of religion, it was not to denounce the errors with which he had been imbued in early life, but rather to speak of a brighter hope than such as his faith afforded; of a holy motive for action, concerning which the descendants of Woden were still ignorant; of a secret well-spring of joy, that did not gladden the dreary wilderness of paganism. Ethelbert saw in her a striking proof of the excellence of the religion which she professed; that its power was not only in word, but in deed; and he showed her, in consequence, the utmost regard and tenderness.

Years had passed away since Gregory saw, in the market-place at Rome, fair youths and maidens offered for sale; since, being struck with their admirable beauty, he asked whence they came, and received the answer which led to that memorable remark which historians have recorded. Gregory from that time sought to excite an interest in their favour. He even asked permission to visit Britain; but the Roman people, by whom he was held in great regard, frustrated his intentions, and he was in consequence prevented from setting sail. The disappointment was severely felt, and Gregory mourned in secret for that want of love to the poor heathens which occasioned his detention. But could he have known the actual state of things throughout the Saxon heptarchy, he could not have regretted the postponement of his wishes; for the time was not then come for undertaking a mission to Britain, and probably the condition of affairs among the people in those parts especially, to which his thoughts were directed, would have rendered such an expedition extremely difficult, if not dangerous. The whole country was embroiled with intestine disputes: one small state

contended with another; and ambitious men continually sought to obtain pre-eminence over their weaker neighbours.

At length the time arrived when Gregory, being elevated to the dignity of pontiff, deputed forty persons to attempt the conversion of the maritime states of Britain, under the superintendence of Augustine, who was in much repute on account of his piety and learning. There was little in the enterprise to commend itself to the minds of men who desired a life of ease and learned pursuits; and hence a considerable period elapsed before persons could be found willing to go forth in such an enterprise, to visit an unknown coast, of which the inhabitants might seem, when compared with those of Italy, as scarcely more than barbarous. At length, however, a sufficient number having been obtained, the faithful band set forth; and having travelled through France, where they obtained interpreters, they reached the Isle of Thamet in the year of our Lord 597.

This fragment from old records will not comprise the reception given by Ethelbert to the company of strangers, nor yet the counsel which he convened on the subject of Christianity, and his address to the assembly; because such facts have been narrated by all historians. I would rather mention the admirable conduct of the queen, who still meekly sought to win her husband to the glorious truths which she professed. Daily did she watch and pray for his conversion, and show forth the fruits of religion in her pure and bright example, till at length king Ethelbert, seeing also the great change which a simple reception of Christianity wrought in many of his courtiers, desired instruction concerning the new faith. He sent, accordingly, for Augustine, that he might converse with him on a subject of such vital importance, affecting not only his own eternal happiness, but that of the people committed to his charge. For thus the new religion taught: it told that One on high had placed him in his station; that by him, and him alone, kings reign, and princes exercise dominion; that the people over whom he ruled were bound to him by an unalterable tie; that his duty towards them might not be devolved to another, and that for its right performance he would be answerable to his Maker.

Ethelbert heard these things, and he believed them; and with him came forth from the darkness of paganism, not only priests and chieftains, but great numbers of the people. The queen's chapel—that small building wherein she had often wept and prayed for her husband and his subjects—proved too small to contain the number of converts who daily flocked thither. The king then commanded that one of the heathen temples should be made use of for the purpose; and, being cleared of all memorials of evil days, it was solemnly dedicated, and became a Christian church. Then followed the appropriation of other heathen temples to the services of Christianity, the founding of a church at Canterbury, and the erection of a spacious building for general instruction.

The king, who deeply felt the responsibility of his high standing, encouraged to the utmost of his power all attempts for the conversion of his subjects. Yet he compelled none: he had learned from his instructors that the worship of the Most High could alone be acceptable to him when it

proceeded from the heart; and, thus feeling, he desired that love, not force, should constrain a willing people. And the people did come willingly: it seemed as if a great change had suddenly taken place in the minds of men; as if the inhabitants of Kent, and of such parts as lay adjacent, were simultaneously disposed to renounce the superstitions in which their ancestors had been enthralled for ages. Scarcely had the light of Christianity been kindled in one place, before it broke out in another; and those who went forth to preach were continually changing the scene of their labours.

Early Christian missionaries, by whose powerful words the knowledge of a Saviour was first brought, and widely spread through many parts of Britain; whether pertaining to the times of Caractacus, or whether accompanying Augustine to her maritime shores, resembled Prometheus in one respect. They took from man the pretended power of searching out his future destiny by means of gloomy oracles, and they gave him hope in its stead. Thus sung the poet Æschylus when speaking of the Athenians' fabled acts; and his song presents a just and beautiful allegory. Did men know the trials and the vexations, the clouding-over of their brightest hopes, the breaking asunder of their dearest ties, the overturning of the best-laid schemes, which they have often to endure in their onward progress, they would sit down as weary pilgrims by the way-side, unable or unwilling to proceed. But Christian hope, as beautifully observes the elegant recorder* of the "Traditions, Scenery, and Legends of Devonshire," when speaking of druidic remains on Dartmoor: "Hope, as a perennial fountain, plays on from an inexhaustible spring, and affords her refreshing draughts to the pilgrim of this world, even to the last and closing hour of his probationary state."

The Cabinet.

TYPE†.—"A shadow of good things to come, and not the very image" (Heb. x. 1). This is a divinely-inspired definition of a "type." The "good things", of the gospel were "good things to come," to the old fathers. It was revealed to the prophets (1 Pet. i. 12) that not unto themselves, but to us, they did minister the things, of which the Holy Ghost spake by them. "God had reserved the better thing for us," which "many prophets and kings desired to see, and did not see them." These "good things to come" were presented to their faith, not in their own distinct reality, as they are to us, "on whom the ends of the world are come," but in "shadows." It is said that "coming events cast their shadows before them." The shadow is in advance of the body which causes it. The penumbra (or faint shadow caused by the earth's atmosphere intercepting the sun's rays) is seen on the moon's disc, in an eclipse of the moon, before the dense and dark shadow of the earth hides the sun entirely from the silver planet—his glorious reflector in the heavens. Now, a type is a "shadow of good things to come;" a herald of approaching blessings, and something like those blessings; in which their general outline

* Mrs. Bray.

† From "Floating Lights;" by rev. W. W. Champneys, M.A.

may be traced, though it is not the "very image," the exact likeness, of them. As the shadow of the man is to the man, so is the type to the antitype; a likeness—a coming reality, though a faint likeness. As, when we look through a window curtain, we cannot see distinctly the countenance and person of one standing behind it, but only such an image as makes us aware that there is some one behind it, so, through the veil of the type, we see not the "very image," but the "shadow" of the living reality; indistinct indeed, and yet sufficient to excite expectation, keep the eye fixed, and make the looker-on desire that the curtain may be drawn aside, and that which was behind it shown in its plain unveiled reality. And, as when we know a person well, we can almost recognize his advance by his shadow, so our knowledge of him, of whom the types were the dim outlines, enables us to see in those outlines the traces of One whose person and character are now so clearly set before us in the gospel.

Poetry.

ON THE RUINS OF AN ANCIENT CASTLE.

(For the Church of England Magazine.)

THOU hoary ruin! erst the stately hold
Of lordly chiefs and stalwart warriors bold:
Thy ramparts then, with haughty turrets crowned,
Frowned stern defiance on the country round:
Thy vaulted roofs and sculptured arches rang
With martial music and the armour's clang:
Thy halls were trophied with the blazoned shield,
And victor's palm from many a battle field:
The proud array of feudal state was here,
Knights in their plumes and dames in courtly gear:
The masquer's dance, the bard's impassioned song,
With rapturous glee rejoiced the festive throng.
No art was wanting, no imposing show,
To cheer the guest and awe the rival foe.
How changed thy fate! Such scenes are thine no more:
The banquet's ended, the gay pageant o'er:
The harp is hushed, the minstrel's last sad lay
In mournful cadence long has died away:
Thy pride how fallen! and thy glory fled!
Thy lords—where are they? Mouldering with the dead.
These tottering arches, these frail crumbling walls,
Stand sole mementoes of thy once proud halls:
E'en these sad relics to decay shall come—
Such is of castles and their lords the doom.
Ah! what avails it though on earth we live
Mid all the glory, rank, and riches give?
Titles and wealth, and all the proud display
Of earthly grandeur, fade like dreams away.
Princes and lords, despoiled of worldly state,
Poor as the peasant pass the narrow strait.
'Tis wisdom then, since death's the common doom,
To gain a heritage beyond the tomb;
In heaven to seek our chief abiding-place,
Raised not with hands, but by Jehovah's grace:
Securely there we may in glory dwell,
When like this ruin lies our fleshly cell.

K.

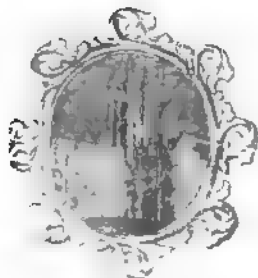
Drayton Beauchamp, 1849.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 768.—JUNE 9, 1849.



(Ancient Seals.)

ANCIENT SEALS*.

THE most ancient kinds of seals were engraved stones, not set in metal, but simply engraved with the desired figures. The Egyptians, after trying various forms, as cylinders, squares, prisms, &c., are said to have fixed on that of the scarabæus, or beetle: the upper half of the stone being wrought into the form of a beetle, one of the insects worshipped in Egypt, while the flat under-surface was engraved. The beetle form of seals was extensively adopted by various nations—certainly among the Phœnicians, possibly among the Israelites. The body of the beetle was bored, as were those seals generally which were not set in rings, in order that a string or chain might be

inserted, by which the seal was suspended to the wrist or neck, or elsewhere. This fact will explain what is sometimes said in scripture, of the seal's being on the arm or hand; and, indeed, till in very modern times the custom obtained of attaching seals to watches, they were generally worn after the ancient fashion, attached to some part of the body, often on the arm or wrist, as bracelets.

Akin to the beetle-seals are the oval and the orbicular; a piece being cut off in both, to afford room for the inscription. Such seals are frequently dug up in Persia, Syria, and other eastern countries. The semi-ovals are most common. Both kinds are perforated; and in the hemispherical seals the perforation is so large as to render it probable that they were sometimes worn as rings.

* Abridged from a note in the Pictorial Bible.

The cylinders are most commonly found in Chaldea and Persia, more rarely in Syria and Egypt. They are cylindrical masses of hæmatite, cornelian, opal, jasper, agate, or other hard and precious stones. Their size is various; but generally they are from three-fourths of an inch to two inches in length, and of a proportionate circumference. They are bored longitudinally, and the rounded surface is engraved with various figures. Such cylindrical antiques were at one time imagined to be talismans or amulets; but it is now generally admitted that they served the purpose of seals; the longitudinal perforations being intended for the reception of an axis, on which the cylinder was made to revolve when rendering its impression. No such axis has, however, been discovered attached to any ancient specimen, the one represented in the cut being a modern addition to an antique stone now in the British museum.

SELF-REFORM MORE NEEDFUL THAN CHURCH-REFORM:

A DIALOGUE.

BY THE REV. S. HOBSON, LL.B.,

Incumbent of Builey, Suffolk.

NO. XII.—PART 2.

THOMAS DOWELL.—Gently, my dear sir, gently! Do not blame the church of England for an act which, according to your own notions, must have been an incalculable blessing. For did it not lead to the carrying out, on a large scale, of that beautiful theory of voluntarism, which you assert is so conducive to the interests of religion? You cannot, therefore, consistently complain of that arbitrary proceeding. I, as a churchman, do regret that it was passed in so hasty a way, and that a few alterations had not been made in it, so as to satisfy the most judicious and moderate of the seceding ministers. Had a few slight modifications been conceded, it is highly probable that most of those ministers would have remained in the national church. Their zeal, and talents, and eminent piety, might then have been productive of incalculable benefits to many successive generations. But, by seceding from the church of England, and forming separate congregations, they weakened both it and themselves. Their desultory efforts were successful for a time. The first seceders collected large and flourishing societies around them; but, after the removal of their ministers by death, there was a gradual declension. You would, of course, expect that each of these two thousand seceding ministers (if there were so many)† would found “a free church;” but, if so many as two thousand societies were formed at that period, it is certain that forty or fifty years afterwards a large proportion of them had disappeared. And in several of those which remained the pure gospel was no longer preached. Yet the failure of voluntarism in those times was not owing to the want either of well qualified agents, or of a favourable season to put it in prac-

† The numbers have been greatly exaggerated, and included many unordained intruders, and also several who afterwards returned to the church.—ED.

tice. Many of the ministers were not only pious, learned, and zealous men, but also highly popular. They were regarded as martyrs, suffering under a most cruel and oppressive enactment. The results, however, were very disastrous. Their successors did not maintain the pure doctrines which the original seceders had so earnestly inculcated. Arianism was imbibed by one minister after another; and the corrupt leaven spread imperceptibly amongst their hearers. There was no prayer-book in their hands by which they might, on comparing what they read with what they heard, have easily detected erroneous doctrine in the pulpit; and they had no articles by which to restrain their ministers from wresting the scriptures to their own and their people's destruction. “The progress of error,” says a dissenting writer, “was gradual. It first began with that convenient stalking-horse, charity, which was as successfully applied to screen those who departed from the doctrines of the gospel, as it is in the present day to cover a defection from the distinguishing features of non-conformity. As liberality grew in fashion, the divines of the new school began to preach up the innocence of mental error; and the celebrated lines of Pope were appealed to with as much confidence as any one could quote a text of scripture to support a doctrine. Considerable progress now being made towards undermining the necessity of revelation, it is no wonder that the light of nature became exalted, and huge volumes were written to delineate the beauties of natural religion. This prepared the way for rejecting those doctrines of revelation which were supposed to militate against the reason and fitness of things; and, the wisdom of the Almighty being brought down to a level with human comprehension, their system began to be applauded even by infidels themselves. From high Arianism there was a gradual advance (descent?), step by step, to the lowest state of Socinianism. The result of a departure from the doctrines of the gospel has been the declension of the presbyterian interest, and in many places its total extinction. With the declension of the real dissenters, the church of England has been rising in rapid proportion. The preaching of Whitfield roused her from her lethargy, and from his time a new race has sprung up in her bosom. These have been distinguished by the fervour of their preaching and the exemplariness of their conduct, and some of them by the superiority of their talent.” Some instances are given by Mr. Wilson of this declension of voluntary, or “free churches,” into Arianism and Socinianism. A presbyterian chapel in Carter-lane, Doctors' Commons, was served by Sylvester from 1667 to 1766; Baxter, assistant minister, from 1667 to 1691; Dr. Calamy, 1692 to 1696. Its pulpit was afterwards in possession of Mr. Newman, an Arian. A presbyterian meeting-house, in the Old Bailey, also fell, after a time, into the hands of Arian preachers. One of the most flourishing societies among English presbyterians met together at a meeting-house in Princes-street, Westminster. “It was first collected,” Mr. Wilson states, “in the reign of Charles II., not long after the Act of Uniformity, by the learned Mr. Thomas Cawton.

* See the History and Antiquities of Dissenting Churches, &c., by Walter Wilson. 1806.

one of the ministers ejected. In this building, which contained three spacious galleries, the congregation continued to meet till the time of Dr. Kippis (an Arian, who was the pastor from 1796 to 1808), when the present place was erected upon a much more contracted scale, in consequence of the diminution of the society. Under the earlier ministers the congregation was both numerous and wealthy." There was another presbyterian chapel in Globe-alley, Maid-lane. Its ministers were Wadsworth, Baxter, Dr. Oldfield, Dr. Grosvenor, and others, from 1676 to the end of that century. Then Arianism made its appearance in the pulpit; and after Mr. Ward (an avowed Arian, and ultimately a Socinian), had been appointed in 1747, the society rapidly declined. "The former ministers," says Mr. Wilson, "appear to have been zealously attached to the old protestant doctrines, counting it their honour to set forth Jesus Christ, and him crucified, as the sum and substance of their discourses." Nathaniel Vincent (brother to the writer on the plague of 1665) formed a society which met first at the Maese, Southwark, but was transferred to St. Thomas-street. This likewise gradually became Socinianized. Its pulpit was occupied by Dr. Abraham Rees from 1774 to 1784. A neighbouring presbyterian chapel, in King's-court, Bermondsey, was occupied by Whitaker, an ejected minister. Dr. Benson introduced Arianism into this chapel in 1728; and this false doctrine continued to be taught from the pulpit until the society was dissolved in 1760. Another meeting-house, built soon after the Act of Uniformity was enforced, was occupied by the pious Janeway until 1674. His successors did not preach false doctrine until 1728, when Mole, an Arian, became the minister. Dr. Flaxman, who succeeded him, preached the same heretical doctrine, and this society was at length dissolved. Even the oldest non-conformist meeting-house in London did not escape the baneful influence of this dangerous error. The presbyterian chapel, in Monkwell-street, was first erected in 1666, after the great fire. The celebrated Doolittle was its minister; and, although he was often persecuted, he continued his labours until 1707, when he died in his seventy-eighth year. Those who succeeded him continued to preach the doctrines of the gospel until 1760. Then Dr. Fordey introduced Socinianism into the society; and his successor, Lindsay, held equally heterodox sentiments. "For many years," says Mr. Wilson, "those doctrines that are peculiarly styled evangelical, and were characteristic features in the ministry of a Doolittle, a Wilcox, and a Lawrence, have ceased to resound from the pulpit, and given place to what is called a more rational mode of preaching." Such is a brief history of a few out of one hundred and seventy-eight chapels, which were built by the voluntary contributions, and for the use of those who believed all the doctrines of the gospel; but they are all now in the possession of Socinians. Excellent, then, as you may fancy the theory of voluntarism to be, you must allow that in practice it has miserably failed. But the national church, in which you imagine that you see innumerable evils, has still preserved all the doctrines of the gospel even in times of the greatest laxity and indifference. So far was its

union with the state from causing it to decline from the truth, like these "free churches," that this very circumstance was the means, under the divine blessing, of securing its orthodoxy. The government was bound to maintain those ministers, and those only, in possession of her ten thousand churches, who solemnly avowed their belief in, and engaged faithfully to read and preach, the doctrines of the gospel, as they are set forth in the liturgy, articles, and homilies of the church of England. Now, suppose that some popular clergyman, more noted for eloquence and zeal than for wisdom and consistency, had, immediately after the promulgation of the Act of Uniformity, published some such manifesto as the following: "The union of the churches with the state is doomed. Condemned by reason and by religion, by scripture and by experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its state-salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors: it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the gospel from thousands of parishes (!), it perpetuates corruptions in doctrine, it hinders all scriptural discipline, it desecrates the ordinances of Christ, &c. &c. Let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the Christian liberty of the British churches." Suppose that the destructive hallucination of the author of such a manifesto had been communicated to the majority of the clergy and laity, and, while under its influence, they had induced the king and parliament to dissolve the union of church and state, and to render the ministers of those ten thousand churches dependent for their maintenance on the voluntary principle, what would have been the consequence? Unless history is to be regarded as fiction, and like causes as no longer producing like effects, every parish in the kingdom would have been more or less tainted with the most baneful heresies.

B. H.—The voluntary principle had not a fair trial during the times to which you refer, since the power and influence of the established churches combined to crush the efforts of the dissenters.

T. D.—This may account for a decay in numbers, but not for a declension from the essential doctrines of the gospel. Let us, however, examine what fruits the voluntary principle produced during the temporary fall of the church of England in Cromwell's time. This principle gave rise to the levellers, who, like certain anarchists of modern times, with the attractive motto of "Liberty and equality" inscribed on their banners, endeavoured to reduce the industrious and the idle, the prudent and the reckless to the same level in respect of power, influence, and possessions; the fifth-monarchy men, who wished to abolish all human government, and to wait until Christ, whose second coming they thought was near,

* See Essay on the Union of Church and State; by B. W. Noel, M.A., conclusion.

should re-unite the disorganized elements of society into one great monarchy; the antinomians, who maintained that they were not bound by the moral law, but were superior to the beggarly elements of justice and humanity, and who exercised their liberty and independence by living most disorderly and licentious lives. These men opposed tithes and "the golden hire" which government had secured to the parochial clergy, and deemed it an offence against heaven that rulers should employ their power and influence in the support of a national church. Even the army became infected with these fanatical and anarchical principles. The soldiers preached such doctrines as pleased them—community of goods, equality, the abolition of the sabbath, and whatever other schemes were produced by their disordered minds. Walker, in his *History of Independency*, states that a party of soldiers went into the parish church of Walton-upon-Thames. One of them told the parishioners that he had come with a message from God, and he wished to proclaim it from the pulpit. This was not allowed; and therefore he went into the church-yard, and there informed the congregation that he had had a vision, and was commanded to make known the revelation communicated to him, which consisted of five lights: 1, That the sabbath was abolished, as unnecessary, Jewish, and merely ceremonial; 2, That tithes, a great burden to the saints of God, &c., are abolished; 3, That ministers are abolished as antichristian, and of no longer use; 4, That magistrates are abolished as useless. He then put his hand in his pocket, and took out a little bible, and said, "Here is a book you have in great veneration, consisting of two parts, the Old and New Testaments: I must tell you, 5, that it is abolished". It is no wonder that, under such circumstances, deism had many advocates. When they saw numberless sects, and heard such a variety of extravagant notions, they were easily persuaded that revelation was a fiction, and the various sectaries actuated by a spirit of folly, blindness, and fanaticism. Hear what the pious and excellent bishop Hall says of those times: "Consider what it is; that there should be in London, and the suburbs and liberties, no fewer than four-score congregations of several sectaries, as I have been too credibly informed, instructed by guides fit for them, cobblers, tailors, felt-makers, &c., which all are taught to spit in the faces of their mother, the church of England, and to defy and revile the government†." Our country was then reduced to a condition very much resembling that of the Jews during those melancholy times when "the law was no more," and "every man did that which was right in his own eyes." "All professions, oaths, laws, and engagements," says the historian, "had in a great measure lost their influence over them. The bands of society were everywhere loosened; and the irregular passions of men were encouraged by speculative principles, still more unsocial and irregular‡."

B. H.—Instead of referring to such a remote period, let us see what the voluntary principle has achieved in the present day. I have here an account of the number of congregations of dissenters

in England and Wales; and I have been surprised to find that there are so many free churches in the principality. Even in 1831—since which time the numbers have considerably increased—there were in North and South Wales, 1,062 dissenting societies in a population of only 806,182. Thus, while the state church has done little or nothing, because the partialities of patronage have excluded men of earnestness and ability from its pulpits, the dissenters have been well employed in supplying the destitute population with evangelical instruction. Perhaps there is no region in which the beneficial effects of the union, and the benefits of voluntarism, are more manifest than in the principality.

T. D.—That there have been, and still are, great abuses in the exercise of church patronage is not denied. The public journals and the records of parliament furnish melancholy evidence of a partial and reckless exercise of patronage both in ministers of the crown and in other patrons, whether public or private. There is no question but that these abuses ought to be remedied; yet I must again observe that the advocates of the voluntary principle have no reason to complain of these things, because these very abuses have afforded them great facilities for putting in practice their own theory. I must also repeat that the existence of such abuses is no just reason why the national church should be cast down. A machine may be of admirable construction, and yet may not act well, owing to various causes. Perhaps the superintendent had not been careful enough in his examination of its springs and wheels; or the steward might not have selected well-qualified workmen; or the workmen might have been remiss in their duty. Is, then, the machine to be condemned to destruction? Does not common sense reply, "Repair, improve, but do not destroy"?

B. H.—But, if I can substitute a better machine for the one that is condemned, it is surely right to do away with the old one; especially as there is no hope that it will be either properly repaired or efficiently worked? Now, as the machinery of the union is manifestly out of order, and we cannot expect such alterations and improvements to be made as will render it efficient, it might be supposed that common sense would say: "Try a different machine; or, in other words, substitute the voluntary system which has done so much good for a system which has long been found potent only for evil."

T. D.—But you forget, Mr. Hole, that neither of the points which you assume has been proved. That the abuses in the national church cannot be removed, is merely your own gratuitous assertion. During the last few years a decided improvement has been made. In support of this opinion I will read to you a few extracts from the writings of Dr. Chalmers. Speaking of the exercise of patronage, whether by the ministers of the crown, universities, public trustees, or private patrons, he observes: "There is now a greater value felt for public gratitude and public esteem; and this does come powerfully in aid of a higher principle, both with the many private patronages of our church, and with the few of our universities. A careless and unprincipled act of patronage would be more felt now than ever by the general mind as a moral

* See *History of Independency*, part ii., p. 162.

† Hall's Remains, p. 426.

‡ Hume's *History of England*, vol. viii., p. 186.

violence, and would be more resented as such by the general voice. It is certainly more to this that we look for our prospect of brighter days, as far as they can be realized by a more effective official agency in all the departments both of the church and of the state, than to any changes in the law or methods of our existing patronage. There is a corrective and a controlling force in the opinion of society, which now operates with salutary effect on all these methods; and, independently of any ameliorations in the form, we cannot but anticipate, from every thing which passes before our eyes, a very great amelioration in the substance and spirit of all patronage." And with regard to the improved state of the national church he says: "In regard to the working of it, we may at least state, as our triumphant confidence, that, notwithstanding the exaggeration of its enemies, the evidence is every day growing of its vast practical importance to the moral well-being of our nation. If it be an undoubted truth, that there is a distinct and a decided improvement in the personnel of the church of Scotland; if in England the mighty instrument is passing into the hands of a more efficient clergy than before; if in Ireland persecution, with its wonted influence, is begetting a resolute and high-toned spirituality in the devoted ministers of that deeply-injured hierarchy—is this, we ask, the time to wrest from the hold of its now more faithful and energetic agency, that engine which would enable them to operate with tenfold effect on the families of the land?"*

As to the superior efficacy of the voluntary principle, you have nothing but assertion to offer instead of facts. I have shown how miserably it has failed; but, as you appeal to Wales in proof of its successful operation, we will examine what have been the results of voluntaryism in the principality. You are correct in stating that the congregations have greatly increased since the census of 1831; for it was stated by Mr. Richard, in his lecture at Crosby Hall, that within the last fifty years the dissenters have built or rebuilt for themselves two thousand chapels in the principality, and raised up two thousand five hundred Sunday-schools, with 33,662 teachers. I do not inquire what may be the size or appearance of these numerous chapels: it could hardly be expected that many of them could be more than common barns or hovels; but, if the numbers be given correctly, it is evident that the zeal and energy of the Welsh dissenters are most laudable. But the question is not so much, how many chapels and schools and teachers has voluntaryism provided, but, what is the kind of instruction communicated to the people, and what are its effects on the population generally? For, as I have just shewn, a vast number of dissenting chapels in Ragland are now in the hands of heretical teachers. What, then, is the condition of the Welsh people, who have been so abundantly supplied with religious instruction by the pious and zealous ministers of the "free churches"? Here is a report, in which one of the parliamentary commissioners (Mr. Tremeneere) tells us that a dissenting minister in Wales gives the following evidence: "My chapel is attended by at least

four hundred people every Sunday evening; and it is shocking to think, after so many years of my ministry, that immediately after the service is over, they all flock to the beer-shops and public houses." "On inquiring of the schoolmasters of various new schools what they found to be the state of the children on coming to them, in regard to the most elementary religious knowledge, the invariable answer was, that even at eight or nine years old they were in general extremely deficient; there were great numbers of them at those ages who had never learnt the commandments, were entirely ignorant of the Lord's prayer, and had never been taught any prayer whatever. In all probability," Mr. Tremeneere observes, "the children found deficient in those particulars, that is, unable to say the ten commandments, the Lord's prayer, or any other prayer, were the children of parents belonging to one of the several denominations of dissenters, who abstain on principle from teaching even children any catechism, or any set form of prayer, deeming such prayers 'pernicious,' and trusting to a divine influence to 'illuminate' in due time the heart and mind of the child." Another dissenting minister states: "The people began to drink away all their earnings as soon as the good times returned. I have laboured among them many years, and I am sorry to say I see no improvement in their habits in this respect, and little, if any, in their general morals." In the educational report on Wales, for 1847, the commissioner gives the evidence of a working man, who says, "Public worship is generally attended; but the evening services are quitted by the younger people in a riotous manner, and much immorality then occurs." Another witness states: "The poor are generally intelligent, but very ignorant on religious subjects. They are nearly all dissenters. There appears to be a religious feeling among the colliers, mixed up with great ignorance and almost universal dissent. The practical bearing of vital religion in the heart in promoting peace, contentment, and happiness amongst a professedly religious people, appears little understood. Drunkenness prevails to a great extent on Sundays. There is no pastoral superintendence." "The state of this neighbourhood," says another witness, "and perhaps the principality, appears to be this: For a considerable period past, the church had deserted her duty: dissent then seemed to have been the means of preserving religion; but for some time past, dissent proving false in its profession, and also setting a bad example, the people have become irreligious and reckless". In fact, the state of morals in Wales is described by all parties as most deplorable; yet, as we have seen, voluntaryism has there had an almost undisputed field in which to carry on its operations. The church had neglected her duty; or, rather, those who were entrusted with the patronage of the church, and ought to have done all in their power to propagate the religion which the church teaches, were faithless to their trust. Non-efficient clergymen—even those who are ignorant of the Welsh language—were appointed to the livings, merely on personal or political grounds; and the result was, that there was no pastoral superintendence. The church was blamed for the misdeeds of the patrons;

* "Church and College Establishments," pp. 153, 215-217.

* Report for 1847, pp. 296, 341, 416, 417.

and the people readily listened to any one who chose to teach them. Thus dissent spread over the whole principality. Of the zeal and piety and self-denial of the Welsh dissenters generally there can be no question; and therefore their failure in the attempt to improve the population is owing to the insufficiency of the voluntary system. The evils of that system are deeply felt by many of those who are required to defend it, even while they are sinking under its oppressive yoke. That popular writer, Dr. Merle D'Aubigné, who has had many opportunities of seeing how voluntarism works in various countries, thus writes on the subject: "I fear that in pure voluntarism the human will plays too great a part, and the divine will a part not great enough. . . . I adhere to the historical church. I esteem less the metaphysical and voluntary church. . . . I know that there are some countries where they do not adhere to the historical church. It there happens that every church is continually forming and dissolving again. Sometimes they crowd round this minister, sometimes round that; and they run from denomination to denomination, as in the world they run from theatre to theatre. This is a great evil, which lowers religion and degrades the ministry. . . . If the teaching of a church is conformable to the oracles of God, I say that we should remain in that church, support it with respect, and not precipitate ourselves into the formation of a new church, which would have no reference to the past. I believe the reason that the great secession of two thousand non-conforming ministers, which took place in the time of Baxter, has not borne more fruit to be, that they could not simply remain in the church to which they belonged by re-establishing her on her true principles." Voluntaryism, in truth, has no foundation to rest upon. It is a promoter of endless divisions, and necessarily tends to anarchy. It may rise and rapidly advance for a time, and be very popular, because it ministers to that love of independence and that impatience of all authority which are so deeply rooted in our corrupt nature; but it cannot long stand: it depends upon the popular will—

"A breath hath made it as a breath can make;"

and, therefore, it is liable to be blown in any direction by the breath of a fickle multitude. It has no standard which, as an anchor, might keep it steady amidst the turbulent waters in which it is placed; and, therefore, it is "like a wave of the sea driven with the wind and tossed." Instead of proving an ark of safety, in which the people may find rest and peace when the floods of infidelity and immorality are surrounding them, it is a wreck, broken into a thousand pieces, which affords no place even for the sole of the foot.

ON THE SANCTIFICATION OF THE SABBATH.

PUBLIC WORSHIP.

FROM the more retired duties of the closet and the family, the Christian will repair to the house of

* Letter to Dr. Chalmers, June, 1845.

† Rev. Dr. Burder,

God. The public ordinances of religion will receive from a spiritual mind that ready and affectionate obedience which they demand and merit. In the observance of them the believer finds an intermixture of obligation and interest; and thus, while he endeavours to glorify God, he most effectually secures and promotes his own prosperity. The institutes of public worship are of a positive nature. Reason itself teaches us the propriety of worshipping God; but the scriptures declare how that homage is to be rendered, and contain the precepts by which it is enjoined, and the promises by which it is encouraged.

The great object of public worship is the maintenance of the spiritual prerogatives of Christ as the King of glory. The church is the presence-chamber of the Prince of peace. There he condescends to be actually present, to encourage and receive the approaches of his people, to hear their complaints, to relieve their wants, to counsel and direct them, and to hold communion with them. There it is, also, that the solemn denunciations of divine wrath against sinners are made: from thence issue his gracious proclamations of peace and reconciliation. In fact, it is there that the affairs of his spiritual kingdom upon earth are transacted; and, as they are managed by the medium of ordinances, consequently the greatest importance is attached to them. But there are, also, other circumstances connected with these divine institutions, which render our attention necessary. They are the means of forming the soul to the spiritual discipline of Christ,

"As kindred objects kindred thoughts excite;"

for by gradually subduing those unruly passions which agitate and control the carnal mind, by breaking those fetters by which the sinful objects of time and sense maintain their influence in the soul, the heart is disposed to make a surrender of itself to the Lord, to receive his yoke, and to conform to his will. By their influence, also, they who were sometime darkness are made light in the Lord; the edification of the saints is promoted; consolation is imparted to their minds under affliction and distress; and the most valuable communications of grace and holiness are made to them. Even in cases where the gospel is not a savour of life, it often overawes and intimidates bold and presumptuous sinners: it is the means of producing partial external reformation, and of inducing them to pursue a course of life more beneficial to themselves and to society in general than they would otherwise have followed. It is also of great importance to children; for the precept is, "Train up a child in the way he should go; and, when he is old, he will not depart from it" (Prov. xxii. 6). From these considerations, it appears to be the indispensable duty of every person to make conscience of the public worship of God; not to satisfy themselves with vain excuses for the total neglect of it, or infrequent attention to it; but to lay it down as a rule, which must not be departed from, that God shall be thus honoured by them. As a great portion of the sabbath, as convenience and prudence dictate, should be thus employed, a frequent attendance is necessary. Absence tends, as far as it goes, to frustrate the very design of the ministerial office; for it is impossible that the ministers of the sanctuary can be useful without the pre-

sence of those whose duty it is to hear, learn, and practise the word of life.

RELIGION IN THE TURKISH METROPOLIS.

(From a Correspondent.)

FIRST SUNDAY AFTER TRINITY.

JUNE 10.

"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none."—*St. Luke* xiii. 6.

THERE is set before us under this image; my dear people, a subject of awful import: give your minds to it, I beseech you, and judge yourselves with faithfulness. Like as trees are planted in a garden or orchard, so are you in this world. Your divine Creator called you into existence, and appointed to each his station. He has done more than this: he has planted you in his vineyard, the visible church; and tended your souls by the various ordinances and means of grace which he has appointed. He says he has created you for his glory to show forth his praise (*Isa.* xliii. 22); and, in order to fulfil the end of your being, you must abide in, or be united to the Lord Jesus Christ by faith. Is this the case? Do you feel him to be your head and support? Of yourselves you are too weak to produce fruit: you must therefore be united to him, as a branch is to its trunk; and then, as the sap which ascends the stem imparts its invigorating principle to the smallest branch, so in like manner will the Spirit upon which dwelleth in Jesus be bestowed upon you, even if you were the lowest and weakest of his people. Fruit will be produced, even the fruits of righteousness, which are to his praise and glory, and which are thus summed up by *St. Paul*, in his epistle to the Galatians: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (verses 22, 23). * * * * If sinners will not accept the offers of mercy which are daily held out to them, if they continue unfruitful notwithstanding the opportunities they enjoy and the means of grace they may partake of, the sentence will assuredly go forth; and then nothing remains but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (*Heb.* x. 27); for they will be ranked among those, of whom it is said: "These mine enemies, who would not that I should reign over them, bring hither, and slay them before me" (*Luke* xix. 27). * * Beware of an empty, hollow profession. It is too prevalent. Many call themselves trees in God's vineyard; but they have only leaves, no fruit: they can talk, but they do not act: they make a fair show, and, like a tree in full foliage, look well at a distance; but there is no goodness in them. The emblem of such is a fig-tree also; but they may tremble lest, instead of being that barren tree for which the vine-dresser intercedes (verses 8, 9), it should be that tree planted by the wayside, which gave promise of fruit by its leaves and branches, but, being unproductive, received at once the sentence of judgment: "No man eat fruit of thee hereafter for ever".

* Best's "Tracts on the Parables." Houlston and Co. A series of thirty plain and impressive meditations.

Constantinople, March.

I WILL endeavour to give you an idea of the aspect which religion presents in this capital. The various persuasions professed are, first, the Christian—which includes Armenians, Greeks, Romanists, among whom must be comprised the Roman-catholic Armenians and the United Greeks, and protestants; secondly, Hebrews, consisting of Talmudists, Karaites, and the followers of *Sabthai Zevi*; thirdly, Mohammedans, of the Sannite and Shiitah sects; and, in the last place, gipsies. These various communities live in general on terms of amity together, though there are times and seasons when fanaticism engenders much strife among them; yet, thanks to the vigilance of the government, backed by diplomatic interposition, any outbreak is short-lived. And there is a constant check to violence also in the general distaste of the people themselves for religious excesses: it is not the laity but the clergy who foment them. The latter, indeed, carry their bigotry to such an extent that they would, if they could, prevent their adherents from holding any intercourse whatever with every other sect. It is not to be supposed, however, that such a thing as fanaticism is not to be found among laymen; but their chief concern is for earthly things, and this acts as a constant curb upon their sectarian prepossessions. There is another very important consideration which affects the relations between one community and the other; and this is a wide-spread impression that it is next to impracticable to ascertain which is the true faith. This impression, however, is not the result of indifference, or of a conceit that salvation is to be found in every form or creed, and that a man may therefore profess any faith he pleases; for all seem well aware that there can be but one saving faith, and consequently but one true church—that which is built on the right foundation. The hindrance here is that no one ventures, as a layman, to affirm that salvation is peculiar to his own form of faith. Hence the indignation with which apostasy is regarded by all parties. For instance, the Greek is very loath that a Jew should embrace his faith; for the Greeks are of opinion that it is possible Judaism may be the true religion after all, and that to forsake it, therefore, is unwarrantable and unadvised. I have heard an anecdote which bears significantly upon this point. It is reported of a Turkish grand vizier that, being desirous of amusing a leisure hour, he sent for the dragoman to the Porte; an office always filled by a Greek, before the late revolution in the Peloponnesus, as no Turk had, up to that time, condescended to learn a foreign tongue. "Listen to me, my friend," said the Ottoman: "I am a Mussulman, and you a Greek: you know a number of things which are secrets to me. Now tell me, which of us two is of the true faith? for we cannot both be right." The Greek was too deep to allow himself to be caught in any such a trap. He felt that if he had asserted his own faith to be the true one, he would have drawn down vengeance on his head; and yet he saw that, if he allowed Islamism to be the

veritable way, he would have exposed himself to be asked, why he did not turn Mohammedan. "My lord," he replied, "you are aware that there are seventy-two religions and a half in the world. Now, how can it be expected of me to pronounce which of all these is the true faith? Just conceive there were as many balls lying on the floor, one of which was a golden one. Now send for seventy-two blind men, and bid each of them take up a ball. Not one of them could possibly know whether he were owner of the golden ball or no; and pray which of them would be bold enough to swear that he was its fortunate owner?" The grand vizier was amused with the Greek's cunning, but could not unravel the deep meaning there was in his answer; nor will you understand it until I tell you that people have a general impression here that there are seventy-two religions in the world, besides one half of another, which is the gipsies'; for they scarcely know whether this race of beings have any religion at all, as they are never known to engage in any sort of worship; still there is an indisposition to deny them religion altogether, and by tacit consent they are therefore admitted to possess half a faith. There is another remarkable feature in all this: the civil and religious status of the population is dependent upon their religious persuasion: every religious community in the Turkish empire forms what is styled a "millet," and as such constitutes a separate corporation in the eyes of the powers that be. The "millet" is therefore both a sect and a social community; but they do not all enjoy the same rights. Independently of the Turks, who profess the religion of the state, the Cossacks and the "Latin raya," or united Greeks and Romanists, are the most favoured corporations among the millets—the Jews and the gipsies the least so. Hence each millet is extremely vigilant in maintaining the distinct symbols of its peculiar faith, and will not permit any one of its members to deviate in the minutest iota from its doctrine or usages. Each millet has an accredited organ at the seat of government, who bears the designation of "Kaph Kiyasi:" among the Greeks, Armenians, and Latins it is vested in their patriarch or archbishop, and among the Jews in the chacham. The Porte transmits every official communication through their agent, and receives all reports, petitions, and representations from the several millets through their hands.

B. K.

THE TRINITY IN UNITY*:

A Sermon,

BY THE REV. W. LAYNG, M.A.,

Curate of Overstone.

1 JOHN v. 7.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

In this chapter, St. John is proving the fundamental doctrine of our holy religion, the

* The doctrine of the Trinity is so vitally important, that we are induced to insert a second sermon on this subject.—ED.

divinity of our Lord Jesus Christ. Having intimated, in the fifth verse, that "Jesus is the Son of God," he goes on to prove it by the common and acknowledged method of establishing a truth—by the evidence of witnesses. It had been decreed by the divine Lawgiver (Deut. xix.) that whatever is confirmed by the mouth of two or three witnesses should be accounted to be sufficiently proved. In the present instance there are not only three witnesses on earth, "the spirit and the water and the blood;" but there are also "three that bear record in heaven, the Father, the Word, and the Holy Ghost." If therefore (as St. John argues,) we receive the witness of men to prove the truth of any allegation, how much rather ought we to receive and credit the divine testimony that Jesus is the Christ! for "the witness of God," who is the God of truth, and cannot lie, "is greater," more convincing and forcible than that of men.

Having thus briefly stated the occasion at which the words of the text were introduced, I shall pass on to the consideration of the great doctrine of the Trinity, which is contained in them.

I. However mysterious this doctrine may appear, it is not on that account the less entitled to be received; for can any doctrine which relates to an infinite and incomprehensible Being be anything but mysterious? Faith, so well defined by St. Paul to be "the evidence of things not seen," cannot be confined to such objects alone as fall within the limits of human knowledge. It cannot be so brought down to the level of that belief which results from the evidence of things natural and visible, as that the measure of it should in any case depend upon the degree of our understanding. This would be at once to set up reason for our guide rather than revelation; and every truth of God's holy word, which, because it could not otherwise be known was divinely communicated to man, would cease to be of any value. To all who admit the inspiration of holy scripture, such a mode of treating its doctrine cannot but seem impious and presumptuous. For what is revelation but such a knowledge of the Deity and of divine things, as God himself thought good to convey to us, and which it was impossible for human wisdom to acquire? And what is almost every truth of the bible, particularly those truths which are more immediately necessary to our salvation, but so many facts which we receive and believe on the divine testimony, but of the manner and reason of which we are very ignorant? Of this kind are the doctrines of

eternal rewards and punishments in a future world; the incarnation and birth of our Lord Jesus Christ; his death and resurrection; the acceptance by the Father of his death, as a full and perfect satisfaction and atonement for the sins of the whole world; his glorious ascension into heaven, and the continual exercise of his mediatorial office there. What else are these things but the "wisdom of God in a mystery"? (1 Cor. ii. 7). They are things of which Christians never for a moment doubt the certainty, reality, and existence; yet at the same time our comprehension of them is imperfect, and our conceptions of them are indefinite. The contemplation of their vastness can only lead us to feel our own ignorance and weakness, and, without desiring such natural evidence as the incredulity of St. Thomas demanded (John xx. 25), rather to cultivate that spirit of humble and hopeful faith which showed itself in the prayer of the father of the dumb child in the gospel: "Lord, I believe; help thou mine unbelief" (Mark xix. 24).

The doctrine which we are now considering is one upon which every other doctrine of Christianity seems mainly to depend. Although it is nowhere so plainly asserted as in the words of the text, yet it cannot have escaped the attentive reader of holy scripture that it is implied and conveyed throughout the sacred volume. It pervades the whole fabric of Christianity. It is the grand distinctive doctrine of the Christian church, and forms the hypothesis or foundation of every article in that summary of divine truths which we are taught to believe as necessary to our salvation. Let not any one therefore suppose that, because the doctrine of the Trinity is allowed to be mysterious and incomprehensible, it is therefore one in which he has no concern; for it is no objection to our religion that it does contain mysteries. The very notion of a Christian mystery implies something which is hidden from our complete knowledge, and of which, in this imperfect stage of our existence, we can form no adequate ideas; something proposed to us, as the object of our faith, and for the rule of our conduct, of which we do not see the reason, and which, therefore, is calculated to give the surest test of our trust in God, and of our distrust of ourselves. In such things consists the exercise of faith. Why then should any one object to the doctrine of the Trinity because he is unable to understand it, and reject the plain teaching of revelation for the inventions of worldly wisdom? Can he

comprehend the union of an immortal spirit with a mortal body in himself, or define what is infinite and eternal? Is he able to explain the omnipresence of God, his minute control and benevolent care over every thing in the universe? Can he "by searching find out God"? can he "find out the Almighty unto perfection"? (Job xi. 7).

Every rank of human beings, learned or unlearned, with or without religion, believe in the existence of a Supreme Being, an Almighty Creator and Governor of the world. None but "the fool hath said in his heart, There is no God;" and yet it would be absurd to suppose that this universal acknowledgment of a Deity was due to our comprehension of his nature. We know how little we can understand our ourselves, or any part of the wonderful order and economy of the natural world. "The wind bloweth where it listeth," and we "hear the sound thereof," but cannot "tell whence it cometh and whither it goeth." And, when we turn our thoughts from earth to heaven, and, in our search after divine wisdom, learn concerning the Deity that there are three Persons in one Godhead, why should we be surprised if we are unable to comprehend the nature of the distinction and the manner of the union? We do not attempt to define, with any thing like metaphysical exactness, the nature of that distinction which constitutes the individuality of each Person of the Trinity, nor to explain the manner in which the three Persons are united in one God. We are placed here in a condition in which it has been ordained that we should "know only in part," and see only "as through a glass darkly." It would, therefore, be presumption in us to expect that we should "understand all mysteries and all knowledge." Without desiring to be "wise above what is written," it is our duty to believe with a thankful heart in the sufficiency of divine revelation; to take the statements of scripture as we find them; to place implicit faith in them on the ground of their divine authority, and not to inquire, in the

is, but as I think it should be, in the foolish purpose to bring it down to the level of my reason, I must read, and understand "as it is written." If this doctrine is not there revealed, I know none respecting the being of a God, that is there revealed. Indeed the whole bible scheme of man's redemption, the whole bible scheme of this world, and that which is to come, appears to me mainly to depend upon it; and, when the man of reason tells me he understands the Godhead better, if he believes as an unitarian, than I do who believe the doctrine of the Trinity in Unity, I am content that he should think as meanly as he pleases of my understanding; but, on the other hand, I humbly pray to God to forgive his presumption" (Ld. chancellor Eldon.—See *Life of Lord Eldon*, vol. ii. p. 64).

* Unless I am to twist every thing I find in revelation till I can represent it to myself, not as it

sceptical language of Nicodemus, "How can these things be?"

II. The doctrine of the Trinity, as enunciated in the words of the church, is, that "There is but one living and true God; . . . and in the unity of this Godhead there are three Persons, of one substance, power, and eternity, the Father, the Son (or 'the Word' as he is called by St. John), and the Holy Ghost" (art. 1). Let us inquire, then, what scripture has revealed to us concerning the unity of the Godhead and the divinity of the Persons.

1. The unity of God is most expressly asserted in many passages both of the Old and New Testament. Thus the Almighty, speaking by the mouth of his prophet Isaiah, says, "I am the Lord, and there is none else; there is no God besides me" (Isa. xlv. 5). The same truth is many times repeated in this chapter. In Deut. iv. 35, Moses says to the people of Israel: "Unto thee was it showed that thou mightest know that the Lord he is God, there is none else beside him." Our Saviour himself quotes another passage from Deuteronomy: "Hear, O Israel, the Lord our God is one Lord" (Mark xii. 29). St. Paul declares to the Corinthians that "there is none other God but one" (1 Cor. viii. 4), and also thus writes to Timothy: "There is one God" (1 Tim. ii. 5).

2. The divinity of the Father is unquestionable, and therefore needs no demonstration. With respect to that of the Son, we observe that, throughout the bible, the titles and attributes and operations of the Deity are applied to him. He is, in various parts of scripture, styled the "true God," the "Lord of glory," the "King of kings," and "Lord of lords." The prophet Isaiah calls him, "Wonderful, Counsellor, the Mighty God, the Everlasting Father" (Isa. ix. 6); and, when the prediction of his birth is quoted in Matt. i., it is added, "They shall call his name Immanuel, which being interpreted is, God with us." St. Paul, enumerating to the Romans the singular and glorious privileges of the Israelites, says that of them "as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. ix. 5). To the Hebrews he quotes a passage from Ps. xlv., where the Almighty Father thus addresses the Son: "Thy throne, O God, is for ever and ever" (Heb. i. 8). The same apostle, in writing to Titus, designates Jesus Christ as "the great God and our Saviour," and in his epistle to Timothy he calls him, "God manifest in the flesh."

Again: the attributes and operations of the Deity are ascribed to Christ. He is eternal; for St. John says of him, that "in

the beginning was the Word, and the Word was with God, and the Word was God. "He is Almighty, as the many mighty works and wonderful miracles which he performed in his own name and by his own authority, sufficiently testify. He is the Creator; for "all things were made by him, and without him was not any thing made that was made" (John i. 3). He is unchangeable; for he "is the same yesterday, to-day, and for ever" (Heb. xiii. 8). He is omniscient; for we read of him that he "perceived the thoughts of man's heart, and knew all men, and needed not that any should testify of man, for he knew what was in man" (John ii. 25). He is frequently exhibited to us in the New Testament as the proper object of our worship, for in the visions of St. John all the hosts of heaven are represented as falling down and worshipping the Son, even as they worship the Father. The dying prayer of the martyr Stephen was addressed to him: "Lord Jesus, receive my spirit." Of himself he declared, "I and my Father are one;" and to us he has left the command, that "all men should honour the Son, even as they honour the Father" (John v. 23). These texts apply to Jesus Christ whatever is essential to Godhead, and inseparable from it. Evidence can hardly be more explicit or conclusive. Admitting the inspiration of scripture, it would seem impossible for the subtleties of the sceptic or the artifices of the infidel to explain away the truth, that our Lord Jesus Christ is "the very and eternal God; and of one substance with the Father" (Art. ii.). "To him give all the prophets witness;" and we find an impartial witness to the truth, in the Roman centurion, who, in spite of all the prejudices with which he attended at the crucifixion, was nevertheless constrained to affirm: "Truly this was the Son of God" (Matt. xxvii. 54).

3. That the Holy Ghost is really a divine Person is evident from many passages of scripture which speak of him as God. We are informed that, as "certain prophets and teachers" in the church that was at Antioch "ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them;" which shows the personality and divinity of the Holy Ghost. When the angel announced to the virgin her conception of Christ, he said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God." The conception of Jesus Christ was by the operation of the Holy Ghost, and "therefore" he was called

the "Son of God." St. Peter, in his conversation with Ananias, speaks of "lying unto God" and "lying unto the Holy Ghost" as one and the same thing. St. Paul says to the Corinthians: "Know ye not that ye are the temple of God?" and, in another passage: "Know ye not that ye are the temple of the Holy Ghost?" (1 Cor. iii. 16, vi. 19). Without, however, multiplying quotations, in which the same truth is repeatedly implied, we may conclude without doubt that the Holy Ghost is God.

III. But, in addition to the particular evidence already adduced, the doctrine of a Trine God is implied and confirmed in many other general declarations of scripture. We find an intimation of it in the very first chapter of the bible, where a plurality of Persons in one God are represented, as it were, consulting for the creation of Adam: "And God said, Let us make man in our image;" and, again, the same thing is more strikingly expressed in the third chapter, where God says: "Behold, the man is become as one of us, to know good and evil." The solemn manner in which we are admitted into covenant with God, in the very form of words prescribed by Christ himself, furnishes another proof that there are three Persons in one God. Our Lord commanded his apostles to "go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost". In this dedication to God, and in the common form of apostolical benediction, we find the three Persons of the blessed Trinity mentioned in such a manner as to imply their co-existence and distinction, and to convince us that "the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal." St. Paul, in showing to the Ephesians that both Jews and Gentiles might obtain reconciliation with God, through the atonement which Christ made by "bearing our sins in his own body on the cross, states, in one short sentence, the sum and substance of the gospel dispensation; and shows how we are to come unto God, so as to obtain his favour and acceptance. "Through him" (says the apostle) "we both have access by one Spirit unto the Father" (Ephes. ii. 18); *i. e.*, through Christ, through his merits and mediation, we, both Jews and Gentiles, have access unto the Father, by the guidance and direction of one Spirit, the Holy Ghost.

IV. From all this scriptural testimony, and much more, which may be found in the sacred volume, it is impossible to escape the conclusion that it is essentially necessary to salvation, "that we worship one God in

Trinity, and Trinity in Unity." The doctrine is so far mysterious, and difficult to be understood, that we may each say with the psalmist, "Such knowledge is too wonderful for me; I cannot attain unto it" (Ps. cxxxix. 6). But, although we are unable to explain it, we believe it, because the God of truth has revealed it to us. Everything we behold around us is a mystery, which we are equally unable to explain; and, if we understand not the works of nature, how shall we comprehend the infinite Being, who is the Author of them?"* The truth is that, the more real knowledge we possess, the more we discover of our own ignorance, and the unfathomable depths of God's wisdom. Whether we consider the exquisite minuteness of order and beauty in the productions of the natural world, or observe with what wonderful regularity the celestial bodies are obedient to fixed laws, and, though exercising different influences upon one another, yet combine to form one grand harmonious system, does not the power and wisdom of the great Author of all things meet us in every thought? Can we not trace the impress of the Almighty in all the works of his hands? Surely, then, we may find things in nature which may convey to our ideas some resemblance to nature's God. We know how the Almighty, in the revelation of himself to man, has condescended to be represented to us under ideas derivable from nature, and therefore the better adapted to the weakness of our understanding. We know also that comparison and similitude were means commonly used by our Lord Jesus Christ for conveying the lessons which he taught with more impressive simplicity, and that in many particulars an analogy may be traced between things which are seen and temporal, and things which are not seen and eternal. We may, therefore, look into the book of nature, not for any explanation of the Trinity, but for some type or emblem by which it may be represented to our ideas. And, in prosecuting this inquiry, the first thing which strikes us is, that, inasmuch as we are informed "God made man in his own image," we may probably discover in ourselves some representations of our great Author. Man is most commonly considered as consisting of two distinct parts—a soul and

* "Shall all things else be in mystery,
And God alone be understood?
Shall finite fathom infinity,
Though it sound not the shallows of creation?
Shall a man comprehend his Maker,
Being yet a riddle to himself?
Or time teach the lesson
That eternity cannot master?"
TUPPER'S "PROVERBIAL PHILOSOPHY."

a body; and the likeness of man to his Maker is in that immortal part of his being which he derived from him, when "God breathed into his nostrils the breath of life, and man became a living soul. God then, in the view of his unity, may be represented to our ideas by the immortal principle, which pervades and animates every part of the human body, in like manner as God, who is everywhere present in the universe, controls and influences, and gives life to the whole*. Man, however, may with great propriety be considered as consisting of three distinct parts—"Spirit, soul, and body" (1 Thess. v. 23); i. e., a rational, immortal spirit, connecting him with the world above, by which he is distinguished from the lower orders of animate creation, and enabled to reason and judge; a soul, or principle of life and motion; and a bodily substance. The union of these three parts is as wonderful to our conceptions, and as far above our comprehension as that of three Persons in one God. Again; the sun in the heavens may not unfitly be regarded as an emblem of him who made it. This one body contains and exercises three distinct properties or agencies; 1. It is a centre of force, regulating the universe, and exercising an influence, to which the whole planetary system is subject, according to fixed laws, which have been ordained of God; in which view it is a type of the first great Cause of all things, the Creator and Governor of the world. 2. It is the source of light; a striking emblem, by which the second Person of the Trinity is represented in scripture; expressing the very character assumed by Christ himself, who, when he arose as the "Sun of righteousness" upon the world, declared that he was a "light to lighten the Gentiles;" and that he was the "true light, which lighteth every man that cometh into the world. 3. It is the source of heat, comforting and cherishing all nature by its genial influence, quickening into life the seed committed to the ground, imparting to the new plant the warmth which is necessary to its growth and vigour, and at length ripening its fruit unto perfection. In like manner the Holy Ghost, the Comforter, who descended miraculously upon the apostles in a visible appearance of cloven tongues of fire, quickens into new life those who are "dead in trespasses and sins," and enables them, by his strengthening and consoling influence, to endure the storms and trials of a sinful world, to grow in grace and holiness, and to bring forth abundantly the fruit of good works.

V. There is a practical lesson to be learned

* "All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

from the subject we have been considering. The doctrine of the Trinity sets before us the character of divine goodness and mercy in three points of view. The motives to obedience and gratitude, consequent upon the relation in which we stand to each Person of the ever-blessed Trinity, are multiplied three-fold. This relation is plainly stated in the church catechism, where every baptized person is taught from his earliest infancy to "believe in God the Father, who hath made him, and all the world; in God the Son, who hath redeemed him and all mankind; and in God the Holy Ghost, who sanctifieth him and all the elect people of God." The believer, then, must show a manner of life and conduct consistent with this relationship, and answerable to the many calls to gratitude arising out of these three distinct considerations. How can we sufficiently praise and adore that gracious Being, to whom we are indebted not only "for our creation and preservation, and all the blessings of this life," but also for his "inestimable love in the redemption of the world by our Lord Jesus Christ," and for our sanctification through the gift of the Holy Ghost? Let us strive to do so to the utmost of our ability, not only with our lips, but in our lives; by giving up ourselves to God's service, and by walking before him in holiness and righteousness all the days of our life.

Lastly: if there be any who are disposed to reject or slight this holy doctrine, let them be warned of the awful consequences of making God a liar, by not believing the record that he hath given us of his Son (1 John v. 10). Let them seriously lay to heart the meaning of St. John: "Whosoever denieth the Son hath not the Father;" and the words of our Lord himself: "He that denieth me before men shall be denied before the angels of God" (Luke xii. 9). How can such persons presume to hope for salvation by any other method than that which has been graciously vouchsafed to us in the gospel? For we are assured that "there is none other name under heaven, given to man, whereby we can be saved, but only the name of our Lord Jesus Christ. And does not the whole scheme of man's salvation rest upon the doctrine of the Trinity? God the Son took our nature upon him, in order that he might bear in his own person the punishment due to a guilty race, and so make an atonement for us by the sacrifice of himself. God the Father accepted the atonement thus offered by the Son, and is reconciled to the world by the merits of his death. God the Holy Ghost, according to promise, proceedeth from the Father and the Son, to apply to all true

believers the benefits of redemption; to sanctify their hearts, and render them "meet to be partakers of the inheritance of the saints in light." This is the way of life, which is clearly revealed in the gospel. To every one of us is the word of this salvation sent: "How," then, "shall we escape, if we neglect so great salvation" (Heb. ii. 3)?

THOUGHTS ON THE ATTRIBUTES OF THE DEITY AND THE NATURE OF MAN.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

NO. VIII.

THE SOCIAL ATTRIBUTE OF MAN.

WE have considered man as an eternal, a rational, moral, and responsible creature: I must now contemplate his social attribute. When I state that man is a social creature, I do not mean that he is merely gregarious, as some animals are by instinct, but social, as an attribute of that living soul, which was given him at the creation.

But when man is viewed in the concentrate light of revelation as a social being, as in all his other attributes, we find that he will not be perfect till he arrive at his future destiny. And, should we compare his present imperfect state with his future state of perfection, the difference must be much greater than that between the unborn child and the future man. In the one case are many faculties latent, and apparently utterly inactive, and many organs as yet perfectly useless: in the other, that is, in the fully-matured man, there may be numberless faculties and capacities essential to eternal perfection, of which we at present have no conception.

The social attribute may have much to do with the exercise of the former, and with that fulness of joy which is promised to the latter. We read: "So God created man in his own image; in the image of God created he him: male and female created he them." Every man (and every woman also, in her degree) is therefore a little god. And, as we have seen in the preceding essay, when not restrained by grace, and where he has the power, he does not fail to let his inferiors feel his supremacy; but as he is eternal, intended to dwell for ever in the openly-revealed divine presence, and "perfect as God is perfect," we must look to the revealed condition of his destiny; and then search in this attribute on earth for the foreshadowing of this future perfection.

The glimpses of the future state, which we have in revelation, permit us to view the ineffable glory of the Father, the fountain of the Deity, as the head of divine government. Here we have the great archetype of sovereign authority. Then we have the Son as the Word, setting forth the will of the Godhead, but entabernacled in human nature as the head of the church; showing the intimate connection between church and state (Rev. xxi. 22, and vii. 11-17). Then, as the Lord of life, activity, benevolence, and righteous-

ness, we behold the effulgence of the Spirit. And thus we discover the archetype of the social attribute of men, exhibited in the sovereign authority of the state, issuing forth its laws, conjointly with the church; while the executive power, professedly, keeps alive this authority of "church and state," and maintains benevolence and righteousness throughout the social condition of the nation.

The Origin of Earthly Government.

In reference to all human government an inspired apostle has said: "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God." It is well known that this is by many accounted a hard saying; and it is equally well known to be an unpalatable announcement to a large class of people. But is it, or is it not, the word of God? Is it, or is it not, a declaration of the divine will? If it be the word of God, no doubt it is true, righteous, just, and good. And on the established authority of that holy book, from which it is taken, it must be granted that it is the word of God, and nothing less than an enunciation of his will. And the same holy word asserts that God is good; that his tender mercy is over all his works; that he is even love itself: this being so, we conclude that God wills the happiness of man; and that all human government is but an extension of the divine government to this world, for the general welfare of mankind. And we hence infer that, however good and evil may in this world be mixed in human affairs, in such a complexity as to baffle all human comprehension, yet God views all in the most naked simplicity, and sees all progressing according to his righteous will. And this will most certainly will be finally accomplished in the consummation of infinite and eternal good.

In the first place, the object of all earthly government, whether in church or state, is to produce the greatest possible good, from the right direction of the mental and physical energies of the people. And this I endeavour to prove by pointing to the origin of all, and showing that all present good is only the arriving at what was once the anticipated future good; and that all future temporal good is, when gilded by hope, but a glimpse and a foretaste of an eternal good, which must be aimed at, to give consistency to all temporal future good, and reality to all present good. And, as eternal good is in the fulness of God, this will bring us to the fountain and origin of all perfection, whether present or future, temporal or eternal. If, then, God is the origin of all, and ordained all, for what purpose did he ordain the powers that be? The answer is, for that very purpose now stated—for man's supreme good, whether temporal or eternal.

Government by church and state was instituted on the fall of man. The Lord God on that awful event appointed Adam the ruler of his wife. She was the first in the transgression: she therefore became the first subject; and her husband, who was appointed to rule over her, was the first sovereign. Here we have the first state. But we must bear in mind that, before the state was ordained, the church had been instituted; the tempter had been curbed, and a future and complete destruction of his power and influence had

been denounced in the promised incarnation and death of the Saviour. This is found in Gen. iii. 15, wherein the woman, figuratively, was constituted the church, with the Saviour, called her seed, as its head. And it was after this that man was ordained the ruler of the woman, and as sovereign the authorized controller of her children—the figurative church; but with this condition: that the man should toil for bread to support his wife; and the sovereign or the state should be equally active and careful for the eternal welfare of souls, and should never treat the church, whose charge this is, otherwise than as a man ought to treat his wife, whom if he admonish for correction, he should yet do it in remembrance that the aim is to render her more worthy of his love, and that he may take her to his bosom with renewed confidence of her being truly a help-meet; while on her part, the church produces and nurtures, and teaches to walk in the paths of truth and virtue, well-disciplined children for the supply of the state.

We have here, then, evident proofs of the origin of church and state. We have reference to a visible church in the flaming cherubim keeping the way of the tree of life (Gen. iii. 24), which is also called "the presence of the Lord" (Gen. iv. 16). We trace the divine superintendence through the narrative of the two brothers Cain and Abel. We have the one offering an acceptable sacrifice, and the other bringing an offensive gift. But in the same narrative we discover the Lord God establishing the legitimate principle of primogeniture as the sovereign right of succession (Gen. iv. 7); while at the same time it is clearly shown that, although sovereign right is by divine authority, yet as Cain for his wickedness was deposed from his right, was driven out from the divine presence (Gen. iv. 14), and became a fugitive and a vagabond in the earth, so also may wicked kings be deposed and chased away, as was once done in England, when James II. strove to sink this nation again in the gulf of popish idolatry.

Besides this, we have in this account of the institution of church and state the certainty of the all-seeing eye of God being continually upon all man's ways, promising rewards when he walks uprightly, and denouncing inevitable vengeance when his ways are evil. We have the increasing population of the world split into two parties—the posterity of Cain, who had quitted the church; and the posterity of Seth, who called themselves the sons of God (Gen. v. 22). We have Enoch walking with God, till he was translated, to give sanction to belief in a future state, and according to St. Jude (v. 14), prophesying of a judgment to come. And then we have an awful type of the eternal portion of the wicked in the deluge, which destroyed all, except the righteous Noah and his family.

Among the sons of Noah we find Japheth the eldest set aside as less worthy to inherit the promises than Shem, his next brother. But the patriarchal authority was preserved in each of the three families, till, in process of time, it became the royal authority; while, at the same time, the patriarch, as well as the sovereign, were for ages both priest and king. But in this there is the same brevity in the sacred historian as in the

antediluvian history. And no profane historian lived till a thousand years after the days of Moses. Neither have we any sacred historian till the days of Samuel, who gave us any authentic account of the appointment of kings. Till the consecration of Saul as king over the people Israel, we find God dealing with his people, as he seems to have dealt with the whole human race, down to the dispersion from Babel and the call of Abraham. But the Israelites, in the days of Samuel, seeing how little surrounding nations were restrained in the indulgence of their sensual appetites under royal government, became clamorous for a king. And, when Samuel prayed to God in his perplexity, the answer was: "The people have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. viii. 7). And then the prophet was divinely instructed to tell them what manner of king he should be that should reign over them.

In looking at the apostolic announcement, namely, "the powers that be are ordained of God," men are apt to run away with the idea, that, if a king be ordained of God, he must be ordained to rule righteously, according to the words of the royal psalmist and prophet: "He that ruleth over man must be just, ruling in the fear of God" (2 Sam. xxiii. 3). So he must, as a minister accountable to God, and living in the hope of eternal life. But kings originated in the desire of men to have their laws administered between man and man; to have protection from each other's violence; and their national wars carried on conjointly with such an indulgence of their appetites as they found in a religion clogged with man's devices, and in the worship of false gods. And the inference is that, the more any people give way to these, the more tyrannical will be their kings. This is the bearing of what God instructed Samuel to tell Israel. This we find to have been the case with the heathen world: this was certainly the case with the Israelitish kings; and when were our own kings the most arbitrary, unjust, and cruel, but when the nation was the most given up to popish idolatry?

The inference from all this is, that our rulers will always be unjust, cruel, and tyrannical in proportion to our national depravity. If we yield ourselves up to intemperance and vice; if we set our hearts upon other gods, consecrated wafers, images, virgin Marys, saints, relics, holy water, and outward observances for the sake of inward personal indulgences, then will the Lord, on account of our wickedness, not only punish us by giving us statutes that are not good; but he will cut our Israel short in all the quarters of her dominions; and in the length and breadth of our national freedom, and our kings and rulers will be on the model described by the prophet Samuel: they will be, as aforetime they were while England was under the papal yoke, unjust, rapacious, and dreadfully cruel.

Origin of the Church and State Principle.

The scheme of human redemption was an outbursting of divine love to the human race on the fall of our first parents. It was then the Son of God voluntarily undertook our salvation and restoration to the end that, in defiance of the great enemy of man's present and eternal welfare, and

for the reparation of the mischief which in his malignity he had done, the divine will might be accomplished in the purposes of creation. And in this scheme we find the origin of government by church and state.

The Deity, or the triune Godhead, let it be observed, is the alone supreme governor of the universe. In earthly government the sovereign of the state is his representative; but this is as the God of nature. In this we do not find the head of the church. The second Person of the Godhead, the Son of God, as the anointed Redeemer, is the sole head of that system of grace and salvation called the church. But he is distinctly head of the church in virtue of his having assumed the human nature. He is also God, and very God; but he is one with the God of nature, the Deity, in virtue of his being one Person of the eternal Godhead; of one substance with the Father and the Holy Spirit.

The sovereign of our realm is the head of our church as the representative of the triune Godhead; distinct as the Godhead is the sovereign Disposer of the universe without reference to the work of redemption. But, while the sovereign is the head of the church, she has nothing to do with that part of the church which relates to the incarnation, or the ministering in holy things: this belongs to the clerical office. But, as Christ in his mediatorial office, while, as he himself declares, he did the will of the Father, exhibited in miracles enough of the divinity of the God of nature, to prove that he and his Father are one, so he never interfered with the state, and therefore left no proof that the church, either popishly or protestantly, may rule the state. But, as Christ so loved the church (that is, the souls of men) that he gave himself for it, so the state, or the sovereign authority in the abstract, as the representative of the triune Godhead, of which Christ is one Person, must always love, protect, and cherish the church.

As it regards human nature, the fall of man originated the necessity both of the sovereign power and the priestly office. The former is the representative of the Deity to carry out the intention of the Creator; that this world may be a nursery for the next, and that man may be protected and fed. If man had not fallen, there would have been no need of protection, either from the unrighteousness of his neighbours, or from the ferocity of the brute creation. For, all being righteous, no man would have done wrong to his neighbour or any one of his fellow-creatures, whom he would have truly loved as himself; and, being constituted lord of the creation, he would have preserved his dominion over the beast of the field: there would also have been no care for food, because the earth, before the curse occasioned by the fall, brought forth every thing that was good for food, and pleasant to the eye. But after the fall all was reversed; and therefore, that the human race might increase and multiply, God interfered, and ordained "the powers that be."

But we must ever bear in mind, that, as the sovereign is the image and viceroy of the Almighty God, so in the discharge of the functions of the royal office the reigning sovereign must ever take the holy, righteous, and good Father of all as the pattern, and his government of perfect jus-

tice as the model; and "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust." There must therefore be no partiality in the sovereign as regards respect of persons. Whoever obeys the laws of the state has his reward in its protection. Whoever disobeys—the law being in the place of the all-seeing eye of God, and its executive in the place of his omnipotence—the sentence of punishment or reparation must be as certain as punishment is to him who would break the natural law of self-preservation by wilfully throwing himself from a precipice.

Duty of Church and State.

The end for which man was sent into the world was that his integrity should be tried. The end of labour is to produce food to promote temporal life; but the sum total of all, since man is to live for ever, is that he may obtain that bread which is eternal life. It is the duty of the state to see that every one have a fair opportunity of exerting his powers for obtaining bread by the sweat of his face; while the priestly office is to see that every man has protection and supply in that which concerns the welfare of his soul. He must, in this case also, have accorded to him a fair opportunity of exertion in hope of reward; and this the church is appointed to do. As the first duty of the state is to grant protection from all aggression, foreign and domestic, so the first duty of the church is to protect man from false teachers and erroneous doctrines. The great enemy of man's welfare works through the instrumentality of human depravity, and is never more active in anything than in obscuring truth, and in presenting error in its place. The duty of the church, then, under God, and as the viceroy of Christ, is to drive away all error of doctrine.

And as the second duty of the state is to award to every man an arena of labour, and an opportunity for proper exertion, by checking the usurpation of those who would seize an undue share of the soil, and apply it to useless purposes, so the church's duty is to bring the divine truths of the holy scriptures, the revealed will of God, unveiling the scheme of redemption fairly before every man; to the end that, should he perish, his blood may be upon his own head. For, as in the one case, where a man has a fair opportunity to labour, and a certainty of bread as the fruit of that labour, and yet perishes through idleness or obstinacy, it is his own fault; so in the other, when the will of God is brought clearly before any one, and he refuses to embrace the truth, and to labour for that bread which promotes eternal life, it is likewise his own fault; and God's justice and the duty of the church stand acquitted if he perish everlastingly.

Likewise, thirdly, when a man is protected, and has laboured, he then is secured by the royal office in the enjoyment of the fruits of his labour without being incommoded by the rapacity of others; so, in like manner, when he has been protected from error, and has been taught the truth by making him acquainted with the fountain head, the well-spring of life, the bible, his soul still needs that nourishment which is obtained through the church's holy ordinances. And it is the duty of the state, as well as that of the church, to see that these ordinances be administered duly,

faithfully, and without any human admixture, according to Christ's holy institution, and that every one, without respect of persons, have equally free and easy access to them.

But such is man's depravity that the state itself sometimes becomes a usurper, claiming the produce of labour as a "vast deposit of national property," allowing to each one, who has contributed thereto by the sweat of his face, but a stinted portion. This tyranny of the state, however, generally advances through iniquity and idolatry invading the church, when the priesthood begin to impose pretended good works or human merit in the place of the Saviour's merits; and then, from the pretended merits of the saints, to which, as a mere gloss, they sometimes add a little from the merits of Christ, with a great deal of empty, heathenish pomp and mummary—from all these they form also "a vast deposit," "a sacred treasure," whence the priesthood deal out their pretended stores of grace. In both cases the great enemy of man's temporal and eternal welfare has his triumph: the ministers of state, in the one case, break God's ordinances in depriving man of the bread which he has earned; and, in the other, the profligate priesthood seize the way to "the tree of life," and the pretended "keys of heaven," set aside the will of God, make his holy word speak whatever language they please, calling their own devices the voice of the church, and thus, so far as in them lies, depriving the souls of men of that rich eternal inheritance, which Christ has purchased for them.

Poetry.

STANZAS.

SUNG AT THE LAYING OF THE FOUNDATION-STONE OF A SCHOOL.

SOURCE of life and light and blessing,
 Raise our hearts to thee above;
 And be with us while expressing
 All the wonders of thy love.
 Hear us, Father!
 Darkness from our minds remove.
 Thou hast given us souls immortal,
 Minds to know thee, hearts to feel—
 Open thou to us the portal,
 Fill our hearts with fervent zeal.
 Hear us, Mightiest!
 Treasures of thine own reveal—
 Holy deeds in ancient story,
 Wonders that the heaven unfolds—
 Traces of his boundless glory
 Who the winds and waters holds—
 Benefactor!
 Let each praise thee who beholds.
 Bring us to the feet of Jesus,
 As the eastern sages knelt:
 May thy gracious Spirit free us
 From the stains and power of guilt.
 Blessed Jesus!
 Let thy light and peace be felt.

Once thou camest, meek and lowly,
 Moved by pity for our race—
 Died'st, the just One and the Holy,
 Took'st the helpless sinner's place,
 Great Redeemer!
 Shed upon our hearts thy grace.
 Where the saints and angels, bending,
 Bless thee on the throne on high,
 Hear our mortal voices blending
 With their lofty minstrelsy.
 Safely keep us,
 By thine ever-watchful eye.

A. R. B.

Edinburgh.

Miscellaneous.

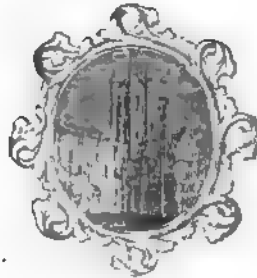
INDULGENCES, AND PARDON OF SIN, BY ROMANISTS.—Notwithstanding that the slightest attention to the word of God shows there is no other name under heaven by which man can be saved from that wrath denounced against sin than the name of our adorable Redeemer, Jesus Christ, and also that it is the Almighty, and he alone, who can pardon sin and transgression for his Son's sake, yet Roman priests insist on the virgin as a mediator, though she was *de facto* a sinner, of which they have proof, by her own declaration, declaring that she "rejoices, and her soul magnifies God her Saviour." Besides, these worms of the dust dare to exercise a power exclusively belonging to God—that on a confession they can pardon all sin; an act that has blinded the eyes of the ignorant. On going along one public road in Italy I saw the following placarded, showing some of the grounds these usurpers hold out, they can extend pardon to those guilty of the worst of crimes: "The archbishop of Chambery grants forty days' indulgence to those who devoutly repeat one paternoster and one ave, accompanied by an act of contrition." Here would I ask, who would hesitate purchasing such a period of indulgence at so cheap a rate? That such conditions should be gladly accepted need excite little marvel; but that they should be offered is indeed a matter for astonishment. Scripture instructs us to worship God "in spirit and in truth," examine our hearts, and seek, by the assistance of divine grace, to overcome its sinfulness; but Roman-catholics lay their greatest stress upon outward formalities, the tendency of which is not to spiritualize the affections, but debase the human intellect, and filling the mind with contemptible ideas of the divine Being. How deplorable that such errors exist! And it may be asked, how they should be upheld or countenanced by Roman ecclesiastics and prelates?—*Dr. Ros Wilson, on Acts of Roman-catholic Priests—Italy.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 769.—JUNE 16, 1849.



(The Scorpion.)

SKETCHES FROM NATURAL HISTORY.

No. LXXXVII.

THE SCORPION.

SCORPIONS are a family of *arachnida*, of the order *pulmonaria*, which have their respiratory organs in the form of sacculi, opening externally by sub-abdominal orifices.

The body of the scorpion is of an oval figure; the tail long and slender; the whole being covered with a hardish skin. The eyes are eight in number: two of them are placed in contiguity, and six sideways. The legs are eight; and there are

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always a pair of claws at the head, and a pointed weapon at the extremity of the tail.

This is the most remarkable part of the conformation of the scorpion. The tail ends in a kind of sac, with a sharp sting, to serve as a guide to the poison laid up in the sac. This sac opens by two small pores underneath, to afford an exit to the venomous matter. Scorpions are reputed to differ very much in respect of the dreaded nature of the sting. The wound is not fatal, generally speaking, unless there be some predisposing cause in the frame, but is attended with excruciating pains. The scorpion moves about with its tail held in readiness to strike, either in defending itself from aggression, or in assailing the

larger insects on which it feeds. It is considered as belonging to the family of spiders, both in conformation and in habits. The scorpion, however, is viviparous; while the spiders lay eggs, to the safety of which the female pays great attention.

The desert through which the Israelites passed was infested with these creatures. Thus we find it stated that God led them through "that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water" (Deut. viii. 15). Travellers inform us that this description answers to this day with remarkable precision to these regions, and especially to that part about the head of the gulf of Akaba, where the Israelites then were. Scorpions abound in all the desert, and are particularly common here; and they inflict a wound scarcely less burning than the serpents of the same region.

The term scorpion is occasionally employed in scripture to designate opposers of the truth (see Ezek. ii. 6).

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOX, B.A.,

Curate of Wellesborough.

No. V.

LOQUACITY.

THERE is such a thing as "the divine faculty of silence." A word in season—how good is it! words out of season, flowing with headlong vehemence, or exuberant with a continual dropping, what shall we say of them? We all know the theory of the eastern sage concerning the one mouth and ears twain provided for the being called man, viz., that it was intended by this to show that the proportion of what we say to what we hear should be as 1 to 2.

Great and glorious is the gift of speech. But, like other great and glorious gifts, it is not unfrequently perverted and abused. Exaggerated beyond due and comely proportions, it becomes a monster, and may easily enough attract and rivet wonder by its gigantic development, but is yet signalized as a *lusus naturæ*, and proclaims itself an anomaly. True, when we come across a fellow-mortal who redeems, in part, this tendency to monopolize the commerce of social and household life by the depth of his thoughts, the breadth of his views, and the brilliancy of his sentences, we willingly issue an indulgence in his special behalf, and perhaps thankfully listen, without meditating break or sighing for interval, during his protracted but felicitous harangues. Yet such a fire-side orator is a *rara avis*. You may tramp many a weary march for many a long day without meeting one whose right to hold you by the button of your coat is at all akin to that of Coleridge or Wilberforce. And the unhappy fact is that, though this right is so limited, the claim to it is painfully extensive. There is in the province of conversation no analogy maintained between claim and right; the one sets at nought and scouts the other; and people who have no-

thing to tell you that is likely to instruct you or do credit to themselves, do, nevertheless, persist in venting the entire burden of their oracular promises: or, granting, in charity, that there is a residuum of good and worthy matter in the midst of their utterances, still the details are so copious, so elaborately wrought, although so frivolous in material (like a boy's castle of cards), that it is vexatious to think how minute a fraction of this amount would have sufficed to place the value of the arithmetical result within your knowledge. It is like filling a sheet of paper with the figures of a sum in addition, when the space of a quiet corner would have sufficed, to bring out the answer by multiplication. Waste of time and waste of patience are both involved in the process; and he that wilfully provokes both by continuing in the bad habit of prodigal garrulity, and rejoicing in the character of "a snapper-up of unconsidered trifles," deserves and requires an occasional protest to bring him to a sounder mind.

"In the multitude of words there wanteth not sin." This proverb is a dead letter to many. There are those who seem to think a moment's pause in the career of dialogue a terrible infringement of some innate law. Rather than assent to the validity of such pause they will iterate and reiterate their last trifling sentences, and try, by going over the old grounds again, to beat up new recruits in the service of their loquacity. The veriest common-place will suffice; the dreariest sophism, the stalest witticism, the most puerile fancy, the most hackneyed absurdity. Talk they must; and, to effect their object, they will encompass your gasping and bewildered attention with that pressing multitude of words which, by their rambling frivolity and "kill-time" accent, by their superficial haste and that air of "jesting which is not convenient," are but too plainly of a kind which "wanteth not sin." Alas! for the victim of such talkers! And who has not felt himself victimized by them at some time or other! for even among themselves there are gradations which make it possible for one of their *clique* to be beaten at his own weapons by another of more stalwart frame.

The author of *Hudibras* characterizes a prater as "a common nuisance, and as great a grievance to those that come near him, as a pewterer is to his neighbours. His discourse is like the braying of a mortar, the more impertinent the more voluble and loud, as a pestle makes more noise when it is rung on the sides of a mortar than when it stamps downright and hits upon the business. A dog that opens upon a wrong scent will do it oftener than one that never opens but upon a right. He is like an earwig; when he gets within a man's ear he is not easily to be got out again. He is a siren to himself; and has no way to escape shipwreck but by having his mouth stopped instead of his ears. He plays with his tongue as a cat does with her tail, and is transported with the delight he gives himself of his own making." In this sally Butler draws a lively but not far-fetched illustration of the loquacious man, whose tongue is as an untamed colt, to be held neither by bit nor bridle. Let us quote, again, an apposite extract from the "Aids to Reflection" of Samuel Taylor Coleridge, a

man whose table-talk supremacy may seem contrary to the principle of the citation, but in seeming, and at first sight, only. Men of first-rate intellect kept silence that they might hang upon the lips of "de Monologue," as Madame de Staël called him, in her broken English; but the quality of his language heightened the value and increased the demand of the quantity. He says: "It is characteristic of the Roman dignity and sobriety that in Latin to 'favour with' the tongue (*favere linguâ*) means, 'to be silent.' We say, *Hold your tongue!* as if it were an injunction that could not be carried into effect but by manual force, or the pincers of the fore-finger and thumb. And verily, I blush to say it, it is not women and Frenchmen only that would rather have their tongues bitten than bitted, and feel their souls in a straight-waistcoat when they are obliged to remain silent."

This allusion to the French tendency to loquacity reminds me of a theory gravely countenanced by Dr. Miller in his "Philosophy of History," when discussing the part taken by France in "Colonization and Commerce": he quotes a writer on the climate and soil of the United States of America, who has observed that of fourteen or fifteen instances of French farmers, whom he had heard mentioned, only two or three had any prospect of success; and that all the villages heretofore (1804) formed on the frontiers of Canada or Louisiana, and left to their own resources, had failed; and that visiting and talking are from habit so essential to a Frenchman, that throughout the whole frontier of these countries there is not one settler of that nation to be found whose house is not within reach or within sight of some other. To which the doctor annexes Volney's remark, that his countrymen are not well qualified by national character and habit for the business of colonizing in a wild and unsettled country, being incapable of the phlegmatic perseverance which such an enterprise requires, and impatient of that separation from social intercourse, which must be the condition of original planters*.

"To govern the tongue well," says Dr. Barrow, "is a matter of exceeding difficulty, requiring not only hearty goodness, but great judgment and art, together with much vigilance and circumspection. For, since the tongue is a very loose and versatile engine, which the least breath of thought doth stir, and set on going any way, it cannot but need much attention to keep it either in a steady rest, or in a right motion." And why need I cite others to show that reason utters the same voice as scripture? and that thoughtful men, men whose opinions are worth the asking, and safely to be taken, combine in expressing the same views upon this question, as those holy men of old, who spake as they were moved by the Holy Ghost? Folly and sin are branded on the multitude of words: there is food for repentance, and fuel for the fire of shame in the talkativeness fondled and exercised by those who say, "Our lips are our own; who is lord over us?"

When the poet, contemplating the glories of God's creating hand, would elevate his inmost spirit by a happy solemnizing joy in the divine handiwork, he invokes "expressive silence" to

"muse his praise." The babbler would not have done so, and would account the muser a tame and uninteresting pedant, or perchance a flimsy sentimentalist. But the babbler would not see what his dumb associate sees; nor rejoice as he does in the loveliness around him. A forcible writer thus describes one after the poet's type of mind and taste: "He knows that many scenes in nature and works of art are best described by not being described; best represented by dropping the curtain; that to exclaim and make orations when the hills are reverberating the eloquence of the clouds, or when the deep breast of the earth is speaking with choked accents, or when you stand before some masterpiece of genius, were nearly as absurd as to cheer the thunder or encore the earthquake; that a tear twinkling in the eye of enthusiasm as it beholds some great object, or a half-uttered monosyllable, or a convulsive gesture, is a truer tribute to power and grandeur than a thousand artificial raptures; that silence is not only elder, but stronger than speech; that the greatest objects in the universe are the stillest; that the forests murmur, but the stars speak not: the ocean hath a voice, but the sun is silent: the seraphim sing, the Schechinah is dumb: Aaron spoke, Moses' face but shone: sweetly discoursed the high-priest, but the Urim and Thummim, the silent stones upon his breast, flashed forth a meaning deeper and diviner far."

There is no danger of essays on loquacity tending to induce inveterate silence and obstinate taciturnity in our bustling world. And, therefore, conscious of this natural guarantee against any dynasty of inarticulate powers, one need not fetter one's sentences by conditions, apologies, exceptions, and such like. A remonstrance against talkative excesses is not likely to prove a stumbling-block to the world at large, or to any of its individual members. Conversation will not flag, though the world assent to the remonstrance, and affix its sign-manual to the protest. But conversation may be refined and improved if the stray branches and off-shoots be lopped off, and the sap be concentrated in the sturdy trunk and boughs. The tree will then take up less room, and bring forth more fruit. There is much suggestion as well as beauty in those lines of Wordsworth on "personal talk":

"I am not one who much or oft delight
To season my fireside with personal talk,
Of friends who live within an easy walk,
Of neighbours daily, weekly in my sight;
And for my chance acquaintance, ladies bright,
Sons, mothers, maidens, withering on the stalk,
These all wear out of me, like forms, with chalk
Painted on rich men's floors, for one feast-night.
Better than such discourse doth silence long,
Long, barren silence, square with my desire."

That such a man's silence should be "barren" seems a poetical licence. How much more fruitful than the inexhaustible, but most exhausting chatter of Babel voices! How much more welcome the scant phrases, few and far between, of this pensive being than the trackless soliloquies of one who "speaks an infinite deal of nothing"; whose "reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them; and, when you have them, they are not worth the search." Mr. Lockhart tells

* Müller's "Philosophy of History." 1849. Vol. iii., p. 457.

us of sir Walter Scott that he had often in his mouth the pithy verses :

"Conversation is but carving :
Give no more to every guest
Than he's able to digest :
Give him always of the prime,
And but little at a time :
Carve to all but just enough,
Let them neither starve nor stuff ;
And, that you may have your due,
Let your neighbours carve for you."

"And he," says his biographer, "in his own familiar circle always, and in other circles where it was possible, furnished a happy exemplification of these rules and regulations of the dean of St. Patrick's". Those who know what it is to listen by the hour to a persevering talker will cordially respond, *O si sic omnes!*

That the world talks too much seems past doubting. Hardly any one who takes note of his own volubility, and that of others, and analyses now and then the meaning and the moral of the words that flow so plenteously, will fail to concur in the apt conviction of a living author, that it would be better for all parties if nine in every ten of the winged words flying about in this world (Homer's "*Epea Pteroenta*") had their feathers clipped.

THE OFFICE OF THE PROPHET.

As I propose to consider the official capacity of the prophet, or more especially the nature of the office to which he was specially called by the providence of God, it will not be necessary to enlarge upon the distinction which subsisted between the prophet and the priest in their relative position as teachers of the people. The latter was confined chiefly to the services of the temple ; a regular and stated minister, whose calling was under specific regulations, expressed in the law, and whose duties were subject to the jurisdiction of those who had a right to preserve inviolable ecclesiastical functions ; but the former stood alone, and, in proclaiming his mission, gave evidence that the Almighty had placed him on a ground above the minor relations of governor and subject. Take for instance the case of Elijah and Ahab. In ordinary circumstances, the prophet would have been sensible of whatever respect was due to the ruler of the people ; but here Elijah had a high, independent character and ability to maintain ; for he was commissioned to speak and act as judge and dictator. And Ahab felt it to be something more than a mere command of Elijah that he should assemble the people on Mount Carmel ; for we find that he instantly complied, and yielded obedience, notwithstanding the internal mortification of wounded pride. Hence we might rationally conclude, that the office of the prophet was invested with a capacity of a preternatural kind ; and it is this fact which distinguishes it. This was something extraneous to the man himself, something which might be conferred, or taken away in a moment, and at any moment. Of all this the prophets appear to have been kept perfectly sensible ; accordingly it was not personal arrogance when they assumed a commanding manner and language.

The office of the prophet was to reveal secret things, whether past, present, or future. The prophets foretold the rise and fall of empires, and declared God's judgments upon a disobedient people ; but the great object of the prophetic office was to make known the character of the Messiah, and the glory of his kingdom. The particulars of these were gradually unfolded by successive prophets. At first they were expressed in promises, afterwards by types and allusive institutions, and then clearly foretold in the full lustre of descriptive prophecy. The prophets were oftentimes the representatives of the future dispensers of evangelical blessings ; as Moses and David were unquestionably types of Christ ; and in their descriptions, the character of future events was described by references to things present. Hence, what they reported of the types was often, in a more signal manner, applicable to the thing typified : what they spoke literally of the present was figuratively descriptive of future particulars ; and what was applied in a figurative sense to existing persons, was often actually characteristic of their distant archetypes.

Another branch of the prophetic office was to expound the divine will to man, above what was written in the law. The prophets in discharging this duty did not confine themselves to predictions, but, under the direct inspiration of the Holy Spirit, revealed in language of unequalled majesty the supreme glory of the divine attributes, the knowledge of his will, and the responsible relation of man to him. They enforce the duty of obedience to the laws of God, by denouncing the most solemn judgments upon the disobedient, and by holding out to the faithful rewards of mercy. They assert God's universal dominion, the infinite purity of his nature, and his spiritual and incommunicable being. These principles of piety and morals overspread the pages of the book of prophecy, and form the bulwarks of a religion which was to rise over the dark places of the earth with increasing brightness.

The prophets, beside their communication of doctrine, had another and practical office to discharge as pastors of the people of God. The integrity and fortitude with which they acquitted themselves of this charge is attested by history, which recites their sufferings and martyrdom. Great was the fidelity and great the boldness of the prophets : witness the faithfulness of Elijah when persecuted by the kings of Israel. Driven from the public paths of men, he seeks for refuge in the remote secret places of the rocks and the mountains, but his zeal for the God of his fathers never forsakes him. Isaiah, Ezekiel, Jeremiah, and Daniel illustrate the same truth. These, amidst the trying circumstances of their lives, shrunk not from their commission, to "show Jacob his transgressions, and Israel his sins," but with a grave and masculine piety and steady sobriety of mind, pursued their course of duty, "esteeming the reproach of Christ greater riches than the treasures of the world ; for they had respect unto the recompense of the reward."

I may further remark here, that the ministerial office of the prophet holds an intermediate place between the law of Moses and the gospel itself. The doctrines and precepts which he was enabled to furnish the people with, recognized

fully the moral law as binding through all ages, but at the same time gave a greater distinctness to its meaning and application. The prophet, in his revelations, catches a glimpse of the spiritual kingdom of the Messiah, and, consequently, filled with his glorious vision, he labours more earnestly to draw off the attention of the people from the mere ceremonial law, and to fix it upon the substance—the immutable law of righteousness and true holiness.

The office of the prophet, according to some, was embellished with a knowledge of philosophy, and the more abstruse questions of divinity. We read, certainly, of “the schools of the prophets;” and it is not improbable that in these colleges youths were instructed and qualified for their future occupation, and trained in the higher parts of instruction. It appears from the answer of Amos to Amaziah (vii. 14, 15), that the prophets were generally chosen out of these schools. Some of the prophets, in addition to their public duties as teachers and guides, anointed kings. Samuel anointed Saul, and then afterwards David: Elijah also anointed Hazael, a stranger and foreigner, to be king over Syria, that he might become a scourge to Israel. At another time he anointed Jehu (1 Kings xix. 16), the son of Nimshi; and we read in 2 Kings ix., of “one of the children of the prophets,” sent by Elisha to anoint “Jehu the son of Jehoshaphat the son of Nimshi.”

Lastly, St. Paul’s allusion to prophets in the Christian church, clearly sets forth their character by saying, that “he that prophesieth speaketh unto men to edification and exhortation and comfort” (1 Cor. xiv. 8). The office of the prophet in expounding the word of God is, therefore, continued in the church; and although the ordinary style of teaching is unattended with those wonderful and mysterious visions of ancient prophecy, yet it is the great channel of spiritual instruction, and of keeping alive in the memory of men the solemn realities of a future retribution, and the supremacy of that Being who, though “he telleth the number of the stars,” will “heal the broken in heart, and bind up their wounds.”

MISSIONARY RECORDS.

No. XLVII.

“O ye wanderers on the broad and self-made road, do you not hear the friend who follows you with faithfulness and love, even upon this path, which he so utterly abhors? Do you not see him standing at the door of your deceived hearts? He cannot leave it: he is never weary of knocking. He often knocks with power, and smites upon your hearts with his mighty arm. Do you not hear how he has called to you, till he is almost weary, in order to make himself understood to you, who, amidst the noise of the great world, and the roaring of its broad and rapid stream, cannot readily hear him?”
—GOSSNER’S “SAVIOUR KNOCKING AT THE DOOR.”

THAMES CHURCH-MISSION SOCIETY. — The committee of this much needed and most useful institution observe, in their recent and fourth report: “In looking back on the past year the predominant emotion must be one of gratitude and praise to the ‘Lord of the harvest.’ If he has taken away supporters and friends, he has also called others to occupy their places, that the work

might not fail. If he has allowed death to remove some poor mariners beyond the reach of the gospel, yet hath he raised up others, who were dead in trespasses and sins, to newness of life. As it was hoped and believed, so it has proved: there has been a steady increase in the congregations of seamen attending the ministrations on board the ‘Swan;’ insomuch that at times the church could not contain the worshippers who crowded on board the little vessel. To meet this pleasing emergency, additional accommodation is contemplated, lest some, who seek the bread of life, should be sent empty away. The annual aggregate of congregations is now 12,615 persons; giving an average of 59 at each service. Important results have accompanied this increased attendance. Many now claim the ‘Swan’ as their spiritual birthplace, and know not how sufficiently to express their gratitude.” In 1848, 1,616 copies of the scriptures and 454 prayer-books were sold for £71 13s. 7d.; 9,765 English tracts have been distributed in the visitation of 4,673 ships; as well as French, Dutch, and German, to vessels of those nations. The bible class continues a favourite mean of instruction, and has been rendered more impressive by illustrations of remarkable biblical objects, such as the tabernacle and its furniture, the encampment of the children of Israel, &c., &c. The chaplain observes: “It is pleasing to remark amongst the rising generation, not only a general acquaintance with the broad outlines of the word of God, but in some instances a minute knowledge of their bibles. On asking a little girl, on board of a coaster, ‘How many commandments are there?’ she replied, ‘Eleven.’ When I told her to repeat the eleventh, she answered: ‘It is written in the thirteenth chapter of St. John’s gospel and the thirty-fourth verse: “A new commandment I give unto you, That ye love one another.”’ Well may antichrist dread bibles and bible-societies, when out of the mouths of babes and sucklings such answers as these proceed.” The society has established a lending-library, and invite contributions of books of voyages and travels, and of useful knowledge in general, as well as works of a sound religious tendency, which will be “thankfully received at the committee-rooms, 74, King William-street, City.”

PROTESTANT ORPHAN SOCIETY, DUBLIN. — The object of this society, which was instituted in the year 1828, is to provide diet, lodging, clothing, and scriptural education, for the destitute orphans of protestant parents, and to apprentice them to protestant masters and mistresses of approved religious principles and conduct. During the year 1847, 42 new admissions were made, which, with 388 already in the establishment, made a total of 390 inmates, of whom 17 were apprenticed, 13 died, and 12 were given up to their friends, or otherwise provided for. “The inspection of the apprentices has for many years been regarded as a most important branch of the society’s labours. Of more than three-fourths of the number the committee have the gratification of being enabled to report that they are progressing so satisfactorily as to give every promise that in them every anxious expectation will be fully realized.” Prizes are awarded to those masters and mistresses whose pupils evince

suitable proficiency on their arrival at the apprentice-class. The society owes its rise to the following circumstance: It was discovered that a protestant widow, left with two children, and no means of supporting them, was induced to give up her son to the conductors of a Roman-catholic orphan society in Dublin. The persons to whose knowledge this fact came, having their attention thus turned to the subject, discovered further that Roman-catholic societies of the same kind are numerous in that city, and that, with a zeal worthy being imitated in a better cause, they are made the means in a similar manner of withdrawing many destitute children of deceased protestants from the faith of their fathers. To meet this fearful and increasing evil, it was determined to institute a "protestant orphan society." The individuals who formed this institution were in a very humble walk of life; and, when they incorporated themselves into a society, the entire fund which they had at their disposal amounted to only a few pence! They resolved, however, to persevere: their zeal and their energy have been crowned with unparalleled success. This effort has afforded an asylum to 748 orphans since it was opened, nineteen years ago: of these, 232 have been apprenticed, 57 have died, and 107 have been given up to their friends, or otherwise provided for. It is a peculiar feature in this excellent society's constitution, that the orphans are placed in country parishes in the county of Wicklow, with protestant nurses of good character and in comfortable circumstances, who are subjected to the superintendence of the respective parochial clergymen and the inspection of the committee. Care is taken that they be resident within a convenient distance of some scriptural school, and the parish church; and their regular attendance at each is secured through the superintending clergyman under whose care their moral and religious training is conducted. By a statement appended to the last report, it appears that there are 33 protestant orphan societies in Ireland, and that they support 1,856 orphans, and have apprenticed altogether 723.

CANADA.—The rev. J. Gunne, a missionary under the late "bishop of Quebec's Upper Canada travelling-fund," writes, as follows, from White Hall, on the 24th August last: "With my present mission I am tolerably well satisfied; for, though most of the people are poor, being chiefly new settlers, just beginning to thrive in the woods, yet still they receive the blessings of salvation with joy and gladness; and I have every reason to believe that some are sincerely endeavouring to serve God by keeping his commandments. I feel, I trust, truly desirous to consecrate myself anew to the service of the sanctuary—to spend and be spent in Christ's service. Great are the difficulties which everywhere beset the path of the minister of Christ, arising from various causes; some from the coldness, selfishness, and carnality of the human heart, which are common to all countries; and others arising from peculiar habits, ignorance, political institutions, &c., which are confined to particular countries. Now, perhaps in no country in the world will the minister of the gospel experience a greater number and diversity of difficulties and obstructions than in Canada, though of course he will not be exposed to

actual persecution. We have here a population made up of persons from many countries, differing in religion, in laws, in manners, and in language; and, unhappily for the country, all most anxious and zealous to perpetuate their peculiar differences, showing no respect to the opinions of others, who may chance to differ from them, but attacking them with a violence and malignity which is most painful to behold; in many instances not even inquiring whether opponents may not be supported by truth, and have the bible on their sides. They have great zeal for party; no zeal for true religion. We have most of the divisions which are known in Europe, and some in addition, which have perhaps as yet not made their way beyond the Atlantic—all most active in making proselytes, and nearly all bitter enemies of the church of England; some in their tenets nearly approximating to the standard of orthodoxy and truth; while others, in their diligent search for novelty, teach for doctrines the fancies and inventions of men. Such, then, are some of the causes whereby many difficulties arise, which impede the truth, and require great vigilance and prudence on the part of an ambassador of the gospel of peace."

HIBERNIAN SOCIETY.—We have reason to be thankful that the committee in London, who aid the Church Education Society in Ireland, have been enabled to make the following statement in their report just circulated: "Notwithstanding the difficulties already alluded to, and the many discouragements against which it has had to struggle, the society has more than kept its ground during the year recently closed. The total number of schools in connexion has been 1861, and of scholars on the rolls 120,202; shewing an increase of two schools, and 3,234 scholars, as compared with 1847. And your committee cannot avoid drawing attention to the fact that, as in former years, while the basis of instruction is decidedly scriptural, the education imparted on that only safe foundation is practically a united one; for of the pupils just enumerated, the children of the

Established church amounted to	58,122
Do. protestant dissenters	15,713
Do. Roman catholics	46,367

120,202

With regard to the receipts of the society, the total, embracing all sources, is as follows:—

Diocesan societies	£32,785
General society	4,310

£37,215

Of last year's increase in the number of pupils, there were 489 children of members of the established church; 1,016 of those of protestant dissenters; and 1,728 of those of the church of Rome. We regret to observe that there has been a serious decrease in the amount of contributions received in England by the Hibernian Society in London, towards the support of the church schools in Ireland, as compared with the receipts of 1847; that decrease amounting to £631, which the committee believes to arise from "the great exertions made in 1847 for the relief of the distressed teachers." The best interests of the sister kingdom are, under God, involved to so great an extent in the spread and success of those schools,

that we cannot but implore our fellow-churchmen's active sympathy and support in their favour. Where the darkness of Romanism reigns, they dispense the light of apostolical truth; yet the government of protestant England refuses them that help which it lavishes upon the schools of Romanists and even dissenting protestants in Ireland. Hence the society has an additional claim upon those who desire that Christ's "little ones" should be brought unto him.

EASTERN AFRICA.—The Snow Country.—Mr. Rohmann, the worthy fellow-labourer of Dr. Krapf, in his journey last year to Jagga, a country lying inland upwards of 100 miles from the north east coast of the African continent, made a discovery of high geographical importance. He thus speaks of it: "We continued our journey at day-break (13th May). * * To the north-east we saw a single mountain as high as the Boora, at the distance of about two days' journey, called Ongolia" (which he lays down in an accompanying map as situated between 37° and 38° of E. long. and 2° 50' and 3° 20' of N. lat.), "which already forms part of Ukamba, bordering (E.) on the Galla and the Taita country. The mountains of Jagga gradually rose more distinctly on our sight. At about ten o'clock (I had no watch with me) I observed something remarkably white on the top of a high mountain, and first supposed that it was a very white cloud, in which supposition my guide also confirmed me; but, having gone a few paces nearer, I would no more rest satisfied with that explanation; and, while I was asking my guide a second time whether that white thing was indeed a cloud, and, scarcely listening to his answer that yonder was a cloud, but that what that white was he did not know, but supposed it was 'coldness,' the most delightful recognition took place in my mind of an old, well known European guest, called 'snow.' All the strange stories we had so often heard about the gold and silver mountain 'Kilimandjaro' in Jagga, supposed to be inaccessible, on account of evil spirits, which had killed a great many of those who had attempted to ascend it, were now at once rendered intelligible to me, as of course the extreme cold, to which the poor natives are entire strangers, would soon chill and kill the half naked visitors. I endeavoured to explain to my people the nature of that "white thing," for which no name exists, even in the language of Jagga itself; but they at first appeared as if they were not to trust my words at once. Soon after we sat down to rest a little, while I read the one hundredth and eleventh psalm, at which I had just arrived in my daily reading. It made a singular impression on my mind in the view of the beautiful snow mountain, so near to the equator, and gave, especially the sixth verse ('He hath shewed his people the power of his works, that he may give them the heritage of the heathen') the best expression to the feelings and anticipations I was moved with." Having journeyed somewhat further on, Mr. R. observes: "The scenery round about was here, about the midst of Taita and Jagga, a very grand one. To the west, the lofty Kilimandjaro, covered with eternal snow; to the south-west, the uniform and bulky Ugono mountain; towards the north-west the long-stretched mountain range Kikumbulu, the boundary of the

Wakamba country; towards the wilderness to the south, and in the east, the chains of the Taita mountains, with their highest peak Verooga, all of which (the Kilimandjaro excepted) rose nearly to the same height of from 4,000 to 6,000 feet above the surrounding plain. The wilderness, on the whole, shelved here gently toward the west, in order to rise again the more abruptly in the icy mountains of Jagga. * * On the following day, about five o'clock P.M., we had to ford another river, called Gona, which was considerably larger than the Loomi, its breadth being from thirty to forty feet, and its depth three feet, with a most rapid stream. Its water was cold enough to prove its source, which evidently is nothing else but the eternal snow of the Kilimandjaro" (from the "Church Missionary Intelligencer," No. 1, for May, 1849).

THE HOUSE OF PRAYER.—"If you desire to make this 'house an house of prayer,' and to reap the benefits of so doing, you must make your own houses, during the week, especially mornings and evenings, 'houses of prayer;' praying with your families, praying and holding secret communion with God in the closet; for it is certain that there is an action and reaction between the private life of every one, and the public services in which he takes part; for, if you spend the Lord's day with God, and make his 'house an house of prayer,' it will help you to spend the week under the eyes of, and in communion with your Saviour, and thus to make your private houses houses of prayer—houses of God; and, if you thus spend the week, be sure that the Lord's day will be your delight, and his house, at least to you, 'an house of prayer.' But be certain, on the other hand, that, if you neglect the one for any length of time, the other will soon be impossible to you, and you must 'wither and die'" (from bishop Gobat's sermon at the consecration of Christ Church, Jerusalem).

THE PRAYER-BOOK AND HOMILY SOCIETY.—This society was instituted at a period when the articles of religion, some of the occasional services, and especially the homilies, of the church of England were almost unknown to the bulk of the population. And its scriptural, spiritual, and distinctive character is manifest from the fundamental rule, that its funds shall be exclusively appropriated to the supply and active circulation of works "set forth by authority of the united church of England and Ireland." The blessing which has waited upon the society's labours, is manifested, first, by the fact that the society has circulated considerably more than half a million of prayer-books, and other bound books, and about three millions of homily and other tracts; and, secondly, by the complete state in which the book of common prayer is now issued by the authorized publishers; and by the circulation of the homilies, both in complete volumes and separate tracts, through channels in which they had been previously neglected. Still, however, the society finds abundant room for the employment of all the means which are placed at its disposal. These means have been seriously dilapidated by the increased demand upon its exertion. We pray that the sympathising feelings of godly-minded churchmen may urge them to something more than a simple replenishment of its

resources: it deserves too well of the church to which it has proved so valuable a handmaid, that we should entertain any doubt of the realization of this appeal. H. S.

DEATH AND LIFE WITH CHRIST:

A Sermon,

BY THE REV. R. H. DAVIES,

Curate of Lavenham, Suffolk.

2 TIM. II. 11.

"It is a faithful saying; for, if we be dead with him, we shall also live with him."

TIMOTHY was a young preacher of the gospel; Paul's "own son in the faith," as he calls him, having been taught the gospel, and ordained to preach it by the apostle himself. The two letters to him therefore we find to contain chiefly instructions for his conduct as a minister. In the seventh verse of the chapter we have chosen our text from he tells him: "Consider what I say;" and, then, with a prayer that a right understanding might be given him, he says: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel." This was to be his doctrine, the foundation of his preaching, because this fact of the resurrection was necessary for the establishment of the whole gospel; and then, in the words of the text and in the two following verses, the apostle enlarges upon this first rule to be observed, and presents large field of inquiry and much instruction from and with which his hopeful pupil should edify his hearers.

Now, the first thing Paul does in giving the plan of instruction contained in the text, is to affirm that what he is about to say is true. "It is a faithful saying." It is worthy of all belief. It is no cunningly devised fable that he is about to enlarge on. The resurrection of Christ from the dead was not an invention of man, nor an imposition. On that fact rested the Christian religion, and it had already been proved true by the establishment, and the growing influence of the Christian religion. On this fact, then, he proceeds to build the doctrines to be preached; and they are faithful, demanding the belief of all reasonable men. Paul uses the expression in another place: "This is a faithful saying, and worthy of all acceptance, that Jesus died to save sinners." It is a saying: all Christian men say that Christ died and rose again; but it is not the mere saying of the world's gossip. It is one which can be

relied on. And why? Simply because the saying is not man's, but God's. It is his inspired word. "He is faithful that promised." He cannot lie: he cannot deceive: he would not propose any scheme for the injury or destruction of man. He has proved to man the truth of the leading facts of the gospel—the death, resurrection, ascension of our Lord, the sending of the Holy Spirit, and so forth; and, having proved these, he in his word makes them the ground of assurance to us, that such consequences shall follow our receiving this as "a faithful saying"; such consequences shall on the other hand follow our denial of its faithfulness.

Having thus shown you that what we are about to preach is in accordance with the instructions left us by the "aged Paul," and that it is faithful because established upon the truth of God himself; we proceed now to consider the teaching which the text presents to us. And this we will do by—

I. Explaining the expressions used; and then

II. Applying them. And may it please the Father of mercies to shed abundantly upon us the Spirit of life and light, that we may properly teach and learn the important truths before us.

I. "It is a faithful saying; for, if we be dead with him, we shall also live with him." The expression to be "dead with Christ" is a peculiar one. Paul uses it, in Rom. vi. 8: "Now, if we be dead with Christ, we believe that we shall also live with him." The eleventh verse of this chapter will help to explain it: "Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." As Christ died, was buried, and rose again, so we are to die to sin; to be, as it were, dead to sin, that sin may not have that dominion over us which it has over all those who are "alive to sin." We are to be buried from the evil pleasures and iniquities of the world and the flesh, and are to rise again unto righteousness by "yielding ourselves unto God as those that are alive from the dead." When the heart of man is changed he dies unto sin, that is to say, not that he commits no more sin, but that he renounces the service and bondage of sin, is set free from the dark and destroying tyranny of sin; and his will and inclination are directed not as heretofore to the serving of Satan, but of God. We might with all propriety say, if we saw a person entirely overcome, and give up a bad habit, that he had become dead unto that habit; when one gives up entirely a certain course of business or pleasure, that he has become

dead to it. So the true believer is said in scripture to be dead unto sin. If therefore, in this respect, we be dead with Christ, and live our life here in renoucement of those evils which Christ died to overcome and destroy, if we thus keep and perform those vows made at our baptism, being "buried with him by baptism unto death," then, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And thus we shall "live with him." To live with Christ, as applied in the sense we are now speaking of, in reference to the affairs of the soul in this present existence, simply means to live a new life. Paul explains this, in Rom. viii. 4—the text just quoted. Christ died, and by his rising again, as it were lived a new life. As therefore the Christian by his death unto sin is said to be dead and buried with Christ, so by his change of life he is said to be risen with Christ; and thus, by a new course framed in accordance with the pure religion of Christ, he is said to "live with Christ." Death and life are figures constantly used in the bible to represent sin and righteousness. Sin is death, because it keeps the soul here in a state of deadness before God, and leads to eternal death in the next world. Righteousness springing from faith is life, spiritual life, because the soul in this condition is alive before God, in holy aspiration to perform the wishes and commands of its Creator, alive in its obedience to the service of Christ, and by the atoning merits of the Redeemer, and the sanctifying operation of the Spirit, is prepared to pass from this limited sphere to the boundless existence of eternal life. So much then for the explanation of these terms. What now is the application of them?

II. 1. First, we have a test given us whereby we may prove whether we be in the road to happiness or misery. "If we be dead with Christ, we shall also live with him." "This is a faithful saying." There is no controverting it. It is the word of God. All Christian people profess to be in the sense explained, "dead with Christ." According to their profession as Christians, that is according to the vows made at their baptism, they are dead with Christ. And they "did promise and vow three things; first, that they should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; secondly, that they should believe all the articles of the Christian faith; thirdly, that they should keep God's holy will and commandments, and walk in the same all the days of their life." That baptism is "a death unto sin and

a new birth unto righteousness." Will all Christian professors then affirm that they are dead with Christ, and alive also with him? Have they indeed died unto sin, and been born again unto righteousness? Let them bring forth their proofs. Do they now "live with Christ"? "If we be dead with Christ, we shall also live with him." It is indeed folly for people to talk of possessing religion, unless they manifest those fruits which religion is intended to produce. It is nothing more than what the apostle calls "having the form of godliness, but denying the power thereof." Any one may have the form of godliness. All professing Christians have more or less this form; but to possess the "power of godliness" is another matter; for the "power of godliness" is not by any means an inactive power, but one which works mightily; and, as it works, increases, even like the leaven leavening the whole lump, or the mustard-seed sending forth great branches, spreading further and further in its extending growth. It is the Spirit of God who works within us this vital godliness; enlightening, enlarging, purifying, perfecting the soul, as the soul beneath his influence becomes more capable of receiving the fuller demonstrations of his power. And the fruits of the Spirit are, according to scripture, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Are none of these manifested? Is the heart cold and dead to all these? Does the soul lie torpid beneath that enlivening power with which to be baptized is called in the bible to be "baptized with the Holy Ghost and with fire"? Nay, where is the heart so stubborn, so absolutely dead, that it can resist the working of such an agent as this? Think you this mighty power dwells within, and does not manifest any of his gracious fruits? It is the Spirit of God, my brethren, who "guides us into all truth;" who opens our eyes to the dreadfulness of our state by nature; who leads us to the cross of Christ, where the burden of guilt may be removed; who works in us to will and to do of God's good pleasure; and who therefore brings us to die with Christ, to die unto sin, to rise with Christ, to rise unto "newness of life." "If, therefore, we be dead with Christ, we shall also live with him." You see then what a powerful and convincing proof all professing Christians have, whether they be really moving heavenwards, or whether they be mere professors; people who can only "call themselves Christians." It is a test which we may in a great degree apply to others. In this application, however, we may be mistaken; but if, with honest, candid,

prayerful, searching inquiry, we examine ourselves, we shall be able to discover whether we are proving our death with Christ, by manifesting our life with him. Paul asserts, without any qualification, that, "if we be dead with Christ, we shall also live with him." He is as (we remarked before) laying down a fundamental principle of gospel instruction. There can be no doubt whatever that, if a man has in reality died unto sin, and is in reality living with Christ, in Christ, by Christ, he must manifest this new existence. You might as well tell us that Lazarus or Eutychus were not alive after having been called from the bondage of death, but that they remained silent, motionless; their eyes yet fixed; their limbs yet rigid, though actually alive, as to tell us that the new-born soul of the real believer will show no symptoms of his new life. The faithful saying is: If we be dead with him, we shall also live with him." Such was the apostle's knowledge and experience; and is it not also the knowledge and experience of all who really understand the blessedness of thus living with the risen Redeemer? Is it not the teaching of the gospel, confirmed by the experience of all true believers?

2. But, secondly, in our application of this subject, we must remember what a motive for a holy life it affords to the two classes of people into which the world is divided, the godly and the ungodly. And, first, we will apply it to the ungodly, those who are "dead in trespasses and sins," but have not died to their trespasses and sins. The motive is one of encouragement. "If you die with Christ, you shall also live with him." What a change for the sinner to undergo! Do you ask whether this blessing is open to all sinners? Yes; to all sinners. There is no sinner on the earth so black, so debased in iniquity, whom the blood of Christ cannot cleanse. Now, just a moment, view the advantages of this change. Whether you be a great sinner, living in open acts of wickedness, or only by comparison what would be called a sinner in general terms, not living in open immorality, you are still at enmity with God; because we know that, unless we have been reconciled to God by the blood of the Son Jesus Christ, we are not at peace with him. In other words, unless you have died with Christ, you are an enemy to God. And especially remember that this applies to all unreconciled sinners, whether, as I said this moment, their sins be in the world's eye great or small. Nothing is harder to teach than the lamentable fact that they deceive themselves, and are wrapped in one of Satan's most common delusions, who imagine that a

natural disposition of kindness or amiability will justify them before God. There is such a thing as human virtue with all the depravity of human nature. You will often see characters to be loved and admired and imitated for their gentleness and meekness and freedom from outward sin, yet to whom religion is a total stranger, save the outward religion which has been learned from childhood, and to which the natural disposition leaned. But you will find no love of Christ, no perception of the innate sin of the heart; and therefore no idea of the need of that great Atonement made for one individual as well as another. There is something very awful to see such as these persuading themselves, and being persuaded by others, that there can be no doubt of their acceptance with God, because of their virtuous qualities. But, unreconciled sinners all, you are at enmity with God. Will you continue so? Do you prefer to remain an enemy of the most high God, or to make peace with him? O, see that you continue not in your present daring course. God may now in his infinite mercy permit you to remain here because his long suffering is to lead men to repentance; but cease to tempt his anger, lest he take away your opportunities, and pronounce you his enemy for ever. Die with Christ, that you may live with him. This is the way, and the only way to be at peace with God. Seek at the throne of grace for the supplies of that heavenly light which shall convince you of the danger of your present state, and lead you to him who alone can take away sin. Seek for that great change which shall be your death with Christ, and your rising again with him; your death unto the sway of sin, your life unto the "righteousness and peace and joy in the Holy Ghost." Without this you cannot "enter the kingdom of God;" but will live and die your mortal existence, to spend an immortal existence amid all other enemies of God, who are gone before you to destruction. Before it be too late, hear the encouragements of the gospel, hear the earnest invitations, that you should become "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Is it not an advantage even in this world to be at peace with God? Is it not an advantage even in this world to be so reconciled to God that you can depend upon him, and trust him, the source of all goodness and mercy, for "grace to help in time of need;" for all your necessities, both temporal and spiritual? But what are these advantages, great as they be, to those advantages which are attached to the reconciliation made between God and the hostile sinner, by dying

with Christ and living with him? Those advantages are too great for us to conceive, too many for us to remember; which are to be enjoyed not in the world of time, but in the wide world of eternity. You are unwise if you reject the offers of such advantages as these: you will be ungrateful to the Father of mercies if you continue to do so; and, what is more terrible, you will be a rebel to the Sovereign of heaven, and tempt him to pour upon you the full torrent of this wrath, unless you repent and seek his pardon.

3. And now, thirdly, in our application, we address the godly; those who have died with Christ, and are now living with him, in the renouncement of sin as far as lies in their power, and seeking help daily to enable them more and more to live unto him, who was "delivered for their offences, and raised again for their justification." Brethren, your duty is to "grow in grace;" and the motive for your so doing is the same as that afforded to the ungodly, viz., that of encouragement. In the former part of the discourse we showed you that the principle of life infused into the soul "risen with Christ" is not inactive. But, at the same time, on our parts we are to remember diligently that this is no ground whatever for our being the less watchful or careful. Far to the contrary. The apostle warns us not to "quench the Spirit," *i. e.*, to be fearful, lest by resting too much on our privileges, or thinking that no exertion is required because we may be so highly favoured as to be under the influence of the great source of life, we excite God's anger by an indifference to the great duties required of us; and so cause him to withhold from us the further supplies of his spiritual mercies. "To whom much is given, of him will much be required." Surely no stronger incitement for active service in God's cause could be given than the feeling that we are among his chosen people. Do we profess to "live with Christ"? Life implies growth, advancement, increase of knowledge, and wisdom. Death implies the total cessation of all these. While we live, we move, move onwards. The child moves onward to youth, the youth to manhood. But does growth stop at manhood? Yes, bodily growth may, but the intellectual growth of the soul or age implies wisdom. In whatever condition a man may have been, whatever course he may have pursued, he is wiser in it now than he was years ago. But, on the other hand, see how much the student may check his intellectual growth if he shuts up his books, or the man of business hinder his work if he renounces it, and becomes idle. Now these are parallel cases with the Chris-

tian in his heavenward walk. The principle of life is in him, and he is bid to "grow in grace." When he first receives this principle he is but an infant, and, as he proceeds, he paces on to the other stage in his spiritual existence. And far be it from him ever in this world to suppose that he has arrived at maturity. Let him grow to the latest breath. Let him expand the faculties of his soul by using those means which were appointed to produce this great work. He is not to close the book which is given him for his life-long study, and say, "I am perfect;" or from an idle feeling that he knows enough. He is not to give up the grand business of his life like a merchant who has saved enough money to support him during the last years of his career on earth. Here the parallel between the merchant and the Christian fails. It is well for the merchant to cast aside the cares of money-getting, and to retire from the world as his days draw to a close. But it would show something very defective in the Christian were he to say, "I know enough—I am satisfied;" because here, to the very last, we are but children in that growth of perfection which we hope to attain to in that wide sphere, where alone the soul can have full scope for her immortal faculties. Wherefore, let us remember, that as children we are to continue to learn, and to learn too with the spirit of children, not with pride and self-satisfaction, but with a conviction that we by no means know as much as we ought. We have a book to study; and, the more we study it with the spirit of children, the more we shall see in it requiring our study. We are men of business: let us obey the apostle's injunction, to be "diligent in business." We have the business of prayer to attend to, the business of attending on the ordinances of our religion, the business of obeying in our practice the rules and laws which the book we study will clearly point out to us. Thus, as the student grows wise from the poring over his volumes, we shall grow "wise unto salvation" from poring over our divine volume. And, as the man of business grows wealthy while he takes care of his business, so we shall grow wealthy in the possession of the "unsearchable riches of Christ;" those treasures in heaven which the rust cannot corrupt, nor the thief steal.

And our motive to this is the encouraging one of that glorious prospect of the successful termination to all our labours: "If we be dead with Christ, we shall also live with him." Let us not forget that there is a further sense in which we may apply this passage. We shall die literally with Christ, and literally rise again with him; *i. e.*, as he died

bodily, so shall we; and, as he rose from the dead bodily, so shall we. We know that there is the earnest for us of our rising hereafter to be with our Redeemer for ever. And thus, in a far more extended way, we shall die with him and live with him. What a motive, then, we have for increased zeal and energy in our preparation for the "glories yet to be revealed"! The more learned we become here in the mysteries of the kingdom of God from our searching of those scriptures which unfold them to our view, surely the more we shall be able to comprehend and value them when faith shall give way to sight, and our eyes are permitted to gaze upon the wonders now too dazzling for them to bear. The more we be sanctified here by the gracious influences of the Holy Spirit within us, surely the more fitted we shall be to dwell in the hallowed regions above, and the more able to enjoy the pure breathings of that holy atmosphere. The more of that divine wisdom and knowledge our souls can attain here, surely the greater our capabilities of exploring those boundless realms of heavenly wisdom and knowledge which exercise the faculties of the free spirits above. Wherefore, brethren, what greater motive could we have for a holy life devoted to God, framed in accordance with the will, fashioned after the faultless model of our Lord and Master? O what a pitiable, lamentable, narrow, one-sided view of gospel truth have they who cannot perceive with delight the motives and encouragements to the most close practical holiness of living, in thought, word, and deed, which are given in the religion of Jesus Christ! How can such blind ones say that the love of Christ constrains them? How can they say they fervently desire to become like Christ; to behold his image in the gospel; and to go on from glory to glory, being changed into the same image; or that they are earnestly waiting for the full noon-day of spiritual life, when the saints will see as they are seen, face to face, being made like unto him?

My brethren, such as these are not to be our models. We must look far far higher than to such a Christianity as this. "Our conversation must be in heaven." Our hunger and thirst, our panting ambition, must be more to live with Christ; to rise higher from the sepulchre of the death from which we have been called, and not to linger so much at its borders, as if we desired, like the Israelites, to return to bondage and corruption. The wilderness, the sea, whose waters are greatly moved by storm, or deeply stained with sorrow and persecution and trial, may be before us; but so is Canaan. Therefore

with joyful heart let us "forget the things behind, and, reaching forth to the things before," let us "press towards the mark for the prize of the high calling of God in Christ Jesus." This is living with Christ now. This is preparation for that holiest of living in the world above, where is our "inheritance, incorruptible, undefiled, and that fadeth not away."

Live, brethren, only for this inheritance. It is a glorious reward held out to you amid the evils of this temporary abode. Here you are among the ruins of a fallen race, the corrupted remains of innocence, the desolations and ravages of sin; but, glory and praise to him who reigns in mercy and glory, there is restoration promised. "One there is above all others," who has worked out for us the heaven-born design for this restoration; and the gospel offers to us all the eternal benefits of this complete and wonderful and stupendous plan, and promises to us in words which cannot pass away, that "If we be dead with Christ here, we shall live with him" hereafter; and that, "if we suffer with him, we shall also reign with him."

"BLESSED ARE THE PURE IN HEART.*"

"To the pure, all things are pure" (Titus i. 15). God, who has so created man, that vice, in the natural order of things, brings on ruin and destruction of all that is fair and lovely, has so created man, too, that on that holiness, to which, under the Gospel dispensation, man, by the free grace of God, may attain, there shall follow, as a condition and law of man's nature, happiness and enjoyment. True, the world is an evil world, it is full of change, and full of death, and full of sadness. And yet worse, it is full of sin; and the heart, the corrupted heart of man, is like it, and full of sin too. Yet, in the midst of the desert there are numberless green spots, where the water springs and the tree blossoms; there is a never-ending flow of enjoyment provided by a gracious God for all the pure in heart. "All their thoughts now flowing clear, from a clear fountain flowing," they "look round and seek for good, and find the good they seek." For there is good every where, for the heart, that can taste, and beauty for the eye, that can discern it. God's hand is visible to the refined perception of purity, where the gross vision of the sensual will pass it unobserved. Yes! the whole complex of human life, the whole chequered scene of human passions, and human virtues, and human woes, the pure regard with tranquil and unaverted eyes; untainted by the evil it presents, and so reaping from it those precious lessons of instruction which a wise Creator provided that it should teach to the pure and thoughtful heart. For they have obtained the glorious habit, by which, "sense is made subservient still to moral purposes, auxiliary to divine."

* Rev. H. J. Rose.

"To the pure" then "all things are pure". In the midst of an evil world, the fair face of nature, the calm and tranquil joys of domestic life, the deathless products of genius, the works of the poet, the painter and the sage, the interchange of thought in society, and its indulgence in solitude, and holy friendship, and faithful, fervent, love,—these are all pure to the pure; pure sources of joy and gladness to the unpolluted heart. And, yet more, and higher than all,—there come to them joys which the defiled and the unbeliever can never know. To them, and them alone, belongs the foretaste of heaven, the heavenly joy of contemplation and prayer. The pure in heart can think, with ever-kindling and ever-growing love, of the purity, the goodness, and the love of God; and, soaring on seraph wings, can anticipate, as far as mortal frailty may, the time when faith shall expire in certainty, and hope in joy. The pure in heart alone can, in some sort, understand, adore, and love, the might and majesty of that pure love which offered itself as a sacrifice for sinful man on the Cross; for they alone are free from those base, and polluting, and defiling, passions, which render the heart callous to the sufferings and joys of others, and concentrate every thought, and wish, and hope,—in self. Theirs is, indeed, the vision, and the faculty divine. They look into the life of things. The transformation of their nature into the perfect image of God is begun on earth; and it is to be completed in heaven. There they will be changed from glory to glory, until they see God as he is.

But how, and when, shall man, frail and corrupt by nature, attain to such purity, and then to such promises? Not by his own strength assuredly; nor by any strength, but that which was won for him by the sacrifice of the Cross; the strength which will cheer the desponding and despairing heart, strengthen the feeble knees, and raise up the hands that hang down; the help of God's Holy Spirit, holy and making holy, purifying as well as pure. It is he and he alone, that can create a clean heart, and renew a right spirit within us. If we will not slight, and grieve, and quench him, it is he that hath promised to make our hearts his temple; that hath told us, that holiness becometh his house for ever. (Ps. xciii. 5).

And when shall the glorious work be commenced? O! say not that youth is stormy, and that the age of passion comes in clouds and tempests. Listen to the tribute which one great spirit of this age has paid to another speaking not of a self-righteous man, or of a mere moralist, but recording of one, who has ever lived in the light of Christian faith and piety,—that he "passed from the innocence of youth to virtue, not only free from all vicious habit, but unstained by any act of intemperance, or the degradations akin to intemperance." Well has he added, that "it is not easy to estimate the effects which, by God's grace, the example of a young man highly distinguished for strict purity of disposition and conduct, as well as for intellectual powers, may produce on those of the same age and pursuits as himself. Others learn to feel as degrading, what they before knew to be wrong; and to know that an opposite conduct, which they might otherwise choose to consider as the easy virtue of cold and selfish prudence, may be combined with the noblest emotions, and

views the most disinterested and imaginative,"* as it assuredly arises from the highest source, from love to God, and from a sense of the inestimable worth and value of that nature which, however corrupted now, was at first created, was then redeemed, and is yet sanctified by God himself.

But not only may its sanctification be effected in the season of youth, but that is the fittest and most appropriate season. It is for no other reason that the wise man so earnestly urges upon us, that we should "remember our Creator in the days of our youth." It is not because we then most want the comfort which such a remembrance brings. Far, very far from it. More, yes, far more, in the trials, and sufferings, and disappointments of manhood, or in the feebleness of age, does man require for his own sake, the soul-sustaining comfort of God's presence and love. It is because, however deep and deadly the taint in our nature, it has not yet established those habits of actual sin which, as we have seen, debase, defile, and at last destroy the nature which God desires to see made like his own. Rash, and thoughtless, and presuming, youth is; but yet, what Christian can look on the youth of others, or look back on his own, without regret? Steadier and firmer purposes may have come on with manhood; but yet, alas! for man in manhood, if he has gone forth, without faith in a Saviour, and without the help of God's Holy Spirit, to mix himself with the world, to learn suspicion, hatred, avarice, and to sully his nature with habits of sin! Can he, then, remember his Creator, and learn, of God's Holy Spirit, the purity which ought to be his? When "getting and spending lay waste all our powers," cold will be our devotion, ill shall we then learn, if then we are first to learn, to remember him, for whom we feel no love nor adoration, and whose purity and glory our polluted nature can so ill understand!

But pass this busy season, and all its corrupting business and pleasures,—will the heart be more open to its Creator if we wait till the feebleness of age and infirmity comes on? When all is become insipid and uninteresting, when day brings no joy and night no rest, when the senses are dim, the body decayed, and the mind enfeebled by the course of nature, and we have wasted all our powers in impurity, can we then begin to remember that Being, whose glory we can never worthily comprehend in the strength of all our powers, in the very warmth of our young love and joy? Vain and hopeless expectation! If we would remember God as we ought, and learn to love him as we ought, and, through that remembrance and love, become pure as we ought, we must remember him in the days of our youth, when the young heart, finding not on earth enough to occupy and exercise its over-flowing love, will rise with delight to that Being, whose perfections alike justify and satisfy the most ardent emotion. The seed will be sown on no unfruitful or barren soil. God will visit with his most gracious influences the young heart that turns to him. He will so exalt and purify your affections, that sin shall not sully his workmanship, nor bring on that fearful state where nothing is pure. He will lead you safe through the dangers and afflictions of manhood, and through the infirmities and uneasiness of decline.

* Coleridge, in his *Biographia Literaria*, speaking of Southey.

In the last sad hour of life, he shall be the comfort of your parting spirit; in a higher world, your exceeding and eternal reward.

For there the "pure in heart" and only they "shall see their God" (Matt. v. 8).

DIVINE AUTHORITY FOR THE SERVICES OF THE CHURCH OF ENGLAND*.

"My house shall be called of all nations the house of prayer."—MARK xi. 17.

"By what authority doest thou these things?"—ISID. v. 28.

WE have the highest authority for the peculiar mode of our services. They are so arranged that there is a variety of devout employment; and that at one time for the presiding minister alone, then for the people alone, then for the minister and people. They are so broken up into brief parts, that no worshipper in God's house can remain long without being called on to join his tongue as well as heart in them. In these respects our services differ from those of dissenters, who reject liturgies. Do we find anything similar to this in the bible? We do. We get but glimpses of the modes of worship used by God's people in old time; but even in these glimpses we find abundant authority for our own mode, which we will call the liturgical mode of worship.

At the latter part of 1 Chronicles, we have an account of a solemn assembly called by king David. Let us get what glimpses we can of the mode of worship:

David stands and addresses them at some length, declaring his own offerings for the house of the Lord, and exhorting them to do likewise (xxviii. 2 to xxix. 5). The chief fathers and princes make their offerings (xxix. 6-9). The people and king David rejoice, after which David blesses the Lord (10-19). David exhorts them to bless God (20). The people bless the Lord and worship (20). Then follow the sacrifices (21).

Let us look into the services used when the temple was finished, and try if we can form any idea of their nature (2 Chron. v. to vii.):

After the ark is brought in, the priests and Levites praise and thank the Lord, with music accompanying (2 Chron. v. 12, 13). King Solomon makes a short declaration to God (vi. 1, 2). He turns round and blesses the people, the people all standing (3). He then blesses God (4-11). After that, kneeling on his knees before the altar, he prays (12-42). His prayer ended, the glory of the Lord fills the house; whereupon the people bow with their faces to the ground, and praise the Lord (vii. 3). Then follow the sacrifices.

We will now glance at the order observed at a solemn fast in the reign of Jehoshaphat (2 Chron. xx.):

Jehoshaphat prays (5-12). Jahaziel, a Levite, moved by the Spirit, prophesies and exhorts the people (14-17). The king and people bow and worship (18). The ministers appointed to the office

* From a tract, which we heartily commend to the attention of our brother-churchmen, on "The scriptural Character of the Church Service proved from Holy Writ." London: Wertheim and Macintosh. 1849.—ED.

praise the Lord, with a loud voice, standing (19).

But one more instance shall be noticed from the Old Testament. We find it in Neh. viii. 4-8. It gives us a glimpse of the order observed on the first day of reading the law, after the return from Babylon:

Ezra the priest ascends the pulpit, and opens the book (4). The people stand (5). The priest blesses the Lord (6). The people answer, Amen, Amen (6). The people bow and worship (6). The reading of the law goes on, some giving the sense (8). The governor, priest, and Levites, dismiss the people with directions how to spend the rest of the day (9-11).

In these glimpses* (for they are no more) into the mode of worship among God's ancient people, we find the several peculiarities wherein our worship differs from that of most protestant dissenters. It will be urged by some that these were all legal forms; and we have no authority for any thing of the kind in the New Testament. A little careful examination will show, we trust, that we have. St. John saw something of the worship of the church in heaven; and it had these very features we speak of; and this was after the ceremonial law of Moses was done away, and so could have no peculiar reference to it.

First, examine Rev. iv. 8-11. Said by the seraphim: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Said by the elders, falling down before the throne: "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created".

Turning to the next chapter, we shall find a more striking instance. It describes the worship and service offered to the Lamb on his receiving the sealed book. Sung by the elders to their golden harps: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy

* These historical notices contain not the minute particulars of the ritual, but mere outlines, just enough to give us a general idea of the order of the services. Of this nature, too, are the discourses mentioned in Acts; for it cannot be supposed St. Paul and others, in their public discourses, said no more than what is stated. They are stated as we should state such transactions in modern history.

† Lightfoot remarks, on the account given in the gospels, of our Lord's celebration of his last passover: "They that are versed in the Jewish records, and see their customs there, may show you how he followed the rubrics and ritual of that passover from point to point. His manner of sitting at the table; his beginning the meal with a cup of wine; his ending it with a cup of blessing; his using bread and wine; his concluding with a psalm; and indeed his whole demeanour at the meal, compared with the Jews' rubric and custom for the solemnity, does clearly speak that he kept close communion with the whole church in that great symbol of communion. He that was to be the paschal lamb himself, and to fulfil what the typical ordinance signified, would not, might not, confound or cross the constant received order of that solemnity" (Works, vi., p. 221).

‡ When glory is given to the Most High by the first, then the second holy company "fall down." Does not this expression imply custom? Is there not here an intimation of the order observed in the sanctuary above? Again: St. John says of the seraphim, "They rest not day and night, saying, Holy, holy," &c. When Isaiah, 800 years before, was favoured with a similar vision, they were occupied in the same way. Does not this also favour the idea of settled custom and order finding a place in the ritual of heaven?

blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Said by the angels and others round the throne: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Response of all creation in heaven and earth: "Blessing and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." The seraphim: "Amen."

The elders fall down and worship. Here the book is opened by the Lamb. Said by one of the seraphim: "Come and see."

The seventh chapter tells us of the redeemed being brought before the throne. Observe the worship then offered. Said aloud by the redeemed standing: "Salvation to our God, which sitteth upon the throne, and unto the Lamb!" Response of the angels, having fallen down: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

At the sounding of the seventh trumpet, St. John heard voices in heaven (xi. 15-18). Said by the worshippers in heaven: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever!" Said by the elders, having fallen before the throne: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and reigned; and the nations were angry; and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

The last glimpse we shall notice of the worship in heaven occurs in chap. xix. It was what St. John witnessed after the destruction of Babylon. Said by much people in heaven: "Alleluia! Salvation, and glory and honour, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Repeated: "Alleluia!" Said by the elders and the seraphim, falling down: "Amen! Alleluia!"

Exhortation said from the throne: "Praise our God, all ye his servants, and ye that fear him, both small and great". Response of the multitude: "Alleluia! for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

These scripture facts need but short comments, since they speak for themselves. The worship of heaven must be perfect; and it is for us to approach as near to it as we can, taking into ac-

count our different circumstances. We maintain, after this appeal to scripture, that the mode of our services more nearly approaches it than theirs. An impartial reader must see this variety and form of worship to be more like what we find in the liturgy of the church, than the long unbroken prayers of the meeting-house.

Our dissenting neighbours are loud in their appeal to scripture. Here we have directed them to scripture, and give them scriptural authority, 1, for forms of devotion; 2, for a common prayer-book; 3, for the liturgical mode of worship. Instead, then, of listening to charges against our services on these grounds, may we not rather advise them to search the scriptures, and see if their public services might not be made more scriptural by approaching nearer our own? They use no divinely-inspired psalms* and hymns: the church in heaven does: we do. Their worship is not broken up into a variety of short sentences: that of heaven is: ours is. They have no varied responses for the congregation to join in with their tongues: the church in heaven has: we have.

T. W

EPISCOPALIAN CHURCH AND HOSPITAL FOR BRITISH EMIGRANTS ARRIVING AT NEW YORK.

THE principal design of this institution will be to furnish—what has been of a long time very much needed in this city, especially since the increase of emigration has become so great—a temporary home for the indigent stranger, who on his first arrival has oftentimes no one to care for him, and, being without the means of support and without employment, is soon brought into trouble, distress, and difficulty; a place of refuge for the destitute, sick, and afflicted; an asylum for such poor British emigrants, continually to be found, who, having seen better days, are, when brought into adverse circumstances, too diffident and retiring to cope with the more sturdy, hardened beggar, and ought not to be so treated, but who, willingly enduring the severest deprivations in privacy, rather than make known their wants or complain in our streets, lay claim to our especial sympathy, demand our peculiar care and protection.

The site obtained for the proposed erection is, perhaps, the very best that could by any possibility have been selected on the island. The situation is healthy and salubrious, high and commanding, and, while sufficiently removed from the denser parts of the city, is at all times accessible by railroad and other public conveyances.

It has been stated that this institution is to be a home for the indigent, the sick, and the afflicted: it should, however, be distinctly understood that it is to be a religious home. To this end, it will be made available to persons of every religious faith or profession, of either sex, and of any age, provided only they be objects worthy of Christian

* This resembles the psalmist's exhortation (1 Chron. xxix. 20): "Now bless the Lord your God;" or what we find in our own services before the psalms are used:

Priest.—Praise ye the Lord.

Answer.—The Lord's name be praised.

* Dr. Watts's psalms, whatever credit they may do him as a sacred poet, are not David's psalms, but Dr. Watts's—his own words, and his own peculiar ideas, in most cases.

sympathy, and such as will engage to conform to the wholesome and necessary rules and regulations of the establishment. Thus, while the church of St. George the Martyr will be always open as a free church—that is to say, a church wherein the seats will be free to all who shall choose to occupy them, without reserve, or charge or expense to the worshipper, beyond his own voluntary contribution to his Lord's treasury when the offertory is made—the daily order of morning and evening prayer will be said throughout the year, within the precincts of the institution, for the more immediate benefit of its inmates, and the holy sacraments of our blessed Lord be at all times duly and properly administered by the rector, who will also be the head of this Christian household; that so, while care be taken of the body, which is soon to perish, the soul, destined to live for ever, may be equally provided for, nor want at any time the comforts and consolations of our most holy religion.

Experience, it is to be expected, will suggest a variety of modes in which, if properly sustained, this institution may be made promotive of the most essential good. It need now, therefore, be only further remarked that the proposed establishment may become in part self-sustaining, by the admission therein of piously-disposed persons, males and females, who, preferring such a home to any other, would gladly contribute, even of their slender means, for a comfortable maintenance among members of their own communion, or, otherwise, out of pure love to Christ and his church, and, in consideration of the claims which the duties of humanity have upon them, would give their services in whatever way they might be required, as an equivalent for their board. In like manner it may perhaps be found that emigrants, who have large families, arriving at this port, might leave their wives and little ones in charge of an institution so responsible, in preference to an inn, a lodging, or a boarding-house, while they themselves seek for employment or a permanent home. Thus also orphan children, or the children of indigent parents, may in due time be herein gathered into a parochial school, be clothed, fed, and rightly instructed in their duty to God and man, and, thus snatched from the ways of the destroyer, and trained to habits of industry, be finally placed out in religious families as domestics, artisans, or mechanics.

Whatever the cost of this proposed undertaking—and it cannot be estimated at less than thirty thousand dollars—it is confidently believed it will be contributed by the many who have the ability to aid therein. Therefore, as the conditions of the grant of land given by the corporation of the city of New York for this purpose are, that the plans of the said church and hospital for British emigrants shall be submitted to, and approved by, his honour the mayor, and the same shall be erected within three years from the date of said grant, viz., May 11, 1848, it is necessary that efforts be made at once to raise the required amount, and secure the property.

To this end the rector of the church of St. George the Martyr is now on a visit to England, bringing with him strong and earnest recommendations from the bishop of Toronto, bishop Ondaenok, and a numerous body of episcopalian

clergymen and respectable laymen. May the love of Christ constrain all Christian people, and may the means for so blessed a work be not long withheld. There is certainly wealth enough among those who profess the faith in him who went about doing good to the bodies as well as the souls of men, to achieve far more than is even herein contemplated; and it is equally believed there is no less of kind sympathy and compassion towards those who need it so much, to make them bid the present applicants God speed, and, by their benefactions, encourage and lead them to go on and prosper in the name of the Lord*.

The Cabinet.

THE FOUNTAIN SEALED†.—“Our life is hid with Christ in God” (Col. iii. 3). Unless Satan could climb up to heaven, reach the very throne of God, and pull down Christ from his seat at the right hand of God, he cannot reach the Christian's life; for it is fed by a stream that flows from the throne of God and the Lamb. The spring of that stream is within that city whose “walls are salvation,” and to which he cannot approach; the conduit, by “which the streams of that river which maketh glad the city of God” are conveyed into the soul, is hidden deep from his eye. He may besiege the town, but he cannot cut off the water; and it still “springs up, a well of water unto eternal life.” Faith, the mean of communication between Christ the Fountain of life and the believer, in whose heart the water of life rises up, is, like its objects, unseen. Even Satan's eye cannot discern the communication, and therefore he cannot interrupt the flow of grace and strength into the soul. His malice, and that of his agents, may kill the body: the fire may calcine it, the winds may scatter its dust, the waters disperse it; but all cannot reach the life of the believer, for “it is hid with Christ in God.” It is hid, and he cannot see it; with Christ, and he cannot reach it; in God, and he cannot destroy it.

PRESUMPTION.—Let no man say, Because I have calculated on the danger, because I feel that I have resolution to bear the temptation, I will venture; at least I will venture a little way. What is this but going to the edge of a precipice, when the safe path lies away from it? What is this but parleying with temptation? And is not that presumption?—*Rev. R. Cecil.*

* Donations and subscriptions will be received by Messrs. Courts and Co., and Messrs. Rivingtons.

† From “Floating Lights,” by rev. W. W. Champney, M.A.

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UNDER THE
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OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 770.—JUNE 23, 1849.



(Flying-fish.)

SKETCHES FROM NATURAL HISTORY.

No. LXXXVIII.

THE FLYING-FISH.

In No. 451 of the magazine an account was given of the flying-fish: the following extracts from the works of captain Hall may not be uninteresting.

"Perhaps there is not any more characteristic evidence of our being within the tropical regions—

I mean which strikes the imagination more forcibly—than the company of those picturesque little animals, the flying-fish. It is true that a stray one or two may sometimes be seen far north, making a few short skips out of the water; and I even remember seeing several close to the edge of the banks of Newfoundland, in latitude 45°; these, however, had been swept out of their natural position by the huge gulf-stream, an ocean in itself, which retains much of its temperature far into the northern regions, and possibly

helps to modify the climate over the Atlantic. But it is not until the voyager has fairly reached the heat of the torrid zone that he sees the flying-fish in perfection. No familiarity with the sight can ever render us indifferent to the graceful flight of these most interesting of all the finny, or rather winged tribe. On the contrary, like a bright day, or a smiling countenance, or good company of any kind, the more we see of them the more we learn to value their presence. I have, indeed, hardly ever observed a person so dull or unimaginative, that his eye did not glisten as he watched a shoal, or, it may well be called, a covey of flying-fish rise from the sea, and skim along for several hundred yards."

Flying-fish have formidable enemies in some of the larger inhabitants of the waters. "While we were stealing along," says captain H., "under the genial influence of newly-found air, almost a dozen flying-fish rose out of the sea, just under the fore chains, and skimmed away at the height of ten or twelve feet above the surface. A large dolphin, which had been keeping company with us abreast of the weather gangway, at the depth of two or three fathoms, and, as usual, glistening most beautifully in the sun, no sooner detected our poor dear little friends take wing than he turned his head towards them, and darting to the surface leaped from the water with a velocity little short, as it seemed, of a cannon ball; but, although the impetus with which he shot himself into the air gave him an initial velocity greatly exceeding that of the flying-fish, the start which his fated prey had got enabled them to keep ahead of him for a considerable time. The length of the dolphin's first spring could not be less than ten yards; and, after he fell, we could see him gliding like lightning through the water for a moment, when he again rose, and shot forwards with considerably greater velocity than at first, and of course to a still greater distance. In this manner the merciless pursuer seemed to stride along the sea with fearful rapidity, while his brilliant coat sparkled and flashed in the sun quite splendidly. As he fell headlong in the water at the end of each huge leap, a series of circles were sent far over the still surface, which lay as smooth as a mirror; for the breeze, although enough to set the royals and top-gallant studding sails asleep, was hardly as yet felt below. The group of wretched flying-fish, thus hotly pursued, at length dropped into the sea; but we were rejoiced to observe that they merely touched the top of the swell, and scarcely sunk in it—at least they instantly set off again in a fresh and more vigorous flight. It was particularly interesting to observe that the direction they now took was quite different from the one in which they had set out, implying but too obviously that they had detected their fierce enemy, who was following them with giant steps along the waves, and now gaining rapidly upon them. His terrific pace, indeed, was two or three times as swift as theirs, poor little things! and whenever they varied their flight in the smallest degree, he lost not the tenth part of a second in shaping a new course, so as to cut off the chase, while they in a manner really not unlike that of the hare, doubled more than once upon their pursuer. But it was soon too plainly to be seen that their strength and confidence were fast ebbing.

Their flights became shorter and shorter, and their course more fluttering and uncertain, while the enormous leaps of the dolphin appeared to grow only more vigorous at each bound. Eventually, indeed, we could see, or fancied we could see, that this skilful sea-sportsman arranged all his springs with such an assurance of success, that he contrived to fall at the end of each just under the very spot on which the exhausted flying-fish were about to drop. Sometimes this catastrophe took place at too great a distance for us to see from the deck exactly what happened; but on our mounting high into the rigging we may be said to have been in at the death; for then we could discover that the unfortunate little creatures, one after another, either popped right into the dolphin's jaws, as they lighted on the water, or were snapped up instantly afterwards. It was impossible not to take an active part with our pretty little friends of the weaker side, and accordingly we very speedily had our revenge. The middies and the sailors, delighted with the chase, rigged out a dozen or twenty lines from the jib-boom end and spritsail yard-arm, with hooks baited with bits of tin, the glitter of which resembles so much that of the body and wings of the flying-fish, that many a proud dolphin, making sure of a delicious morsel, leaped in rapture at the delicious prize. It may be well to mention that the dolphin of sailors is not the fish so called by the ancient poets. Ours, which is the *Coryphæna hippurus* of naturalists, is totally different from their *Delphinus phocæna*, termed by us the porpoise."

The flying-fish is often caught by sailors as it skims by the vessel, and comes in contact with the yards or sails.

TAKE UP THY CROSS.

THIRD SUNDAY AFTER TRINITY.

(June 17.)

"The God of grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, perfect, strengthen, settle you."—EPISTLE (1 Pet. v.).

THE pathway to Christ's kingdom is through a region whose sun is the brightness of the blessed Spirit's effulgence. None can compass its difficulties, but in the strength of his vivifying light and power; for on that pathway the Christian militant's course is a continued conflict. It is the way which Jesus trod before him; the way in which his apostles took up their cross daily and followed him. It was there, both out of his love, and for the supply of our necessity, that the Holy Ghost descended, as it were, from the cross itself as soon as the Son of God had returned into the bosom of his Father. And the experience of the first believers speedily taught them there was no crown to be won without a cross. They knew that the faith which overcomes sin and Satan led not along a smooth and even path, but across a narrow, rough, and toilsome way; and they felt that if the sinner could win his course upon it, without travail or struggle, it could not be the true way, which was to abound in stumbling-blocks and rocks of offence. On the contrary,

fighting their way onwards in the light of the truth itself, they took fresh courage at every step, facing every peril and tempest, under the conviction that the remains of sin must continue to abide in the holiest soul; and that continual scourges, therefore, were indispensable to purify it, against the hour when it should return unto him who created them.

And how can the believer escape, if the very seal which the God of his faith set to the testament of his eternal inheritance was a cross? Truly, he is ready to take to himself the same admonition which fell from St. Jerome's lips, when a young disciple boasted that he had neither cares nor sorrows: "Go thy way, and pray God that thou mayest be again called to fight and suffer affliction; for know thou that grace shall depart from thee, except it be watered with stripes and crosses." It is indeed the will of God that all who are born of him should grow and increase, until they attain to the stature of Christ. Let the follower of the Lamb, then, pray without ceasing, that his Lord may be glorified in him, and feel assured that it was to this end the pledge of the Holy Spirit was given him; to wit, that he might have power to endure the chastening to which the very love of his heavenly Master has graciously sentenced him. Oft doth he make his adopted one to walk through the furnace; yet never without girding him with might to withstand its fury, even unto death, that he may not come short of the glory of his salvation. By such sufferings have the whole cloud of witnesses entered, with Christ, into that glory. And whosoever shall take up his cross, treading in their steps, shall never have cause to complain that he has been led into dangers and temptations, for which grace more than sufficient for their encounter has not been or will not be given him.

Had there been any other way than that of the cross, by which the redeemed could have been saved, that way they would have chosen and made known unto those who are called to the same conflict. But they were taught the wisdom which is from above; and we look back upon the soldiers and martyrs of the church militant in by-gone ages, reverencing that indomitable faith, and love, and obedience, whose effulgence has almost obliterated the memory of the thick mire and slime with which their adversaries sought, and the adversaries of the God in whom they trusted still seek, to soil their beautiful garments. The accused and condemned in the eyes of man are become the justified and absolved before their Father which is in heaven.

O ye children of the God of love, be ye not faint nor weary in the hour of your trials! Ye shall overcome, in his strength, first by victory over yourselves, and then by victory over the world: yes, you shall triumph in the panoply of that faith, which cleaveth steadfast unto him, who shall love you unto the end. I adjure you, stand fast in the faith of the Lord Jesus! For to whom else shall it be given to witness against the unbeliever and the child of darkness, if ye yourselves refuse to drink a few drops out of that cup which the Captain of your salvation emptied to the very dregs? O be ye not ashamed or fearful to taste of those sufferings which every member

of your Lord's body is called to endure in the flesh; for what are they but the remains of the sufferings of Christ, sent to the end that his body may the sooner be made perfect?

G. A.

THE TESTIMONY OF THE PROPHET ZECHARIAH TO CHRIST*.

ZECHARIAH, "the sun among the minor prophets," predicts—

1. The coming of Christ, our King and High-Priest, the establishment of his kingdom, the building of his spiritual temple, the conversion of the Gentiles, and the enlargement and prosperity of the Christian church; and, in particular, the destruction of the temple, and the rejection of the nation for their contempt of Christ, and for other sins, which we will more particularly notice (Zech. i. ii. iii. iv. and vi.).

2. I, saith the prophet, "saw" in a vision "by night, a man", the Son of God in human form, who, afterwards "for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the virgin Mary;" and he who was riding, sat like a warrior, "upon a red horse" (Exod. xv. 8, Rev. xix. 11), ready to engage the enemy; "and he stood among the myrtle-trees", the members of the Jewish church, Israelites, indeed, that were in the bottom, in a lowly and abject condition; "and behind him there were" other horses of various colours, "red horses", bay, "speckled, and white", with holy angels upon them (Rev. xix. 14), as ministers of providence, under "the Man Christ Jesus," to execute his various purposes of mercy, chastisement, and judgment, for the benefit of his people. "Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show thee what these things be", and give thee an interpretation of the vision. And the Man, "the Angel of the Lord," and the Head of the church (Acts vii. 38), "that stood among the myrtle-trees, answered and said, These are" the ministers of divine Providence, "they whom the Lord hath sent to walk to and fro in the earth", to examine the state of it, and make their report of it to him. "And they answered the Angel of the Lord, that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold all the earth sitteth still and is now at rest", and in a state of peace, only thy people cannot recover themselves of their late calamities, the effects of a captivity of seventy years (Jer. xxv. 12). "Then the Angel of the Lord", the heavenly Advocate and Mediator, prayed for the salvation of his church, which was now troubled, when all the countries about were at rest. He accordingly "answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three-score years and ten? And the Lord answered the angel that talked with me with good words", assuring him that his intercession was accepted, and mercy would be shown to his people; and with "comfortable words", such as were gra-

* From "Christ the Faithful Witness of the Everlasting Covenant," by H. Bourne, esq.

eous and encouraging both to them and to me his prophet. "So the Angel that communed with me" commissioned me to proclaim good tidings to the poor impoverished people, and he "said unto me, Cry thou, saying, Thus saith the Lord of hosts", the head of all the armies in heaven and earth, "I am jealous for Jerusalem and for Zion with a great jealousy", and will not overlook the injuries done to my church and people. "And I am sore displeased with the heathen who are at ease", and with their extreme cruelty to my people, "for I was but a little displeased", and willing to "correct them in measure" (Jer. xxx. 11, xlv. 28), and yet "they helped forward the affliction", and added to it their excessive rage and persecution, in opposition to the building of the temple, and the establishment of the Messiah's church and kingdom. "Therefore, thus saith the Lord, I am returned to Jerusalem with mercies", and am now reconciled to them; my house shall be built in it, yea, it shall be rebuilt in "the city of the great King," saith the Lord of hosts (Ps. xlviii. 2, lxxxvii. 8), and "a line shall be stretched forth upon Jerusalem" to mark out its extensive dimensions (Ezek. xlvi. 8, *et seq.*; Zech. xii. 10, *et seq.*). "Cry yet", and declare openly before all, "saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad", and greatly enlarged; "and the Lord" their God "shall yet comfort Zion, and shall yet choose Jerusalem", because it pleaseth him to do so of his own free love, without any cause or motive on her part (Deut. vii. 7, *et seq.*, x. 15; 1 Sam. xii. 22). All which bears a direct testimony to Christ, the King and Head of the Christian church, and is but a shadow of what shall take place in it after the termination of the oppression of the New Testament Babylon (Zech. i. 8-17).

3. The prophet bears further testimony to the Messiah in calling on Zion, the church of Israel, to rejoice in the hope of God's presence, and of the conversion of the Gentiles to the gospel-church. It is said, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee", in human nature, "saith the Lord". And many Gentile nations shall be joined to the Lord in that gospel-day, when the middle wall of partition shall be taken down, and Jews and Gentiles shall be incorporated into one church, and become my people, "and I will dwell in the midst of thee", clothed with a human body, and thou shalt know that Jehovah, the Lord of hosts, hath sent me, the Messiah, unto thee my people; the believing Jews and Gentiles being now made both one (Ephes. ii. 14). And in the latter part of that glorious gospel-day, the Lord, Jehovah, the God of Abraham and his seed, shall claim, recover, and inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again, and restore his ancient people, the Jews, to their own land, as soon as the appointed time of its being possessed by the Gentiles shall terminate (Luke xxi. 24). "Be silent, O all flesh", Jews and Gentiles, "before the Lord" (Ps. xlv. 10); wait submissively, and disbelieve not the accomplishment of his holy prophet's prediction, or the divine purpose to bring into the church of Christ the Jewish nation, with the fulness of the Gentiles, for he who "abideth faithful" "is raised up out of his holy habitation" to plead the cause of his people

against their enemies (Hab. ii. 20; Zech. ii. 10-18).

4. The prophet, in reference to his further testimonies of the Messiah, states that he saw a vision of Joshua, standing before the angel, in filthy garments, and resisted by Satan. "He", the Lord of hosts, "showed me" in vision Joshua, "the high-priest, standing", officiating in his ministry, "before the Angel of the Lord"; and while he thus stood before the Son of God, who is here called Jehovah, Satan, the malicious accuser of the faithful, was "standing at his right hand to resist him", to accuse him of sin, and to discourage him in his work. "And the Lord", the Angel, Jehovah, the great Mediator and Redeemer of the church, "said unto Satan, Jehovah rebuke thee, O Satan"; for thy accusations of Joshua arise, not because he is faulty, but because of thy enmity to me and to my cause; the Lord will, therefore, rebuke thee, "even Jehovah that hath chosen Jerusalem", doth "rebuke thee". Is not this man, Joshua, "a brand plucked out of the fire"? marvellously delivered from Babylonish captivity and abominable idolatry, yea, most mercifully saved, according to the eternal purpose of God the Father, which he hath purposed in himself? "Now Joshua was clothed with filthy garments"—an emblem of his sinfulness, and that of the people whom he represented; this seemed to give the adversary an advantage; and thus he stood before the Lord Jesus Christ, here called the Angel. Nor could legal sacrifices take away the defilements of Joshua, or the sins of the people. Nor had Joshua any thing to say for himself. But, he who purifieth the church and all "the sons of Levi," answered and spake unto those attendant angels, the servants of Christ, that stood before him, saying, "Take away the filthy garments", and all that is unseemly in his person, and official character, and assure him that his sins are pardoned. And unto him, he, the Lamb of God, who taketh away the sins of his people, said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee", O Joshua, "with change of raiment", and the sanctifying influences of my Spirit upon thine heart" (Zech. iii. 1-7).

5. The prophet, in his further predictions and testimonies, declares that Joshua and his fellow-priests are types of the Messiah. "Hear now, O Joshua, the high-priest, thou and thy fellows", the young priests that sit before thee, as thy disciples for instruction; hear, I say, O Joshua, and all thy associates, for they are men wondered at for their great exploits as rulers over God's house and services, foreshowing the restoration of the church by him who is the antitype of all the priests, and of all things belonging to their priesthood. He shall be known by the name of "the Branch;" for, behold, saith God the Father, "when the fulness of the time is come" "I will bring forth my servant the Branch", even Christ the Messiah (Isa. iv. 2, xi. 1; Jer. xxxiii. 5), who shall spring forth as a shoot from the bough of a tree; yea, he shall spring from a decaying root, become "incarnate, and be born of the virgin Mary," a poor unnoticed virgin, yet a descendant and branch of the royal family of David, in the city of Beth-lehem, and he "shall grow up before me as a tender plant, and as a root out of a dry ground," but shall rise at length to extraordinary

greatness and honour (Zech. iii. 8 : comp. Mic. v. 2, Isa. liii. 2, ix. 6, 7).*

6. The prophet further prophesies that, many eyes should be upon Christ, the Stone and Strength of Israel, whom the builders refused (Ps. cxvii. 22); who is the "One" Stone laid for the foundation of faith, the very corner-stone of the spiritual temple, and other foundation can no man lay than that "is laid" (1 Cor. iii. 11). For, thus saith Jehovah, "behold the Stone that I have laid before Joshua"; laid in my eternal counsels, and in my predictions from the beginning, and which I will lay by the incarnation of Christ, by carrying him through his work, by exalting him in human nature to the mediatorial throne, and by sending the gospel to the nations. "Upon this Stone shall be seven eyes", the eyes of the whole church militant here on earth; they shall all be fixed upon "him"; he shall be the object of their faith through time, and of their love to eternity (Rev. i. 8). "Behold I will engrave the engraving thereof, saith the Lord of hosts"; they shall not be engraven by human art, but by divine wisdom (Exod. xxviii. 10, 21; Isa. xlix. 16); "and I will remove the iniquity of that land in one day"; not merely the guilt of the Jewish nation, but of "all the elect people of God," among both Jews and Gentiles; all which was accomplished by Christ when he, once for all, offered up himself as a spotless and acceptable sacrifice to God (Heb. vii. 27, ix. 26, 28, x. 10, 12, 14; Zech. iii. 8, 9).

7. Christ is again testified of, by revealing his mind the fourth time to this prophet by vision. For, saith the prophet, "the angel that talked with me, came again and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of pure gold" (Exod. xxxvii. 17), an emblem of the church of Christ, into which is put the light of his glorious gospel: with it, there was a bowl placed upon the top of it, which held a sufficient supply of oil, denoting the fulness of Christ (John i. 16); and I saw the candlestick, and "his seven lamps thereon" (Exod. xxvi. 37), which were emblematical of the light of doctrine, holiness, and comfort, which the ministers and members of the church receive from Christ, and hold forth to the world as they are all one in him; and there were "seven pipes" for conveying the oil to "the seven lamps which were upon the top thereof", representing the ordinances of the gospel, through which the gifts and graces of the Spirit are dispensed. And, saith the prophet, there were two olive trees by the side of it, which in a secret, imperceptible manner, without the help of man, conveyed oil for supplying the

lamps; one of the trees "upon the right side of the bowl, and the other upon the left side thereof", denoting Christ, in his nature and offices, or he and his Spirit in their new covenant stations. So, after I had seen them, "I answered, and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me", in order to excite my attention, "answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he", the divine instructor, "answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, Not by" human "might, nor by" the strength or "power" of a multitude of men, wilt thou be able to build the temple; "but by my Spirit, saith the Lord of hosts", animating and encouraging them to go through the work. And "who art thou, O great mountain", that canst obstruct this work of God? "before Zerubbabel", my servant, "thou shalt become a plain" (Isa. xl. 4, xlix. 11).

"(When I behold my bleeding God,
Each mountain is a plain;
But, if I'er forget his blood,
The mountains rise again)."

And, notwithstanding all thy power and policy, he shall bring forth the last, finishing, and head-stone thereof with joyous shoutings, "crying, Grace, grace be unto it". Yea, the same hands that have laid the foundation of this house, shall also finish it (Phil. i. 6; Heb. xii. 2). In like manner shall Christ, the antitype, notwithstanding all the opposition of earth and hell, from age to age, build up his gospel church, though by weak instruments, to the great comfort and joy of his people (Zech. iv. 1-9).

8. After other visions were represented to the prophet, the word of the Lord came again unto him; when, by an emblem of two crowns, prepared for Joshua the high-priest, we have a prefiguration of the sacerdotal and royal dignities of our Redeemer. Jehovah, speaking by the prophet, saith, "Take silver and gold, and make crowns, and set both of them upon the head of Joshua, the son of Joedech the high-priest"; who is, in this transaction, the designed type and representation of Christ the Messiah, who has a right to wear the crown of both; "and speak unto him, saying, Thus speaketh the Lord of Hosts, saying, behold the Man whose name is the Branch", from the root of which, although apparently dead, shall he spring up, the Messiah, King, and Priest, who shall be born in due time; "and he shall grow up out of his place", and descend from the very tribe and family so repeatedly predicted by the prophets, and so expressly confirmed by the inspired evangelists (Gen. xlix. 9; Isa. ix. 6, 7, xi. 1, 10; Jer. xxiii. 5, 6; Micah v. 2; Heb. vii. 14; Rev. v. 5; Matt. i. 1-17; Luke iii. 23-38). And he, the Branch of the house of David, shall build the "spiritual house, the church," and temple of the Lord (1 Pet. ii. 5; Heb. iii. 6; 1 Cor. iii. 16; 2 Cor. vi. 16); even he, the appointed king Messiah, shall build the true temple of the Lord; "and he shall bear the glory" of having planned and erected the edifice (Heb. iii. 4; Matt. xvi. 18); and he shall sit and rule, with royal authority, upon his mediatorial throne, to execute his kingly and priestly offices in glory

* The Messiah, in respect to his human nature, was the son of a poor, unnoticed virgin, and the reputed son of a carpenter, who were not generally known to be descended from David: he was brought up at Nazareth, and his birth at Beth-lehem had either been unnoticed or was forgotten; he grew up and lived a long time in obscurity: on one occasion he was taken for a gardener (John ix. 16), and is supposed to have wrought as a carpenter (Mark vi. 3); he then appeared as a poor man; "had not where to lay his head;" and was attended by a few poor fishermen; and he was an itinerant teacher, unauthorized by the priests and scribes, but who was ultimately exalted by God his Father to the most eminent dignity; who granted him a name, the honours of which are superior to those of every other name that can come in comparison with it.

(Heb. i. 3); "and he shall be a priest upon his throne", "after the order of Melchisedec;" and "the counsel of peace", the purpose between the Father and the Son, to establish peace between heaven and earth, shall be fulfilled by this union of the kingdom and priesthood of Christ; yea, it "shall be between them both"; the priestly and kingly offices being thus united in him (Ps. lxxxv. 10; Zech. vi. 11-13).

9. The prophet gives his further testimony of the Messiah, by predicting his humble appearance on earth, and speaking of the nature, extent, and benefits of his kingdom. In a sudden transport he takes occasion to break forth with a joyful representation of his coming into the holy city. "Rejoice", he says, "greatly, O daughter of Zion, shout O daughter, and inhabitants of Jerusalem", with loud acclamation of joy; "fear not" any of thine enemies, "for behold", with pleasing amazement, "thy King", the great expected Messiah, "cometh unto thee", not affecting worldly pomp, but cometh with the same primitive simplicity as the patriarchs and judges of old (Gen. xxii. 3; Judges v. 10, x. 4); and who comes in the name of the Lord to bless thee: "he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass"; which, though unbroken, was, in his miraculous hands, tractable and gentle. Now, all this was done, say the inspired evangelists, "that it might be fulfilled which was spoken by the prophet" concerning the Messiah (Matt. xxi. 4; Mark xi. 10; Luke xix. 37, 38; Zech. ix. 9).

10. In a direct prophecy, and not in the relation of a vision, the prophet predicted the bargain of the chief priests with Judas, to betray Christ into their hands, for thirty pieces of silver (Matt. xxvi. 14, 15; Mark xiv. 10, 11; Luke xxii. 6); also the circumstance of the traitor's returning the money, in horror of conscience, to the chief priests, in the precincts of the temple (Matt. xxvii. 3, 5); and their determining to purchase with it "a potter's field to bury strangers in" (Matt. xxvii. 7). For, saith the prophet, "they weighed for my price thirty pieces of silver; and the Lord said unto me, cast it into the potter: a goodly price that I was prized of them! and I took the thirty pieces of silver, and cast them to the potter, in the house of the Lord" (Zech. xi. 12, 13). Then was that fulfilled, saith the holy evangelist, which was spoken by the prophet, saying: "And I took the thirty pieces of silver, the price of him that was valued;" the value of one who was sold for a slave, or of one "whom they of the children of Israel did value" (Matt. xxvii. 9); and consider to be the fair price of a slave who had been slain (Exod. xxi. 32). And thus, agreeably to the prediction, they valued their own Messiah at the shameful pitiful price of thirty pieces of silver. Moreover, the prophet's testimony concerning the Messiah is confirmed by the apostle Peter, who saith: "This scripture (Ps. xli. 9) must needs have been fulfilled which the Holy Ghost spake before concerning Judas, which was guide to them that took Jesus" (Acts i. 16; Matt. xxvi. 47, 48). These transactions, and all that the Jews did according to the prophet's prediction, were accomplished in Christ, and confirms the fact of his being the true Messiah, the

anointed Holy One, who was betrayed and cut off by an ignominious death.

11. Again, in reference to that happy day when the Jews shall embrace the doctrine of Christ, and be converted to Christianity, the prophet predicts that God, who is the defender of Israel, will interpose in their behalf, and seek to destroy all the nations that shall be inimical to his church and people: their power shall be broken, and their attempts baffled; and, at the predicted period, I, saith Jehovah, "will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace (John xvi. 7) and supplication; and they shall", by faith, "look upon me", Jehovah, "whom they", and their ancestors, and we all "have pierced" and slain (John xix. 37; Rom. iii. 23); "and they shall mourn" for him with godly sorrow, and repent not only of their national sin, but of their personal transgressions, and lament "as one who mourneth for the death of his only son, and shall be in bitterness of soul for him, as one that is in bitterness for his first-born" (comp. Amos viii. 10; Luke vii. 12). Thus shall the whole remnant of Israel mourn, believe, look to, and obey Christ the Messiah (Isa. lxvi. 8; Rom. xi. 26; Zech. xii. 9, 10).

12. In that day, referring to the glorious gospel times under the Christian dispensation, it is predicted by the prophet that there shall be "a fountain opened to the house of David, and to the inhabitants of Jerusalem", not for purging away their legal and ceremonial pollution (Numb. xix. 9), but for cleansing them from sin, and for washing away their uncleanness and filthiness of spirit (Heb. ix. 13, 14); that upon their repentance and conversion the Jews should be admitted to all the privileges of the Christian covenant. The penitent thief, in his day, rejoiced to see this overflowing fountain of grace and mercy; and there have many others, since his time, washed their sins away. It is a fountain of blood, "drawn from Immanuel's veins" (John xix. 34; 1 John v. 6), and is opened for Gentiles as well as Jews: it is the blood of Christ; it is the true "Siloam," whose healing waters cure every disease (John v. 4; Zech. xiii. 1).

"Bathe here, and be clean,
Wash here, and be white."

13. The prophet bears his further testimony, by predicting the tremendous sufferings and death of the Messiah, which should issue in the salvation of his chosen people, and in the establishment of his gospel church in the world. The sword of divine justice had lain asleep, as it were, during the season of God's long forbearance (Rom. iii. 25); a long time having elapsed since the first sin of Adam was committed. The prophet, in his prediction, signifies that God commanded it to awake, and to execute vengeance upon his Shepherd: he saith, "Awake, O sword, against my faithful Shepherd, and against the Man", that is, the God-man, "who", though personally distinct, is essentially one with me (John x. 30), and "is my fellow", and my equal (Phil. ii. 6), "saith the Lord of hosts: smite the Shepherd", O sword; the "great Shepherd of the sheep;" and spare him not, till divine justice is fully satisfied (Heb. xiii. 20; Rom. viii. 32). After it hath pleased Jehovah to bruise him, and put him to grief for the

sins of his flock (Isa. liii. 10), the "sheep shall be scattered", as the disciples were when Christ was apprehended; and so exceedingly discouraged were they as to doubt about his being the Messiah; nevertheless, "I will turn mine hand upon the little ones", to recover them from their dissipated state, and comfort them after I am risen again (Matt. xxvi. 31, 32). And, saith the Lord, by his prophet, "it shall come to pass, that in all the land of Israel, two parts therein shall be cut off" for their obstinate rejection of the Messiah, and die by the hands of the Romans; but "the third part", or a remnant in that age, "shall be left therein"; yet more especially, about the time of the destruction of the anti-christian powers, which shall precede the glorious millenium, it shall come to pass that in all the world multitudes of hypocrites, formalists, and outward court worshippers, who will not be able to stand "the hour of temptation" (Rev. iii. 10), will die to the profession of religion, and be separated and cut off from the people of God. Nevertheless, in those times also, "I will bring the third part", the called and chosen and faithful remnant, through the fire (Acts xiv. 22; Rev. vii. 14), "and will refine them" from their dross, "as silver is refined, and will try them" and their principles, "as gold is tried": they shall call on my name in humble faith, and I will hear, and graciously answer them: "I will say, It is my people", my peculiar and covenant people, and will make it appear to all that they are so; "and they shall say, The Lord is my God", and shall openly acknowledge him to be theirs, as he is revealed to sinners in Christ the Messiah (Zech. xiii. 7-9).

Subsile Reading.

THE BED OF ROSES*.

A FABLE.

ONE evening I was in a very pretty garden full of beds, in which were all kinds of sweet flowers and plants. As I walked along I heard a low sound, which I thought at first was the wind blowing among the shrubs; but, when I stopped to find out whence it came, I was sorry to hear that it came from the flowers themselves, who were very unkind to each other.

"You disagreeable Mignonette," said the Sweet William, "why do you spread yourself about in such a way that you don't leave room for anybody else to be comfortable?"

"Disagreeable, indeed," said the Mignonette; "everybody calls me the sweetest flower in the garden. I think, Mr. Sweet William, I have just as much right to be here as you have."

"You the sweetest flower," said the Carnation; "I wonder who told you that! I am sure my lovely white and red are much more liked; and you, creeping along the ground, take up much more room than you deserve."

"Well, Mr. Carnation," said the Heart's Ease, "you need not talk to the Mignonette of spreading about; for I, who am sought after by

every one, can hardly find room to open my velvet bosom to the sun: you throw out your long shoots so on every side."

"And I," said the Anemone, "though I am the flower of the winds, can hardly get a breath of fresh air."

"It is very uncomfortable to be so crowded," said the Lapine; "only the other day a little Heath died at my side for want of room."

"It is worse for me than for any of you," said the Double Daisy; "for I used to have a white meadow to myself and my family, with no one else but Buttercups; and they never quarrelled with me at all; so that I feel very uneasy now. I wish I had been left there, and not brought into this garden, only to grow double."

"You low-born Daisy," said the proud Iris, lifting up his head, and waving his broad flag; "you ought to think it a great honour to be in our company, instead of wishing yourself back in the meadow."

"Well," said the Hyacinth, "I am much of the Daisy's mind: I was very happy in the woods, and even when I had a glass to myself."

But I do not like to go on telling all that I heard, it was so sad; but I must not forget to say that the modest Violet and the Lily of the Valley were so grieved with what they heard that the one hung down its head, and blushed for shame; and the Lily of the Valley said: "Really, my dear friends, if we cannot agree, let us be silent."

Then she hid her white flowers in her broad green leaves, that she might not even seem to join in what went on.

At last the Larkspur said: "Well, it is no wonder we flowers quarrel, when the little boys and girls, who come to water us and tie us up, do just the same, and try to get the spades and hoes that are not their own."

"That is true," said a tall Turk's Cap; "for I nearly lost my head the other day by one of them pulling a rake out of his sister's hand." * * *

On each side of this angry flower-bed there grew a sweet rose-tree. One was a soft pink moss-tree, the other was a maiden's-blush, and as I looked at them I heard them sigh; and they seemed so sad that their leaves kept falling down, and they drooped very much.

Then I heard a soft Breeze speak to them, and say: "Lovely Roses, I liked to breathe upon this bed of flowers, when they lived in love; but now I must leave them to be burnt up by the sun, or dried by the cold east wind. I cannot fan them any longer. My work is to mix together all sweet odours, and to bear them softly to heaven, from whence I come; but all discord drives me far away."

As he said this, he was just going to take his flight; but the Roses begged him to stay one moment, for they had looked down upon the bed, and thought the flowers were sorry for their sad conduct; and I think they really were, for they all began to try to make each other happy.

The Carnation folded up his petals, and the Mignonette drew in her long shoots, and the Sweet William smiled upon the Daisy; and indeed there was quite a stir in the flower-bed, for each was trying to get in as small a space as he could, not to be in the way of the others.

* From "The Country and London." By the author of "Aids to Development," &c.

Then they all looked up into the faces of the Roses, as if to ask them to forgive them, and to beg the soft Breeze not to leave them; and the Roses were so melted by the change that they were covered with soft drops, which fell on the flowers below.

When the Breeze saw this, he kissed them both, and said: "As you, sweet Roses, ask me to come back to this bed, I will do so; but, if I see and hear again the same sad sounds, I shall fly away for ever."

Then the soft breeze once more fanned the flowers, and they sent out sweet odours; and they looked up first at the Roses, who had been so kind to them, to thank them; and then they looked with such love upon each other, that peace and joy once more dwelt in the bed of flowers.

THE WANDERER'S GLOOMY STATE:

A Sermon,

BY THE REV. EDWARD PHILLIPS,

Rector of East Tytherley, Hampshire.

PROV. xxi. 16.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

THE very sound of these words is remarkably solemn; but it is owing to the truth which they express. How solemn then must that truth be! They present to our notice the wanderer's gloomy state, the state of the poor wandering sinner, particularly the apostate, who has "left off to be wise, and to do good", and "has turned aside unto his crooked ways;" the ways of the old serpent, the devil. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." May the Holy Ghost awaken our attention, and excite in us a lively interest, while we look at the meaning and design of these remarkable words.

I. Let us consider what is meant by wandering out of the way of understanding.

And here we may remark that the book of nature and of providence is the way of understanding. "The heavens declare the glory of God, and the firmament sheweth his handy work;" and "the earth is full of the goodness of the Lord." And, in his providence, "He ordereth all things after the counsel of his own will." Such is the book that was opened to all the heathen world, but from which they most shamefully wandered. Their philosophers erred most grossly. They read therein, and learnt from it the knowledge of God as the First Cause of all things, and a Being both wise and good, and great and mighty. But after what manner did they

know him? They knew him not in a manner that was impressive and sanctifying. "Because that when they knew God, they glorified him not as God, neither were thankful; but because vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things; and thus changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." And what was the consequence of such a perversion of the truth, such gross profaneness, such shameful prostitution of the human mind? In just judicial displeasure "God gave them up unto vile affections; and, as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God (that they who commit such things are worthy of death) not only do the same, but have pleasure in them that do them." Such were the heathen before whose eyes God was placed in the book of nature, in creation's works, which taught them creation's God. But you have seen how widely they wandered from that way of understanding in following the vile affections of their own depraved hearts.

We will now mention another way of understanding, which is more eminently so called, and that is, the book of revelation. This, in part called the Old Testament, was committed to the Jews for many generations as a distinct and separate people. But how much they wandered from it! They were ever ready to revile the Gentiles, and call them dogs and accursed. But faithful Paul spared them not, no more than he did the Gentiles, whom the Jews so contemptuously treated. Observe his honest, unsparing words: "Therefore thou art inexcusable, O man, whosoever thou art who judgest; for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things. . . Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being

instructed out of the law, and art confident that thou thyself art a guide of the blind, a light to them who are in darkness, an instructor of the foolish, a teacher of babes, and hast the form of knowledge, and of the truth in the law. Thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you." This plainly shows that even some, at least, of the Jewish teachers, though they were skilled in the scriptures, yet were vile in their hearts and lives. They wandered from this way of understanding, not that they neglected the scriptures, but were inattentive to them: they read them, but to no good purpose. They wandered from the doctrines and the duties which they knew. We have now brought forward the heathen and the Jew, as examples to show how void of understanding in a religious and moral view is that man who wanders from the way of it in the book of nature and of revelation, particularly the latter, as eminently the way of knowing the true God, so as to obey him in faith and love.

And now, behold the wandering Christian, the man under that name. We have the book of revelation complete, the Old and New Testament scriptures. But are there not those among us who never read them? And what religious and religiously moral understanding can they have as rational creatures connected with the God of heaven and earth? God has put the bible into their hands, in which he more expressly and fully reveals himself, and they do not read it, what, then, can they certainly know of him? No more than a heathen. And possibly not so much; for of all stupidity theirs is usually the greatest who have the best opportunity of knowledge, but neglect and despise it. And this is particularly the case respecting the things of God contained in scriptures; for it needs no great discernment to perceive how carnal are the minds of such persons. Common things they know; and some of them can soar into the heights, and dive into the depths of the sciences; yea, they may attain in their imaginations to sublime religious views. But what correct and serious knowledge have they of the soul and of the Saviour; of the vanity of earthly things, and of the awful solemnity of eternity? Such things are to them as nothing as to any suit-

able effect which they have upon their hearts; and by some they are treated as things absurd. Moreover, it often happens that such characters are extremely troublesome as being proud, covetous, malicious in their tempers; and in their speech profane, making a mock of sin, and of sacred things and persons; and in their practice sensual, vile, dishonest, &c.; and thus proving that, by neglecting the bible, they wander from the way of understanding. But how is it with too many who read the bible? In that respect they cannot be said to wander from that way of understanding. But they wander from what they read, while they prefer their own flattering and false conceits to the truths of God, and prefer the indulgence of their own fleshly desires to the cross of Christ. O what blemishes are such characters in our church, and in every Christian society throughout the world! But let us more particularly observe them. They have been baptized in the name of the Father, and of the Son, and of the Holy Ghost; and at the same time a solemn promise was made in the same awful name, that they should renounce the world, the flesh, and the devil; believe all the articles of the Christian faith; and keep God's commandments all the days of their life; which promise, when they came of age, themselves were bound to perform. And it is impossible to be a real Christian without the performance of such a promise, or being of the character it implies. But by the characters now intended no part of this promise is performed; for present things are all their delight; after which they pursue from the principles of pride and covetousness, and under the agency and counsel of the prince of darkness. If, therefore, they read their bibles, and it is well they do, yet it is to no good purpose. It is not their earnest request that the Holy Ghost may effectually enlighten their minds and quicken their souls, and impress and renew their hearts, that they may clearly discern bible-truths, and cordially regard them, and practically improve them to the glory of the sacred Three, and to the peace and advantage of themselves and others. We should not wonder therefore that such persons should think as they do, and be as they are; for forms of religion or even bible-truths avail nothing if not accompanied by the Holy Ghost. And this is the grand defect in the general profession of religion. The Holy Spirit is not requested and honoured; and, if any are content without him, it is nothing strange, whatever may be their religious profession, that they are "earthly, sensual, and devilish." If any are regardless of divine

influence, why should we wonder at their wandering from the way of understanding, either by neglecting the bible, or by perverting it in favour of error in opinion and practice?

But, observe how the bible may be duly and eminently styled "the way of understanding"; for, if the bible contain all that we need know of God our Maker; of Jesus Christ our Saviour; and of the Holy Ghost, our chief and only effectual Teacher, our Sanctifier, our Guide, and Comforter; if the bible contain all that we need know of ourselves, not so much as we are naturally constituted, but as we are sinful, guilty, miserable, and ruined; if the bible open to our view the deceitfulness of the human heart, sin, and its ways, the vanity of the world, the devices of Satan, the nature and cause of death, the certainty and solemnity of the day of judgment, the glories of heaven, and the pains and horrors of the lake of fire; if the bible clearly and fully inform us of our duty to God, and to our neighbour, and to ourselves; if such and such are the contents of the bible, the knowledge it teaches, the views it affords, the duties it enjoins—all so interesting to us who are destined for eternity, and for whom, next to God himself, the bible was designed and composed; it therefore follows from the fullest evidence that they greatly and dangerously wander from the way of understanding, who either entirely neglect the bible, or artfully pervert it, or partially receive it, or remain unsanctified by it. "He that hath ears to hear, let him hear."

Again, we remark that, where pure and public worship is performed, there is "the way of understanding"; for there the scriptures are read, and purely and faithfully preached; and there God is worshipped in spirit and in truth, and there the Holy Ghost graciously sheds his influence; and God is the glory in the midst; for thus saith Jesus, the incarnate God, "Where two or three are met together in my name, there am I in the midst of them." But mark the state of those who neglect places of such public worship, or who attend them unprofitably, and it will afford a striking argument that such places are the way of understanding according to the text; for among whom shall we find the greatest champions for infidelity and profaneness, and the most eager receivers of unscriptural opinions, and the boldest in the arts of iniquity? Among whom shall we find such daring characters, who so awfully testify that they fear not God, nor regard man? Shall we find them among heathens? No; but among nominal Christians. St. Peter gives us a faithful account of such daring wanderers: "There were false prophets also

among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." And thus this honest apostle describes their character—"false teachers;" mentions their opinions—"damnable heresies, even denying the Lord that taught them;" specifies their manner of communicating them with "feigned words;" and their influence upon others—"many shall follow their pernicious ways." He notices their principle and object—"through covetousness to make merchandize of you;" and he declares their end—"swift destruction, damnation that slumbereth not." And the faithful Jude confirms this testimony of Peter: "There are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, our Lord Jesus Christ." Hence let professed Christians learn the dangerous ground on which they stand, and the certainty of their apostacy if they are not sincere. Let us also learn to "take heed, and beware of hypocrisy," and to be anxious for reality more than appearance in religion; and further, let us learn to judge more by the fruit of holiness, humility, and love, than by the leaves of mere looks, and words, and postures. In short, hear the conclusion of this part of our subject. They who leave the scriptures for the writings of men; and they who prefer the society of the worldly, the vain, and the sensual, to the friends of God; they wander from the way of understanding. And they who leave their closets and their families, when their devotion requires them there, to follow after pleasure or profit, they wander from the way of understanding; and they who turn again to folly, who leave off to be wiser and to do good, who become backsliders and apostates, do certainly wander from the way of understanding; and all who are regardless of their souls, who love darkness rather than light, who neglect so great salvation as Jehovah hath wrought for man, and who have no concern for eternity, are wanderers from the way of understanding. And what can be their state if they so remain! Gloomy indeed! For "The man that wandereth from the way of understanding shall remain in the congregation of the dead." We now come,

II. To observe the wanderer's gloomy state: "He shall remain in the congregation of the dead." How solemnly awful! But let us consider its meaning. "The congregation of the dead" means that vast assembly which is made up of all who are dead in trespasses and sins. This is called spiritual death, of which we may form some true opinion in this manner: as natural death is the body without the soul, so spiritual death is the soul without God; and, as natural death leaves the body destitute of all enjoyment of men and things, so spiritual death deprives the soul of all enjoyment of God and of heavenly things. We add, spiritual death implies the prevalence of sin in the soul; such as unbelief, pride, covetousness, vile affections, &c. And hence the soul's capability, under the agency of Satan, for any degree of ungodliness. Such are they who compose "the congregation of the dead," as intended in the text; and what a numerous assembly is this! It seems, from the present state and character of people in general, that the greatest number of the inhabitants of our kingdom is included in it; and how many more in the rest of the world! O, poor wandering sinner, to what a congregation do you belong! True, it is large, and includes many mighty, many noble and learned, according to the present state of mankind; but it is "the congregation of the dead;" the living and true God is not duly acknowledged in it. And there you remain, poor wanderer; and there you shall remain, if dead and regardless of the calls of mercy. She cries to you in these words: "Forsake the foolish, and live; and go in the way of understanding. Wisdom is the principal thing, heavenly wisdom in Christ; therefore get wisdom." Get it by all means. Have you the word of God faithfully preached? "He that hath ears to hear, let him hear." Have you the holy scriptures? He that can read, and hath eyes to read, let him read; he that hath eyes to read, but cannot, let him learn to read. Is there a throne of mercy on which God the Father is seated to hear the prayer of the penitent sinner, through the mediation of the Son? He that hath a heart and mouth to pray, let him pray. And have you places where you might resort, and hear of Christ? He that hath feet, or means to go there, let him go. By all means get the knowledge of Christ. Hear him, sinner, hear him say to thee in the garden and on the cross: "Behold my sufferings for sin, for sins such as thine. Let my bleeding, dying love affect thy heart; and cease to do evil, and learn to do well. Call upon me, and I will help thee; I will do any thing

that is good for thee; I will save thee." Such is the voice of mercy from the Saviour himself; and is the wandering sinner deaf to it? Is he content to remain in "the congregation of the dead," and to take his part with the impenitent and unbelieving? Be it known unto him that, every moment of his stay, the trumpet of justice is preparing to sound his final and fixed condition. "The man that wandereth from the way of understanding shall remain in the congregation of the dead." Awful state, when the sinner is delivered up to the hardened impenitence of his own heart! Then mercy is clean gone for ever. Mark what is written: "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy."

This leads to another view of "the congregation of the dead." You know that natural death is not only the departure of the soul and of life from the body, but also the separation of soul and body for ever from all earthly possessions and enjoyments. In like manner eternal death is the separation of soul and body, the whole man, from all heavenly possessions and enjoyments for ever. It is awfully more; for eternal death is not only the privation of all delight in heaven, but the sensation of all misery in hell—misery in full measure, without mixture, intermission, or end. How inconceivably terrible! yet the certain condition of that person whose death apprehends as an impenitent, wandering sinner. All of this character who have gone, and shall yet go into the eternal world, will make up "the congregation of the dead;" that is, of the damned—of those whose hopes, enjoyments, and possessions are all lost, and who will be the ever-living monuments of the irreparable curse of God.

I have now faithfully delivered to you what has appeared to me the meaning of the Holy Spirit in the words before us; and now, what is the conclusion?

It appears, from what has been said, that if you would be a very bad character, both in spirit and life; or if you would know nothing truly of God and of Jesus Christ; and if you would be ignorant of the snares that are laid for you, of the dangers that surround you, of the enemies that seduce you, of death that awaits you, of the judgment that approaches, and of the awful realities of eternity—if you would know nothing, or nothing truly, of such important things, then never open your bibles; and, if you read them, regard them not. And, let me add, if you would yet be ignorant of such things, never attend those places where truth is plainly preached, nor associate with those persons

who would say anything to you about your souls, your sins, and the Saviour; and, if you would be as bad as bad can be, then stupify your consciences by excessive indulgences in sensuality and profaneness; and thus wander as far as possible out of the way of understanding for the salvation of your souls. But will any one dare attempt such evil things? If you have any proper feeling on account of such things, do you not shudder at the thought of them as being so descriptive of Satan? And is it not certainly true that there are those who practise such ungodliness? Are there not those who do not read their bibles, though close at hand? and those also who read them, but do not regard them? Are there not those who hate the places where truth is plainly and honestly preached, and who shun religious society? and are there not those who even stifle their consciences by treating religion and religious people with lightness, and making a mock of sin? Are there not those who stupify themselves by excessive drinking, or by indulging in other fleshly lusts? Are there any present of a character formed by these, or any of these ungodly practices? Brethren, you have wandered very far away, and your case is very alarming. Have mercy upon your souls. Still there is hope. Have you hardened yourselves in sin? We remind you, "The Almighty maketh the heart soft." And mark his promise: "I will take away the heart of stone, and I will give you a heart of flesh." And has God such a blessing to give which you so much want? And has he promised to grant it, and directed you to apply for it, by saying, "Ask, and ye shall have"? Then, brethren, believe the power of God; believe the promise of God; and apply as he directs you for the blessing he has to bestow: "Ask, and ye shall have." If you remain as you are, what will you do in the end? "To-day, if ye will hear his voice, harden not your hearts." Make conscience of attending to your bibles; greatly value a faithful ministry; and highly regard those who truly fear God. Beg the Holy Ghost to lead you into all truth, to lead you to Christ, to guide you in the narrow way of godliness and righteousness. O wander no more, but return unto "the Shepherd and Bishop of your souls".

And we say unto all who are yet wanderers from God in the ways of sin, who are therefore yet strangers to Jesus Christ, and who have received the gospel of the grace of God in vain, O consider your ways; consider the worth of your souls; think upon the Saviour's grace and love, and upon the welcome reception he will give you

on your return to him. You have minds capable of religious thought, which the brutes have not; pray the Holy Ghost therefore to dispose your hearts to employ your minds in duly reflecting on the evil of sin, on the worth of your souls, on the Saviour's love, on the certainty of death, on the solemnity of the judgment, and on the happiness or wretchedness of an awful eternity. In duly reflecting on subjects of such vast importance to mankind, you will, by the help of the same gracious Spirit that teaches and disposes you thus to reflect, be led to repent, and believe the gospel; and so to pass through things temporal, as finally to receive and enjoy the gift of God which is eternal life through Jesus Christ our Lord.

We will close with the following appropriate lines of an eminent and Christian poet, on

"THE PROGRESS OF ERROR.

"Hear the just law, the judgment of the skies:
He that hates truth shall be the dupe of lies;
And he that will be cheated, to the last
Delusions, strong as hell, shall bind him fast.
But, if the wand'rer his mistake discern,
Judge his own ways, and sigh for a return,
Bewildered once, must he bewail his loss
For ever, and for ever? No: the cross—
There, and there only (though the deist rave,
And atheist, if earth bear so base a slave),
There, and there only is the power to save:
There no delusive hope invites despair,
No mockery meets you, no deception there.
The spells and charms that blinded you before
All vanish there, and fascinate no more.
Poor wandering sinner! let this hint suffice:
The cross once seen is death to every vice;
Else he, that hung there, suffered all his pain,
Bled, groaned, and agonized, and died in vain."

MISSIONARY PLANS FOR THE BENEFIT OF THE CHINESE.

By THE REV. GEORGE SMITH, D.D.,

Of Magdalene Hall, Oxford, Bishop-Designate of Victoria.

THE island of Hong Kong, as a dependency of the British crown, and the seat of an English bishopric, involves no common responsibilities and claims. Situated off the coast of Canton province, and within ninety miles of the provincial capital itself, it labours indeed under the disadvantage of being in the vicinity of a Chinese population who have been long accustomed to regard with dislike, and to treat with contempt, the subjects of European nations. The Chinese immigrants to the new colony are also likely to be, for some time, composed of the least respectable portion of the inhabitants of the adjacent mainland. A motley population, attracted from different parts, and formed of heterogeneous elements, presents also considerable difficulties, from the variety of dialects spoken by them. But, notwithstanding these

disadvantages, arising from the character of the population and the diversity of dialects, Hong Kong presents facilities, in point of permanency and centralization, not easily obtainable elsewhere; and, as a scene of educational measures of a high order and on a large scale, may be considered as the most eligible locality for a central base of indirect missionary operations in China.

The more northerly ports of China present the most favourable field for direct missionary exertion, considered in reference to the Chinese empire at large. In the two most northerly cities of Shanghai and Ningpo (where the Church Missionary Society have established their mission) the climate is favourable; the boundary regulations permit a considerable extent of missionary exertion; the people are friendly and respectful to foreigners; and the rulers evince no disposition to oppose the efforts of missionaries. Their central situation, in regard to the whole of China, and their important future bearings on the possible enlargement of our intercourse with the interior, combine, with the advantages which have been previously enumerated, to render these two cities the most promising field for the direct missionary efforts of the church of England on the mainland of China.

There are, however, two highly-important objects, for the prosecution of which the British settlement of Hong Kong presents great advantages. These are—the training of Chinese evangelists, and the use of the press for Christian purposes.

I. With regard to the first of these it may be observed that the peculiarities of the Chinese language, the complex variety of its written symbols, the number of its spoken dialects (differing in various parts as much as the different languages of Europe), and the great difficulty of a foreign student attaining the delicate intonations essential to a perfect pronunciation, all point out the great importance of a native agency, as the grand desideratum and hope for Christian missions in that country.

II. In regard to the second object, it is obvious that the Christian press is destined to become an agency of extraordinary value for propagating the gospel in China; and Hong Kong is a desirable and convenient locality to be made the fulcrum of this moral lever. Although the spoken dialects are very dissimilar in different districts, the written characters—being the symbolical representatives of ideas, and not alphabetic combinations of sounds—are everywhere the same. The holy scriptures and Christian books, translated into the Chinese character, will therefore be understood everywhere by the educated portion of the Chinese race. The ability to read is very general in Chinese cities; and none but the poorest classes neglect the education of their male offspring.

Both these objects, however, the Christian press, and oral instruction by living teachers, must, as far as possible, be blended together in their due proportions.

In the rural districts it is a common circumstance to find the great majority of the villagers sunk in abject poverty, and unable to read. That class of our fellow-heirs of sin and sorrow, to whom the gospel was designed to be preached as well as

to ourselves, are consequently shut out from a most important channel of religious instruction.

The institution, of which, in 1846, the writer gave the afore-mentioned outline in prospect, is now about to be realized, under more favourable circumstances, and on a larger scale, than he then was authorized in contemplating. An episcopal college, of which the bishop of Victoria is to be *ex-officio* warden, is now about to be established at Hong Kong. The special committee of the China Bishopric Fund having succeeded in raising, from voluntary sources, the necessary endowment for the newly-constituted see, have also directed their attention to this important object, and have taken initiatory measures for obtaining contributions towards the episcopal college. The commencement of such an institution already exists, in a school erected under the superintendence of the rev. Vincent Stanton, the colonial chaplain, at an expense of nearly £3,000, to which he himself contributed the munificent sum of £1,000. Mr. Stanton having been informed of the probability of a bishop being speedily nominated for Hong Kong, has recently written to the trustees in England, in whom the building is vested, expressing his wish that it might be made the foundation of the proposed episcopal college. He states that the ground and building are in every respect excellent; that there is abundant room for separate buildings, or an enlargement of the present building; and that the house is well situated for the present residence of the bishop.

The opportune transfer of this building is a valuable commencement; but increased funds will be required to enlarge it to the scale contemplated. A debt of £843 is due on the present building; and £3,000 more, at least, will be required to erect apartments for the tutors, and for an increased number of students. The needful sum, therefore, for originating the institution, and supporting its current expenditure for the first year or two, cannot be estimated at less than £5,000. Independent of this Building Fund there will be required a permanent Sustentation Fund, in the form of annual subscriptions. For a portion of this annual expense the founders of the college look to the liberality of British residents in China, who have never shown themselves reluctant to support any charitable object which has commended itself to their approval. It is also deemed no premature nor unreasonable expectation to hope that her majesty's government will assist, with an annual pecuniary grant, an institution which will have an important influence in improving the tone of international intercourse between the subjects of the two countries. But it is believed that the support of the college will mainly devolve on Christians residing in Great Britain.

The China mission is as yet in a state of infancy, and the course of education pursued in the institution will necessarily, for some little time, be of an elementary kind. For a few years missionary labours at Hong Kong will be to a great extent a work of preparation; and the present generation of labourers may be privileged only to plough the soil, and sow the seed, of which the next generation may reap the harvest. The writer deems it expedient to content himself with this general exposition of his views, and to

leave further details to be modified according to circumstances and corrected by future experience.

As no public society is likely at present to undertake a mission of the church of England at Hong Kong, the scale of operations in the proposed college must be altogether adapted to the amount of voluntary contributions. It is, however, the earnest desire of the bishop-designate to take with him to China at least two clerical fellow-labourers in the college, as sub-warden and tutor, to be associated with him in the blessed work of preparing the future native evangelists of China. He will also gladly attend to the proposals and cherish the offer of any zealous and well-qualified labourers, who, with their support guaranteed by a public society, or by friends at home, may be desirous of consecrating themselves to the service of God abroad, and of being sent forth as ordained ministers of our church, to labour among British seamen and soldiers, or among the heathen in China.

Special contributions to the college will be thankfully received by the rev. Ernest Hawkins, honorary secretary of the Colonial Bishops' Committee, 79, Pall Mall, London. Donations may also be paid to the credit of the bishop-designate of Victoria, at Messrs. Williams, Deacon, and Co., bankers, 20, Birchin-lane, London; which will be gratefully acknowledged, and duly accounted for.

Copies of books, either in theology or in general literature, will be very acceptable for a college library; which may be sent to the care of The Society for Propagating the Gospel in Foreign Parts, 79, Pall Mall; The Church Missionary Society, Salisbury-square; Dr. Macbride, principal of Magdalene hall, Oxford; or Rev. Charles Clayton, fellow and tutor of Caius College, Cambridge.

Although the college is the main object for which contributions are solicited, yet there are two other objects naturally connected with the college as a portion of its machinery, for supporting each of which it is hoped that a sufficient sum of money will be raised. If any donor wishes to restrict his contribution to any one of the three under-mentioned objects, such restriction will be rigidly adhered to in the appropriation of the sums so received:

1. The college-fund.

2. A translation-fund, for printing suitable books and tracts in the Chinese language.

3. Employment of suitable native Christian agents as bible-hawkers and distributors of Christian publications on the mainland of China, who may be expected to form the future materials and nucleus of a native ordained ministry for propagating the gospel in those parts of the interior to which Europeans at present have no access.

The bishop-designate expresses his hope, in conclusion, that those pious and benevolent individuals, who may aid him by their pecuniary contributions, will also give him and his fellow-labourers the benefit of their prayers for the outpouring of the Holy Spirit on his measures; that his labours may be greatly blessed among his British fellow-countrymen resident on the borders of the Chinese empire; and that many souls from among that highly-civilized, but spiritually-benighted nation may be gathered into the fold of

the Saviour of mankind, and be numbered among "the general assembly and church of the first-born, which are written in heaven."

THE CHRISTIAN USE OF THE PSALMS.

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It seems evident, from the words of St. Paul to the Colossian church, that the Spirit of God intended that one source of Christian edification should be derived from holy psalms. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs" (Coloss. iii. 16). And it is hardly less evident that the psalms intended were mainly, though not exclusively, the inspired psalms of the Old Testament. For these were in constant use among the Jews; and the frequent quotations of them by our Lord himself, and by his inspired servants, prove that they were well known, and regarded as a most important portion of divine truth. Both in the public services of the sanctuary and in private worship they appear to have been continually employed, and to have proved a source of instruction and comfort. It was a portion of the book of Psalms (if we may judge from the custom of the Jews) which our blessed Lord and his disciples sang at the last supper, and before he went forth to the solemn agony in Gethsemane (Matt. xxvi. 30); and some of his last sayings upon the cross were derived from the same hallowed repository of experience and teaching. Hence, no doubt, from this sanction and example, as well as from the intrinsic excellence and value of the book of Psalms, the sweet songs of Israel have been universally used in the Christian church at all times. "In this particular" (it has been observed) "there ever has existed, and there still exists, a wonderful communion of saints. The language in which Moses, and David, and Solomon, Heman, Asaph, and Jeduthun worshipped God is applicable to Christian believers. They worship the same God through the same adorable Redeemer: they give thanks for similar mercies, and mourn under similar trials: they are looking for the same blessed hope of their calling, even everlasting life and salvation, through the prevailing intercession of the Messiah. The ancient believer, indeed, worshipped him as about to appear: we adore him as having actually appeared, and put away sin by the sacrifice of himself. They saw as through a glass darkly, but we, face to face." Thus the great body of believers, in all ages since those songs of Zion were composed, have joined in the same words of adoration, and lifted up their hearts and voices in the same hallowed strains to the throne of God on high.

But it is not to their use as a medium of psalmody—to their employment simply as a vehicle of singing the praises of God our Saviour, that I would now invite attention. The subject of this paper is, "the Christian use of the psalms:" by which I mean their application generally to the Christian dispensation and church—to the expe-

rience of the Christian body at large throughout the whole period of its existence; and this both collectively and individually; not only in the way of prophecy, but also in the way of experimental and practical teaching. I regard the book of Psalms as a most delightful and comprehensive manual for the public and private use of the people of the Lord under all circumstances.

The Christian use of the psalms may be traced primarily and particularly in their application to the Lord Jesus Christ, as the Mediator between God and man, the great Head of his ransomed church. And here we may observe, that such application is twofold: there are psalms which are directly prophetic of the Redeemer, simply predictive of his person, character, work, and kingdom—and others which may be regarded as descriptive, or typical, of him in his personal experiences. "Who" (asks Augustine) "however slow he may be, does not here recognize Christ, whom we preach, and in whom we believe?" And again: "You will hardly find a word in the Psalms but it is spoken in the name of Christ and the church, either jointly, or one of the two singly; and if of the church, then of each one among us." "The Jews," as bishop Chandler observes, "must have understood David, their prince, to have been a figure of Messiah. They would not otherwise have made his psalms part of their daily worship, nor would David have delivered them to the church to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental article." Some persons have indeed carried this application of the Psalms to an extravagant length, and attributed to the Lord Jesus psalms, or passages of psalms which, I conceive, were never intended for him; but the fact that such an application is legitimate and sound, is not only admitted by the best interpreters, but is also a ground of great encouragement and comfort to the Christian.

Among the psalms directly prophetic of the Messiah may be instanced the 46th and the 72nd, in both of which we have glowing representations of his blessed and glorious kingdom. The 2nd and 110th also directly apply to the King of Zion; and, while they have in some respects already been fulfilled, also look for a further and ultimate fulfilment in other respects. Besides these whole psalms, there are many passages in the book, consisting of single verses or more, which may be classed under the same general head.

In addition to these may be noticed those psalms in which David records his own experiences, and gives utterance to his own feelings in times of difficulty and trial. These also apply to Christ. As David was a type of his divine Descendant, and king over Israel, his circumstances were of a nature to shadow forth the circumstances in which the Messiah would be placed. I may instance the 22nd, 100th, 16th, and 118th psalms; and many other portions will occur to the attentive and thoughtful reader of holy scripture.

We may now turn from the Head to the members: there can be no difficulty in connecting his people with Christ in this matter; and, if we could not refer David's experiences to Christians in after times, we should be warranted in connecting them with the book of Psalms by virtue of

their connection with him who is so often the divine theme of them.

And this is emphatically true of the church collectively. "Glorious things are spoken" of Zion; and in them we find what a blessed and glorious prospect there is for the redeemed of the Lord, as a body, during the promised period of millennial triumph and happiness. The past history of the church, in many respects, may be traced also in the hallowed songs which have been the common property of the saints.

After all, the most extensive use of the psalms may be seen, perhaps, in their general adaptation to describe and express the experience of private individuals in all stages of their pilgrimage, and under all trials and sufferings, and in the enjoyment of divine comforts in seasons of prosperity and joy. In this respect they may be regarded as a manual of sound instruction and divine consolation. What believer has not always been able to turn to this treasury of truth and obtain something for himself, exactly suited to his own case? There, in language descriptive of his own feelings of sorrow or joy, of repentance or faith, of desire or deprecation, he has obtained the assistance which he needed. It is truly instructive and encouraging to find Christians in all ages, of all stages and under all circumstances, drawing from this storehouse a full supply for their wants. It would seem as if this book was inspired for the special purpose of being a summary of heavenly truth, a manual of heavenly teaching, a treasury of the experience of the people of God, and all this in a rich, ample, and inexhaustible degree.

And we need not marvel at this, if we but consider that scriptural religion, though at different times different in its circumstantial, has ever been one and the same in its nature. God our Saviour is "the same yesterday, to-day, and for ever;" and so must his truth and religion be. The patriarch, who lived before the giving of the law from Mount Sinai, and simply drew nigh to God in his appointed way of sacrifice, had to worship the same God, and through the same Mediator, as are the objects of our adoration and faith. The adherents of the Levitical institutions, under their more burdensome and imposing ceremonies, could only find salvation through the same principles of faith and obedience, founded upon the same Redeemer. The all-wise God has revealed himself more or less at various periods of the world: he has unfolded his purposes of mercy and truth in different modes and with gradually increasing clearness: he dealt with the Jews in a somewhat different manner from that which he has used with Christian people since their time; yet the same unchangeable principles of truth have been the basis of all his dealings; the same exuberant love has breathed forth from his mercy-seat; the same object has influenced his revelations, viz., the manifestation of his glory in the salvation and happiness of his people. Hence his religion has been essentially the same, though varied in some of its manifestations and external operations, from the beginning until now. By it he has sought to make his creatures happy, and to prepare them for another state of final and blissful existence. And it has ever been found adapted for fallen, sinful men, at whatever time they may have lived,

or wherever their lot may have been cast in the world.

We trace, then, in this "epitome of the bible," as the book of psalms has been termed, a full supply of our spiritual wants. Does any one feel the workings of humility within him, and is he anxious to give utterance to his feelings of contrition and repentance? He has but to turn to the 38th or 51st psalm, and there he will find language adapted to his case, a suitable expression of his own contrite heart. Would we learn a lesson of trust and confidence in God, and find a channel for the avowal of our own affiance in his paternal care and love? We have what we need in the 27th psalm, that rich and expressive song of adoring faith, and in the 3rd and 4th psalms. Does the heart long to speak forth, in grateful accents, its sense of divine goodness: "What shall I render unto the Lord for all his benefits towards me?" The 116th psalm will meet its case, and fill it with holy joy. If we would pray for deliverance under trials and dangers, we may look to the 55th, the 31st, and the 71st psalms; and, if we desire to adore and praise him, we may worship "with the spirit and with the understanding" if we enter sincerely into the 23rd, the 34th, the 19th, and the 104th. And so in respect of many other points of Christian duty and privilege; for there is scarcely any topic connected with the Christian life which may not be found illustrated and enforced in the book of psalms. To use the beautiful language of bishop Horne: "This little volume, like the paradise of Eden, affords us in full perfection, though in miniature, every thing that groweth elsewhere; every tree that is pleasant to the sight, and good for food; and, above all, what was there lost but is here restored, the tree of life in the midst of the garden." Or, as another worthy of the church emphatically writes: "What is there necessary for man to know which the psalms are not able to teach? They are to beginners a familiar and easy introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found" (Hooker, *Eccles. Polity*).

I need not stop to enter into the objection which some have urged against the Christian use of the psalms, arising out of those portions of them which have been termed imprecatory, as being contrary to the spirit and teaching of the Saviour and his religion. For, not to insist on the oft-repeated statement, that those portions are to be regarded rather as prophetic than maledictory, it may be observed that they are but few in comparison of the rest, and cannot, therefore, affect the latter, about which there can hardly be any dispute. And, when we look upon them as inspired productions,

we may rest assured that whatever difficulties may be presented by the alleged objection, all is right: whatever God by his Holy Spirit has dictated must be consistent and true, and just as we may be unable to square every thing just as we might wish.

Let, then, the humble and faithful Christian mark well the use of this admirable volume. It will assist him in the work of self-examination, and enable him to try himself as to his experience of the truth, and his progress in it. It will afford him a manual of devotion in the private and public worship of God his Saviour, a fitting medium for sending up his heartfelt praises to the throne of heaven; and so prepare him for worshipping in the high and holy place hereafter. Let this "word of Christ," for such we have seen it to be, "dwell in him richly in all wisdom," and he will indeed be rendered meet for the minstrelsy of heaven, the hallelujahs of the everlastingly blessed!

The Cabinet.

THE SINNER'S GRAND CONCERN.—When we take a view of the vast preparation made to accomplish man's salvation, the sinner's grand concern—how he shall stand justified before God—strongly appears. There is but one evil in the world, and that is sin. The goodness of God obliges him to root it out; and therefore the sinner should tremble. Whether we consider an ungodly man in life, death, or through eternity, there are no words to describe his case. What he has not thought of now shall be the subject of his thoughts throughout eternity. He has perished through neglecting and despising his remedy: "Light is come into the world; but men loved darkness rather than light."—*Rev. R. Cecil*.

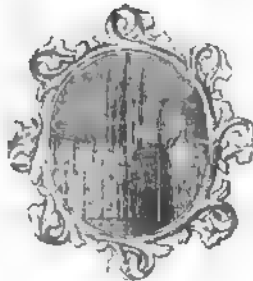
PRAYER.—On this our prayer there is depending two things: The first is calling upon him; the second is giving of thanks unto him. If man ask to whom it is, it is to God. If through whom, it is through Christ. If the mean to him, it is faith. If wherein, it is his bloodshedding and death. Therefore Paul: "Continue in prayer, and watch in the same with thanksgiving, praying for us that God may open unto us the door of utterance, to speak the mystery of Christ." For even now do we see our full redemption, if, calling on the Lord, we repose our trust in the only Mediator, Jesus Christ, the Son of God, being nothing careful but that in all things we let our requests be showed unto God, in prayer and supplication with giving thanks. For he is the God of peace which doth keep our minds and hearts in Christ Jesus.—*Keltridge (1578)*.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Indian on Log-raft.)

NAVIGATION.

THE progress of invention is generally gradual. An idea is conceived by one, which is improved on by another, and further matured by a third; till, if the first and last products could be placed side by side, they would exhibit little resemblance, hardly, in many cases, an identity of principle. Contrast the rude canoe of an Indian with the stately ship; and how great the disparity! There is ingenuity indeed displayed in the mode of hollowing and decorating the canoe; but for the completion of the ship the very highest attainments of science are needed.

The first essays in navigation were perhaps from accident. And it is likely that some log, just

capable of supporting a person on a river, was the first vessel. It was probably tried with apprehension, and the result considered a marvel of good fortune.

In various arts instruction it would seem has been vouchsafed immediately by the Deity to man. Some have imagined that the commandments, written with the finger of God, were the example of all future writing. Be this as it may, it is certain that particular directions for the construction of a vessel were given by the Lord to Noah; and hence the art of ship-building generally must have received a vast improvement. Generally speaking, however, God leaves it to his creatures to employ the faculties with which he has furnished them to the production and perfecting of those

things which conduce to their comfort and welfare. Truly, he is wise in this. And, when we see the strides that genius, or rather patient industry, will take; when we look, first at the hollowed trunk of a tree supporting a single individual, and then at the mighty ship, inclosing many hundred persons, with all that is needful for their subsistence and defence, we are taught not to despise the day of small things: we are taught also not to be contented with imperfection, but to study improvements, to enlarge our notions, to supply deficiencies, to remedy faults. Let the young lay admonitions of this kind to heart. The only way to success is patiently and diligently to improve on first attempts. The result may then be of more importance than the most sanguine mind could have anticipated.

REPENTANCE AND FAITH:

A Sermon,

BY THE REV. FRANCIS JACOX, B.A.,

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ACTS XX. 21.

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

HERE are mentioned two qualities, repentance and faith, which are requisite to the profitable entrance upon Christian life. They are demanded in order to our safety; necessary in order to our share in the actual benefits of Christ's work for us—"Repentance whereby we forsake sin, and faith whereby we stedfastly believe the promises of God, made to us in the sacrament" of baptism; for in baptism God makes promise of certain blessings, "which promise he for his part will most surely keep and perform"; but, that we may have real profit from them, we must not receive these blessings with the indifference of statues instead of men, without responding to them, or being changed by them, and grateful for them. We are not mere pieces of machinery, but responsible creatures, with a mind to think, a soul to feel, a heart to be susceptible, and a will to determine. And, if we take the divine goodness, in its manifestations to usward, as a matter of course, and receive, as the apostle says, "the grace of God in vain", then our case is set forth with stern faithfulness in that impressive similitude, wherein judgment rejoiceth against long-sustained mercy—"the earth, which, drinking in the rain that cometh oft upon it, beareth only thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned."

And therefore, when Christ our Saviour

had finished the work that was given him to do, had died on Calvary, risen from the sealed tomb, and ascended upon high, and sent down the Comforter to guide us unto all truth, it became the province of his apostles and evangelists to press upon men certain obligations which resulted from this work of salvation. Accordingly, when Peter had shown to his hearers, on the day of Pentecost, that God had made the crucified Jesus to be both Lord and Christ (Lord over all things and all men, and Christ, anointed, as Prophet of a bright future, Priest of offerings divine, and King of a kingdom that cannot be moved), he asked from them something which was required to make this good news available to their individual selves. Pricked in their hearts, they anxiously cry, "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." This was their part: already saved in one sense, in another they were called on to save themselves: this was the movement they must needs make; otherwise, the radiance of the cross, and the brightness of the Father's glory seen in the face of his Son, would no more enlighten and cheer and purify them, than would noon-day light give vision to the stone-blind.

Again; the same Peter, preaching to the people in Solomon's porch, told them of Jesus, as the Prince of life, raised from the dead, able to give perfect soundness: thus much for heaven's part; and now for man's: "Repent ye therefore," he goes on to say, "and be converted, that your sins may be blotted out;" and, when he winds up his address, by declaring that God sent his Son Jesus to bless them, he is careful to add in what way, viz., by turning away every one of them from his iniquities. Repentance, therefore, is still the point insisted upon; and, lest inquiring minds, startled and then dejected at their own felt helplessness, and discouraged by the thought, How am I to get this repentance? where is it to be had? how is it to be insured? should stumble at the very threshold of their conversion, we find the same apostle in another address, a little farther on in his ministry, stating, for that time and for all time, how genuine repentance may be acquired; for he says that God hath exalted Jesus "to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins"—not only the pardon, but the desire for pardon; not simply the act of forgiveness, but the yearning, longing, restless

passion for forgiveness; not merely the cancelling of old transgressions, but the repentant consciousness of their guilt, and hatred of their malignity. Jesus, according to the doctrine of Peter, is exalted to give remission (that is his part) and repentance too (which is ours).

And we need hardly dwell upon proofs of the prominence of faith in Christ's gospel. "Believe, and thou shalt be saved," is the standing-point of that gospel. So that in the text are combined the two chief elements of apostolic preaching, and of all preaching that claims to be apostolic in mode and spirit. Testifying the need of the two—repentance and faith—was the employment of Paul, as he here declares: his object had been, throughout his ministry, as he reminds the presbyters of Ephesus, to keep back nothing that was profitable for the church; and, as a summary, or epitome of the character of his evangelic career, to "testify both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Let us endeavour, brethren, to consider these two particulars, in dependence on that divine help which wrought mightily in the apostles and their hearers. May it work in like manner upon us! The promise is not yet withdrawn, but is spoken to all whom the Lord our God shall call; and us he now calls, that we may be fellow-heirs with the saints. Take we heed of the reminder: "Many be called, few chosen."

I. "Repentance toward God". Take a glance, with your mind's eye, at the bearing of God toward us, and see whether it correspond with our bearing toward him. Creation, preservation, redemption—these mark his mind and dealings: forgetfulness, neglect, sin—these things mark ours. What concord is there between free goodness and repulsive ingratitude? What agreement between acts of love, one on another, a cup of blessing, brimful and overflowing, a succession of mercies provided, deliverances wrought, and kindnesses promised; and, on the other hand, a distant dislike of that God's presence, an anxiety to keep away from him, and an almost studied absence from his worship and service? The general thanksgiving prepared in our liturgy is, it is true, read by the minister, and the people are to say, "amen;" but very few come up to the spirit of the petitions, or thank the good Giver with anything like the fervency of the words. Were it, then, on account of ingratitude alone, we have ample motive for repentance.

Now, repentance is something more than a passing feeling. When a prodigal squan-

ders all his living, he is very sorry as he pays away his last shilling; he repents of his extravagant abuses, but it does not follow that he has gospel-repentance; for, perhaps, he becomes as abandoned in his poverty as he had been in his wealth, and, if he had the money to spend over again, would be just as lavish and just as reckless a spendthrift as before. He repents; but he does not, in that case, repent to any practical purpose; he does not repent unto amendment of life. When, again, a man is so intent on his lusts and passions that he spends night and day in their gratification, he repents of his folly when disease descends with fell swoop upon him, and makes him its prey. As the fever parches his frame, or as the decline feeds on his sinking powers; as he droops into the grave his own hands have prepared, that man repents of his abuse of health, and mourns over the wretched folly that has brought him to this pass. But it does not follow that he repents in earnest, that he so repents as to have realized change of heart; for perchance, as it is, and as it has been, and as it may be again, were he to recover his strength he would just relapse into his old vices, and spend his renewed health in a repetition of sin. A murderer repents of the murder when avenging law has secured him, because he dreads the gallows; not necessarily because he hates the crime. An orphan repents of past unkindness, that has shortened his parents' days, and brought them with sorrow to the grave; but that repentance may be other than a sincere abhorring of his own unnatural courses: it may even be a selfish regret for the loss of home-comforts and indulgences—a regret most vain, miserly, and ungodly. We might multiply illustrations; but you, doubtless, see the principle to be impressed.

Unless we are doing our best to shake off the power of iniquity, it is useless to say that we repent. Our repentance needs to be repented of. Our sorrow is but skin-deep. We are but making child's play of eternal solemnities, and trying to put off the all-seeing God as we do our short-sighted fellow-men. No forged note passes current in the kingdom of heaven. No spurious coin can get into circulation there. If a man's heart want the one thing needful, then the man himself will want it; and, though he deceive his bosom friend, and though he deceive his own self, deceive God he never can. And therefore lay we to heart the warning, "Be not deceived: God is not mocked." He were little better than the poor idols of wood and stone, if he could not discern the thoughts and intents of his worshippers; for herein lies the

distinction between the imperfect deities which man's mythology celebrates, and the incomprehensible Jehovah, whom scripture reveals; that, whereas they are supposed to be appeased with a costly offering, and pacified by the ceremonialism of outward service, he is a Spirit, and they that worship him must do it in spirit and in truth. Spiritual is his nature, and his worship must correspond to it. What he watches is not the number of the petitions, nor the frequency of the appeal, nor the regularity of the order; but it is the heart of the devotee, the intensity of desire, the urgency and sincerity of the soul that presents itself as penitent before him. The whitened sepulchre goes for nought with him, whose eye pierces through sculptured marble and valley clods. Decoys may delude the unwary; but God is the Fountain of wisdom. And hence, if in our dealings with him we be wanting in sincerity, our religion (by courtesy so called) is as pitiful a pretence as ever was foisted on the shallowest of dupes. "Repentance toward God" must be what it is called, toward him: in his sight we stand; by his verdict we are judged; at his verdict we are blessed or undone. If repentance is to be of any use, it must furthermore be carried on with a special and exclusive reference to him: we must examine whether our sorrow be the result of intercourse with him, and the commencement of a new and hallowed intimacy with him as a pure, sin-destroying God. Let us sift our repentant feelings by this standard, lest, after all, our repentance be proved a hollow mistake. If we suffer shame, and wince under its corroding tooth; if we suffer grief, and fret ourselves with "that within which passeth show," let us take pains to ascertain whether this shame and this grief be or be not ingredients of true repentance: they may approximate to it, they may be very similar to it, and yet have no title to the name itself: just as the king's kinsman may be like the king in person and age and bearing, and yet have no right to the throne. Are we bringing forth "fruits meet for repentance", such as are suitable and legitimate? for that is the touchstone. "By their fruits ye shall know them." A faint or a false repentance will be developed in a life of only wavering, flickering goodness, showing by its frequent slips and sudden changes and irregular sallies that there is a something wanting at the foundation to steady the structure. But a genuine and godly repentance will evince itself in consistent holiness of life, having one object, one motive, one support, and pressing towards its high calling with the zeal and swiftness of one who so runs that he may obtain.

II. The second element of the apostolic preaching remains to be considered, viz., faith. Repentance towards God was a feature of Old Testament holiness; but faith toward our Lord Jesus Christ is the eminent characteristic of the new. In the gospel the two are combined, and the due exercise of repentance gathers force and stimulus from its union with the process of faith. What the law could not do, and what John Baptist's preaching could not do, in that both were weak through the flesh, and found obstacles in the carnal heart that required a new incentive to piety, was done by the introduction of the covenant of grace, when God sent forth his Son to redeem those that were under the law, and to secure real repentance toward the Father by the fellowship of grateful faith toward the Son.

The Son of God is the object of faith. "Other foundation can no man lay than that is laid; but let every man take heed how he buildeth thereupon". Faith in Jesus Christ? Yes, the ordinary church-goer may say, I have it. I say constantly, in your service, that I believe, or have faith, in Jesus Christ, as one of the articles of the apostles' creed. But, in return, let it be asked, And what good does this faith to you? For, if it terminate together with the end of the creed, it does you as little good as the conversation you carry on when plunged in secular concerns. In just the same way you have faith in Mohammed, that is, you believe that such a person existed in the seventh century, made a noise in the world, and an epoch in the world's history, and originated a mighty sect. In the same way you have faith in the duke of Marlborough, i. e., believe that such a general fought your country's battles, and won renown by his military skill. But what practical use do you make of this abstract belief in Mohammed or Marlborough? None at all. And do you make any more of your belief in the Saviour of the world? For, unless you turn to account, dear brethren, his name as Saviour, and take him as your Saviour, rescuing you from your sins, putting an end to the tyranny of Satan over you, crushing the chains that you could not otherwise get rid of, and raising within you long-ling desires after God the Father of all good, unless you thus embody faith in action, it will rust and be unfit for use. Faith must be a living thing, and make itself observed as such. You must be able to hear the beat of the heart, and feel the throb of the pulse, in the body which it animates. We are told by St. James that it is dead when it is alone: it is of a bare historical faith that he speaks. Let us not, then, assume as a thing

of course that we have faith in Jesus Christ. Is it saving faith that we have? Is it faith working by love? When the apostle wishes to show how a genuine faith is to be seen and known, he takes the case of Abraham, who was obedient to God at the cost of his own dearest hopes; and of Rahab, who received the enemies of her country because she knew they were the friends of God, at a hazard perilous in the extreme. Abraham and Rahab both risked something. Would our faith prompt us to like doings, and support us under them? A belief in Mohammed, such as has been supposed, would not prompt me to die for Mohammed, or to undertake any personal risk and damage for his sake. Would my belief in Christ enable me to suffer for him, cheer me to the braving of trial and woe, and make me more than conqueror through his love? Would it constrain me to give up what brought about his death, which is sin? Would it prompt me to pluck out the right eye when it offends, to cut off the right hand when it lays hold of what is polluted, or grasps what is forbidden? For, if it would not, why do I take comfort from it as a faith according to the scripture, when by the evidence and demonstration and conclusion of scripture it is "dead being alone"? Until it nerve the soul for much endurance, and set it about the pleasing of God as a business and a delight, it cannot profit, and is but the babbling echo of a hollow voice. Like the echo, it may have a prolonged sound, and ring its sustained note with piercing clearness; but it is unsubstantial, and dependent on what may soon pass away.

Let us, therefore, cultivate such a faith as we believe in our hearts to be prescribed and enforced in holy writ—faith in the Lord Jesus Christ, as the Reconciler and Author of peace. Believing his word and resting on his work, we shall succeed in acquiring that spirit of repentance toward God which the text also proposes. Believing heartily in Christ, we shall repent heartily of sin; and, repenting from our heart of burdensome iniquities, we shall grow in cordial faith on the Deliverer from guilt. Both are heart matters. Logic may be at fault in trying to adjust the two, and to reduce to system the precise bearings and reciprocal tendencies of each; but the head is not the part mainly to be assailed. Be earnest, be practical, be engaged, heart and soul, in saving yourselves from yourselves; and this can be done, we hope, by the poor and unlearned, who never tried to prove that repentance must be before faith, or faith before repentance, but who did try to have both, and to increase in both day by day. And, so doing, doubt not, but

earnestly believe, that in you shall be fulfilled the comforting words (for they are very comforting) of the Son of God: "If any man will do his will, he shall know of the doctrine." Such a man does not sit down to have it systematically proved to him that he cannot repent till he believe, or else cannot believe till he repent; but he tries both to believe and to repent—to do the thing while others are disputing how it is to be done. He had rather be caught tripping in that wherein doctors disagree than in that which is plain and practical. And, if we go and do likewise, we shall at once be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

CHRIST'S KINGLY CHARACTER*.

HE was every way a king; but in a higher sense than David, or all the types of him taken together; hence he suffered men to call him "Master," "Son of David," "Lord," "Son of God," and "King of Israel." In the character of king he gave laws: "It was said to them of old time, Thou shalt not kill" &c.; "but I say unto you" &c. (Matt. v. 2); and he ever received the veneration and worship of his followers as his claim as Lord and Saviour of the church.

The true character of the first advent is beautifully seen by the eye of faith in his unassuming entrance into the royal city, surrounded by the hallelujahs of his humble followers. He came to take his kingdom, that was held by Satan, the god of this world. He remained four days in Jerusalem and its neighbourhood, when he was every way beset by Satan through his earthly foes, who tried to confute him, or extort a confession that would damage his cause; but, though his disciples left him for a while, though they were utterly confounded, and supposed he was overreached, yet he maintained his cause, especially at the cross, and there, says St. Paul, conquered principalities and powers, slew sin—the sting of death—crushed the serpent's head, and made a show or trophy of the victory he there achieved. The whole course of his incarnation is exhibited in scripture as the warfare, victory, and triumph of a king. To the eye of sense, indeed, which was at first very much the view his disciples took, you behold a despised Nazarene, without worldly power and authority; but faith beholds a spiritual king, who had ever reigned supreme over the world, the devil, and the flesh, or the natural desires of the human heart. Such a one could say, even to his enemies, "Which of you can convince me of sin"? To the natural eye you

* From "The Lamb as it had been slain;" by a Clergyman. London: Groombridge. 1849. There are some pleasing remarks in this tract; but we cannot in many things agree with the author. And what are we to say of the theological knowledge which pronounces that "as far back as the days of Cyprian, the bishop of Rome was regarded as head of the visible church"? We would recommend the author to read the works of bishop Jewel, of which we are glad to see the third volume of the Parker Society edition just published, and correct such notions.—Ed.

see a man knowingly approaching the snares by which his enemies cut off and closed with infamy his life; but to the spiritual discernment, the same Being is clothed in the habiliments of a priest, offering his own spotless and precious life as a satisfaction for the transgressions of his fellow-men; and "he saw that there was no man and wondered there was no intercessor; therefore his arm brought salvation to him, and his righteousness it sustained him" (Isa. lix. 16; lxiii. 5). Thus it is evident the literalities of the Old Testament are spiritualized in the New, and our Saviour's incarnation itself is addressed more to the mind than to the eye, being a heavenly, not a [mere] literal, fulfilment of the great promises of God made to mankind in every previous age.

Strong figurative expressions, where least of all looked for, corroborate our interpretation of the words in question. Nathaniel, for his ready faith, was promised the sight of angels ascending and descending between heaven and earth upon the Son of man. Jacob's ladder was probably in our Saviour's mind; and the meaning of the figure is, that Nathaniel should hereafter clearly perceive that friendship between God and man should take place through Jesus Christ—that through the ministry preachers should, as it were, go to and fro between God and man, and declare their reconciliation in Christ Jesus. But St. Paul, in a bolder imagery, describes the removal of the wall of partition or of alienation between God and men as having taken place at the cross: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" (Heb. xii. 22, 24), &c. But our Saviour, in his reply to Caiaphas, uses almost the same words as St. John here, and intends by them, not the future judgment of quick and dead (Matt. xxvi. 64; Mark xiv. 62), but the setting up of the Christian dispensation at the approaching pentecost. Had he meant the future judgment, his words conveyed an indirect threatening to Caiaphas; but St. Paul declares, that in his humiliation he threatened not. Our interpretation, moreover, is a natural reply to the High Priest's question; for, besides asserting his Messiahship, it makes him assure Caiaphas that he would very soon witness its verification, or the beginning of his kingdom. St. Peter also, on the day of pentecost, declared that Psalm xvi. referred to Christ; that, as David knew the Messiah would sit on his throne, or reign over the people of God, he there speaks of the commencement of his reign immediately after his resurrection, and quotes Psalm ii. (as did the other apostles elsewhere) as prophetic of the Son of God beginning his reign on that day as Lord and Christ. But, on another occasion, St. Peter is brought before the same Caiaphas, and tells him that Jesus, whom he had crucified, was then elevated to be the Lord and Messiah of the church. "This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts iv. 11).

Miscellaneous.

TURIN.—SUPERSTITION.—GROSS IMPOSITION.—Among the churches in this capital that of Santo Sudario is regarded with a most peculiar veneration, wherein is deposited what is considered a most inestimable relic, and this is no other than the identical linen cloth in which the body of our Lord was wrapped at the time when taken down from the cross on Calvary's mount. This "santissima sindone," which still exhibits bloody marks of all the wounds, is, according also to their report, said to have been conveyed from Jerusalem to the island of Cyprus during the period of the crusades, and thence to the capital of Sardinia. Many, in fact, are the legends, not to say silly, idle tales, which are gravely related concerning its miraculous powers, yet they are not at all calculated to convince those who are miraculous enough to entertain the very slightest doubt respecting the authenticity of this relic, or, it may be said, gross fraud and imposition of catholics. Considering how impossible it is, after the lapse of centuries, to identify a particular piece of cloth, and how exceedingly easy it is to pass off as the original "sindone" a sheet of linen bearing all the marks attributed to the original, want of faith in a matter of so little moment may be forgiven. It is not absolutely impossible but it may be the identical "sindone" provided by Joseph of Arimathea, yet it certainly is most highly improbable, particularly when we reflect for a moment that it is not likely such a relic would have been valued and sought for till superstition had crept into the church, consequently long after there was any chance of the real "sindone" being recovered or even traced. The doubts we entertain on the subject become more obstinate from the consideration, when we call to mind the "pious forgeries" in every possible shape, which were employed without scruple and with perfect impunity during the dark reign of gross ignorance and superstition, and when a greater degree of efficacy was attributed to mechanical mummeries than to Christian godliness of life. It may be added that, among the tricks played off by catholics in connection with this holy "sindone," it is related that it was at one time borrowed by a pious princess as a safeguard during a journey. In the course of this progress she and her train were attacked and pillaged by robbers; but no sooner had they laid their sacrilegious hands upon this precious and miraculous relic, than all of them became suddenly paralysed, and struck lame! (*risum teneatis?*). All are at liberty to believe this who choose, yet those who do must certainly confess that the holy relic exhibited none of the virtue so much boasted as having been imputed to it on occasion when a little miraculous interposition would have done no harm, viz., when the French plundered this church of all the valuables they could carry off: it is quite unnecessary to say that they left the "sindone" behind them. Turin suffered greatly from being taken under the protection of the French. Within the course of a few years its population decreased one-half, its university and public institutions were nearly broken up, libraries and museums ransacked and pillaged, and every where still exist marks of violence, and the symptoms of rapid decay.—*Sketches of Roman Catholicism in Italy by Dr. W. Ros Wilson.*

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REGISTER

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Ecclesiastical Intelligence.

JANUARY, 1849.

Preferments.

<i>Name.</i>	<i>Parish and County.</i>	<i>Population.</i>	<i>Patron.</i>	<i>Value.</i>
Aialahia, W. J.	Alpheton (R.), Suffolk	321	Rev. T. G. Dickenson	*260
Anderson, D.	All Saints' (P. C.), Derby	4483	Simeon's Trustees	80
Arthy, W., &c.	St. George, Sutton, (P. C.), Cheshire		Trustees	225
Brackenbury, A. C.	Stapleford (V.), with Carlton-le-Moorland (V.), Lincolnshire.	193 & 331	Lord Middleton	68 & 90
Brickel, R.	Hoole (R.), Lancashire	980	Rev. M. Barton	175
Burney, E. K.	Brandeston (R.), Norfolk	555	Rev. J. Smythe	*100
Carwithen, J. C.	Challacombe (R.), Devonshire	305	Earl Fortescue	200
Chapman, C.	Prescot (V.), Lancashire	35902	King's Coll., Cambridge	*1352
Coghlan, J. A.	West Laxham (R.), Norfolk	240	Lord Wodehouse	124
Compton, P. M.	Witherstone (R.), Dorset		Lord Dorchester	94
Crockford, W. J.	Mawgan-in-Meneage with St. Martin (R.), Corn- wall	1084 & 565	Rev. G. Trevelyan	*620
Dealtry, G. N.	Outwell (R.), Norfolk	1252	Bp. of Ely	*417
Dickinson, W. W.	Playford (P. C.), Suffolk	253	Marquis of Bristol	53
Eden, J. P.	Bishop Wearmouth (R.), with St. John (C.), Durham	27092	Bp. of Durham	*2000
Green, G. E.	St. Andrew (P. C.), Auckland, Durham	7080	Bp. of Durham	*650
Griffin, W. N.	Ospringe (R.), Kent	1015	St. John's Coll., Cambridge	*389
Groomes, J.	Shalford (V.), Essex	832	Prob. of Wells	*155
Hanbury, T.	Church Langton (R.), Leicestershire	869	Rev. W. Hanbury	*989
Kendall, J. H.	Warbetow (V.), with Trenegloss (V.), Corn- wall	503 & 192	The Crown	*187
Latham, J.	Little Eaton (P. C.), Derbyshire	712	Vic. of Alkmond'	150
Lillingston, E.	St. George (P. C.), Edgbaston, Warwickshire ..		Lord Calthorpe	
Marcom, W.	Edgefield (R.), Norfolk	638	John Marcom	*300
Maraden, C., &c.	Bolton-upon-Dearns (P. C.), Yorkshire	671	Exrs. of W. H. Maraden	88
Mason, J. M.	Jarrow (P. C.), Durham with Blanchland (P. C.), Northumberland	5040	Sir T. Clavering, C. Ellison, & T. Brown	250
Newdigate, C. J.	Hallam-Kirk (V.), Derbyshire	451	F. Newdigate	309
Ormsby, W. E.	St. Peter (V.), Drogheda, Louth		Marquis of Drogheda	
Osborne, G. Y.	Whiston (P. C.), Prescot, Lancashire			
Ozenden, A.	Pluckley (R.), Kent	811	Abp. of Canterbury	*595
Parkin, L.	South Kelsey (R.), Lincolnshire	622	Crown & J. Skipwith, alt.	*687
Ravenhill, T.	Arlingham (V.), Gloucestershire	793	Mrs. Hodges	*193
Rigg, J.	New Mills (P. C.), Derbyshire	5000	Vic. of Glossop	150
Riggs, H.	Templemartin (P. C.), Cork		Dean of Cork	
Sharpe, T. H.	Codicote (V.), Hertfordshire	906	Bp. of Ely	*149
Sims, H.	Santon (R.), Norfolk			
Smeaton, J. B.	Hannington (V.), Wiltshire	433	Col. Freke	131
Smith, R.	Little Bealings (R.), Suffolk	382	F. Smythies	140
Smith, T. T.	Wymondham (V.), Norfolk	5179	Bp. of Ely	*515
Socket, H.	Biggar (R.), Sussex	210	Cel. Wyndham	143
Tate, P.	Girton (R.), Cambridgeshire	351	Sir St. V. Cotton	*420
Thomas, A.	Rottingdean (V.), Sussex	983	Earl of Abergavenny	*332
Tudball, T.	Maraland St. Peter (V.), Devonshire	351	Archdeacon Moore	
Walters, C.	Littlemore (P. C.), Oxfordshire	547	Oriel Coll. & C. Crawley	180
Webb, J. B.	North Cleobury (R.), Salop	176	H. G. Mytton	
Wigall, E.	Trinity (P. C.), Huddersfield, Cheshire	3551	Hyndman's Trustees	66
Wigson, W.	Rushmere St. Andrew (V.), Suffolk	564	Marquis of Bristol	*156
Wing, J.	St. Mary (V.), Leicester	8406	Lord Chancellor	*221
Wood, W. P.	Manaton (R.), Devonshire	429	Rev. W. Carwithen	*209
Wright, S.	St. John (R.), Jersey	1846	The Governor	120
Wright, W. H.	Christ Church (P. C.), Everton, Lancashire			

Backler, S., rur. dean Weldon, North-
amptonshire.
Bell, W., chap. H.M.S. Superb.
Broad, J. S., head mast. gram. sch.,
Newcastle-under-Lyne, Staffordshire.
Broadley, A., rur. dean Bridport, Dorset-
shire.

Clissold, S., hon. can. Norwich.
Dwyer, T., chap. Fever hoep., west
Derby un., Liverpool.
Jervis, W. G., chap. Ongar un., Essex.
Jones, J., hon. can. St. David's.
Morrison, A. J. W., mast. gram. sch.,
Truro, Cornwall.

Onion, T. C., chap. duch. dow. of Leeds.
Shepherd, S., present. Rochester.
Smith, E. P., chap. bp. of Barbados.
Thompson, A. K., head mast. gram.
sch., Dudley, Worcestershire.
Wild, W. T., even. lect. St. James,
Clarkenwell, London.

Clergymen Deceased.

Barlow, W., can. of Chester, rec. Northenden (pat. D. and C. of Chester), 59.
Bowen, T., 79.
Braithwaite, W. p. c. Holland Fen, Lincolnshire (pat. B. Berridge), 43.
Brome, H. S., 67.
Busell, G., vic. Durnford, Wilts (pat. preb. in Sarum cath.).
Dineley, F. P. G., cur. Church-hill and Peopleton, Worcestershire.
Dudding, B., cur. Raunds, Northamptonshire, 53.

Evans, H., of the Byletta, Herefordshire.
Hoyle, C., vic. Overton, Wiltshire (pat. duke of Marlborough), 76.
Hughes, J., vic. Womborne-with-Tryall, Staffordshire (pat. trustees); rec. Coddington, Herefordshire (pat. bp. of Hereford), 44.
Jones, H. W., vic. Maifod, Montgomeryshire (pat. bp. of St. Asaph), 46.
Mangin, A. R., 43.
Morris, J., D.D., rec. Elstree, Hertfordshire (pat. lord chanc.), 70.

Penton, T.
Rawlins, C., Englefield Green, 72.
Rogers, H., vic. All Saints, Bristol (pat. D. and C. of Bristol), 38.
Williams, J. C., rec. Sherrington, Bucks (pat. bp. of Lincoln), 60.
Williamson, W. J., inc. Dromcliffe, Clare (pat. bp. of Killaloe).
Wrigglesworth, J. D., vic. Loddon, Norfolk (pat. bp. of Ely), 80.

University Intelligence.

CAMBRIDGE.

Oct. 31.—A congregation was held, at which the regulations framed by the syndicate "appointed to consider whether it is expedient to afford greater encouragement to the pursuit of those studies for the cultivation of which professorships have been founded in the university; and if so, by what means that object may be best accomplished," were offered to the senate for confirmation. Each regulation was separately submitted, and they were all adopted, although vigorously opposed. The result of the voting was as under:

	Black Hood or Non-Regent-house.		White Hood or Regent-house.	
	Placets.	Non-placets.	Placets.	Non-placets.
Regulation A....	101	41	67	84
Regulation B....	94	44	61	39
Regulation C....	89	47	80	40
Regulation D....	97	38	71	28
Regulation E....	84	41	57	35

Nov. 28.—J. Fuller, B.A., elected foundation fellow of Emmanuel.

CONGREGATIONS.

The vice-chancellor has given notice that there will be congregations on the following days of the ensuing Lent term:—

Saturday... Jan. 27.. (B.A. Commencement), at ten.
Wednesday... — 31.. at eleven.
Wednesday... Feb. 14.. at eleven.
Wednesday... — 21.. at eleven (Ash Wednesday).
Wednesday... Mar. 7.. at eleven.
Friday..... — 23.. (M.A. Inceptors), at ten.
Friday..... — 30.. (end of Term), at ten.

THE LEAS PRIZE.

The examiners have given notice, that the subject for the first prize is "The Historical and Chronological determination of the extent, duration and succession of the several Principalities established in Bactria, and on the confines of India, by Greek Princes after Alexander's Invasion of India."

LIST OF RESIDENTS IN THE UNIVERSITY OF CAMBRIDGE, NOV. 15TH, 1848.

	In college.	In lodgings.	Total residents.
Trinity	229	327	556
St. John's	236	133	369
Caius	57	73	130
Christ's	72	39	111
Emmanuel	63	40	103
Queens'	45	52	97
Corpus Christi	75	8	83
St. Peter's	58	18	76
Cath. H.	37	34	71
Jesus	56	8	64
Clare H.	55	9	64
Magdalene	47	12	59
Sidney	40	2	42
Pemb. H.	35	3	38
Trin. H.	84	1	35
King's	80	—	30
Downing	12	2	14

1181 761 1942
Matriculations (Michaelmas Term) 408

OXFORD.

Nov. 16.—T. W. Nowell, B.A., and J. H. James, B.A., elected fellows of Brasenose.

SELECT PREACHERS, 1849.

Dec. 1.—The following were approved: Rev. R. Harrington, D.D., princ. Brasenose; rev. H. S. Slight, B.D., Corp.; rev. J. E. Bode, M.A., Ch. Ch.; rev. J. F. Maurice, M.A., Exet.; rev. T. B. Thompson, M.A., Queen's.

MATHEMATICAL CLASS LIST.

CLASS I.	
S. Edwards, Mert.	T. H. R. Shand, Brasen.
G. E. Evans, Linc.	W. S. Stanhope, Ch. Ch.
CLASS II.	
W. H. Bubb, Wadh.	L. B. White, Queen's.
H. Swabey, Pemb.	
CLASS IV.	
W. H. Charley, St. Mary H.	J. Lawrence, Brasen.
J. Goss, St. Mary H.	W. Windle, Magd. H.
N. Pocock,	} Examiners.
B. PRIOR,	
G. HEDLEY,	

THE CLASS LIST, MICHAELMAS TERM, 1848.

CLASS I.	
Bradby, E. H., Ball	Hewey, E. F., Magd.

CLASS II.

Bateman, R. L., New.	Grant, A., Ball.
Cox, G. G., Trin.	Patteson, J. C., Ball.
Dart, C. L., Exet.	Smith, L. G., Trin.
Edwards, S., Mert.	White, L. B., Queen's.
Foster, F. G., Trin.	Willis, C. F., Corpus.

CLASS III.

Aitken, C. S., St. John's.	Rotton, W., Wad.
Arnold, E. P., Ball.	Shand, T. H. R., Brasen.
Bosworth, F., Mart.	Sidbottom, A. K., Ch. Ch.
Budd, W. H., Wad.	Stanton, C. H., Ball.
Fort, C., Corp.	Turrell, H. J., Linc.
Freer, W. T., Trin.	Wharton, J. C., Wad.
Kennard, R. B., St. John's.	
Powell, E., Linc.	

CLASS IV.

Baumgarten, C. A. O., Oriol.	Heelis, J., Queen's.
Charley, W. H., St. Mary.	Parkinson, C. L., Brasen.
Evans, G. E., Linc.	Richardson, W. B., Univ.
Hampden, E. R., New Inn.	Venables, A. R. F., Exet.

ROWLAND MUCKLESTON,
OSBORNE GORDON,
MARK PATTISON,
JAMES TIMOTHY B. LONDON, } Examiners.

Testimonials of respect have lately been presented to the following:—

Boddy, J. A., inc. St. Thomas, Red Bank, Manchester.
Clifton, A., late cur. Sherbourne, Warwickshire.
Davies, J., vic. St. Nicholas, Leicester.
James, H., late vic. Coin St. Aldwyn, Gloucestershire.
Lakes, J., late cur. Sherbourne, Dorsetshire.
MacCarthy, F. M., late vic. Loders, Dorsetshire.

Thompson, G. S., late cur. Rothbury, Northumberland.
Way, J. H., late cur. Axminster, Devonshire.

CHURCHES CONSECRATED.

Winchester.—Hursley, Hampshire.
Ripon.—Healey, Yorkshire.

OPENED BY LICENSE.

Peterborough.—Thurmaston, Leicestershire.
Carlisle.—St. Mary, Borthwaite, Westmorland.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, Dec. 5th, 1848.

THE rev. Dr. Russell in the chair. The following extract from a letter from the bishop of Colombo, dated Colombo, Oct. 14, 1848, was read to the meeting:

"Very saddening, at times, are the circumstances under which, with hands so tired and hearts so full, we colonial bishops are constrained to address you. The mission to which you lately offered such encouraging and generous aid, under the charge of the rev. J. Thurston, and which has suffered much by his sudden but most necessary retirement to the hill-country for the recovery of his health, has received another, I fear, irrecoverable blow from the death-sickness of the most faithful and earnest of his catechists. Mr. Thurston is, himself, still at Newera Eliya, and must remain there till relieved by Mr. Wise, to whom I was glad to observe you made a grant of books on his departure for Ceylon. The agitated state of the public mind, and lurking fears of rebellion, have quite passed away; but not so the financial difficulties of the colony, which will leave us for some time insolvent in every thing but gratitude and faith. May the warnings around, at home and abroad, deepen our sense of national accountableness! The gladdening accounts of England's true-hearted loyalty, and faithfulness to God and good order, animate us all, in far distant homes, with increased thankfulness and confidence."

A letter was received from the bishop of the English church in Jerusalem, dated Jerusalem Nov. 8, 1848:

"The books which the society kindly granted to our school at Jerusalem arrived safely last week; and I beg now to express my most sincere gratitude to your society for this timely aid in a work which is just beginning, in a place where we have so very few resources—a work which, with the blessing of God, promises to become very useful; since, within the first year, the number of children of both sexes on the list has reached to twenty-seven, all of Jewish origin but four; and, although most of them did not know a word of English when they entered the school, ten or twelve of them read now the bible intelligibly to themselves, according to their age, and to others. I have had a second school opened at Nabious, ten weeks ago, at the earnest and repeated request of the poor neglected people there: it promises very well, numbering already twenty-five or thirty scholars, all boys. Only Arabic will be taught in it for a year or two; after which, I shall endeavour to introduce English, as a powerful means of raising the character of the people in many respects. I am very glad to hear that your society will soon be in possession of a good version of the book of common prayer in Arabic, and thankful for your intimation that an application for copies of it on my part would be favourably considered. Indeed, after the holy scriptures, it is the first book I wish to distribute among the Arabs of this country for many reasons

which I need not state, except one, viz., that the simple Arabs like it. I am sure you will rejoice with me to hear that there are villages on the mountains of Samaria, containing from two to ten families, chiefly of Greek Christians, to whom I sent bibles last year, together with a few copies of the liturgy; of whom I now hear that they meet every Lord's-day to read the bible together and to join in prayer, in which they regularly make use of our dear liturgy in their own language. And now again heartily thanking your venerable society for their kind grant to our school, I have the honour to be," &c.

A letter was read from the rev. H. H. Von Dadelesen, colonial chaplain of Kandy, Ceylon, who is now in England on account of ill health. He stated that the church at Kandy, towards the erection of which the society some years since granted £100, is still, owing to a want of funds, unfinished. It is situated in the centre of the town, and is surrounded on three sides by Buddhist temples, the largest of which is the celebrated Maligawa, containing the famous relic that is known as Buddha's tooth. It appears that the church at Kandy is the first protestant church ever built in the interior of Ceylon; and the spiritual wants of the European and coloured population in and around Kandy render it very important that the building should be completed. Towards this object Mr. Von Dadelesen has appealed to members of the church at home, and requested a further grant of the society. It was agreed that £30 additional be granted, and that this further sum be paid as soon as a sufficient sum shall have been subscribed for the completion of the church.

J. Green, Esq., British chaplain at Athens, forwarded a letter, addressed to his grace the president, from the holy synod of Greece, acknowledging the society's grant of five hundred copies of St. Chrysostom, and thanking the society for the gift. He said: "This document will be viewed as affording a proof of the extreme utility of the society's transactions in Greece." The letter, written in modern Greek, and accompanied by an English translation, is dated Athens, 28th Oct. (Nov. 9), 1848, and signed, + Neophytas Metaxas, Attica; Misael Apostolides, Archimandrite, professor of theology; Kalinikos Kastorkis, preacher, of Attica. The following is an extract:

"What renders your present most precious to our clergy is the difficulty of procuring such books, not only on account of the poverty of the majority of us, but also in consequence of the scarcity, or, rather, the entire want of such works. The exact edition of this, the clearness of the type, the elegance and grace of the form, augment its value. Consequently, as much as the gift is precious, the gratitude and the thankfulness is warm and ardent; and of this we, the undersigned, are the interpreters, honourable president; not only to yourself, but also, by you, to all the affectionate Christian members of the pious society which you preside over. Accepting, therefore, graciously the benedictions and thanks offered from us and by us, on account of your very great beneficence, continue the good and godlike light for our edification in the Spirit, granting abundantly

such means for it; knowing that your Arbitrator and Rewarder shall be he who testifies to us that he himself accepts every thing done in his name to a neighbour: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matt. xxv. 40). Please accept, honourable president, the sincere acknowledgment of our respect towards you, with which we subscribe ourselves," &c.

The secretaries reported that some communications had lately been had upon the subject of supplying the metropolitan police with bibles and prayer-books, and books for lending libraries. It had been suggested that, if this society should make a grant from the permanent catalogue, the government would probably be disposed to aid in the object by purchasing publications to the same amount from the catalogues. It was added that the bishop of London and the bishop of Winchester had written to the society, recommending the adoption of the measure. Steps had been taken accordingly; and the proposition was that books to the amount of £400 should be supplied, the society gratuitously granting £200 of this sum. A letter was read from Mr. commissioner Mayne, dated 4, Whitehall-place, Nov. 14, 1848, saying that secretary Mr. George Grey had given to the commissioners his approval of the plan; and that, in the event of the society's granting bibles and prayer-books to the value of £200, another sum of £200 would be laid out under the commissioners' direction in works of an instructive and entertaining kind; all the books being from the society's catalogues. It was agreed, on the recommendation of the Standing Committee, that books from the permanent catalogue, to the value of £300, be granted according to the above arrangement, for the use of the metropolitan police force. Other business was transacted, and fresh members elected.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Dec. 9, 1848.

Extract of a letter from the rev. the secretary of the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel, dated 18th Oct., 1848:

"I was at Barripore from Tuesday morning till Friday P.M., last week, for the confirmation, which took place on Wednesday, the 11th; the bishop remaining till the evening of the following day, to allow Mr. Pratt to go on in a saltee to see the church at Mogra Hât. I believe his lordship had every reason for the satisfaction which he expressed: 186 persons were confirmed: there was a congregation of 830, according to the report of two men set to count them. I reckoned 600 myself, and then gave it up. I believe his lordship was surprised at the church. He and Mr. Pratt said something about not having seen its equal (at any rate in the missions) throughout India. I record, with thankfulness to him whose honour was sought in building it, that the missionaries report a steady increase in the worshippers resorting to it and to Mogra. At the latter place, when the church was opened, the congregation on Sundays averaged only sixty or so. It now averages 120, and on the first Sunday this month there were 180. At Barripore, on communion Sundays, about 300 is the average; on other Sundays, 200."

The following circular letter has recently been sent to the treasurers and secretaries of district and parochial associations:

"Sir,—It becomes my duty, as usual at this season, to remind you that 'the accounts are to be closed on the 31st day of December in each year, and audited within one month from that time; and I am now directed to request that you will have the goodness to send, with as little delay as possible, any remittance which remains to be made from your district

or association for the year ending the 31st December, 1848, or for the local year, should that terminate at an earlier date; and that the lists of subscribers, arranged parochially (to agree with the remittances), and of the officers of the district or association, may be sent at the same time. Since, however, in some particular cases, it may be impossible to get in all the subscriptions till the end of the year, the treasurer's books will be kept open, for admitting the accounts of the year ending the 31st December, 1848, one week beyond that period, when they must necessarily be closed for the audit. The accounts and list will, immediately after the audit, be printed for circulation; but to insure their insertion in the diocesan lists, they must be transmitted by the above date. It is recommended that moneys belonging to the year 1849 should not be remitted until after the audit. It is gratifying to know that every year the church is giving fuller proof of her missionary character, and that the several parishes and congregations of her communion are gradually organizing themselves for the support of our colonial and heathen missions. The returns are not yet complete, but it is cheering to be able to state that a considerable addition has been made to the number of parochial associations during the past year. The practice, too, of having quarterly meetings of the members—at which the society's papers are distributed, and information on the subject of the missions diffused—is becoming more general, and is productive of the best effects. These meetings, besides evidencing the interest which is taken by the clergyman in the missions of our church, are found to operate as a centre of union among his parishioners. They furnish an opportunity of explaining, even to the humblest and most unlearned of our flock, the duty which, as Christians, we owe both to our brethren and countrymen in the British colonies, and to the many millions of heathens and idolaters, who, by a wonderful dispensation of providence, have been brought under the dominion and influence of Great Britain. Experience shows that the poor are by no means slow to recognize this duty, when it is set before them, or to act upon it according to their limited means; but, as many of the adult population can only read with difficulty, if at all, it seems highly important to engage their affections, and keep up their interest in the work, by the familiar *visâ voce* statements and explanations which the clergyman may periodically furnish. The publications of the society are, as you are aware, both more frequent and of a more popular character than in former years; and it is now proposed, in addition to the 'Quarterly Paper,' to issue from time to time an 'Occasional Paper,' whenever the receipt of any intelligence of particular interest seems to require it. The first of the series, intended to show, by the evidence of most touching facts, the blessing which our missionaries are to the poor emigrant, is already in circulation; and the letters of the bishop of Newfoundland, giving an account of his late visit to the coast of Labrador, will be almost immediately published. They bring before the church at home—practically, for the first time—the case of an important British settlement entirely without the ministrations of the church; a settlement occupied throughout the year by twelve hundred souls, and during the fishing season by as many thousand. Most touching indeed is the appeal of the bishop for help; and, though he asks the society to do no more than supply a fourth part of the fund necessary for the maintenance of an efficient mission on the coast (requiring that the remaining three-fourths be raised by those for whose benefit it is to be established), yet even this moderate request must have been refused, had not the society felt assured that it might

reckon on the readiness of the associations to enable it to meet the additional expenditure. You will not fail to observe how steadily the principle of eliciting local contributions in the several colonies is kept in view, and enforced by the society. We undertake no more than to supply what is really lacking; and we desire to proportion our grants as carefully as possible to the exigencies of the several missions, feeling that it is not only a paramount duty to appropriate the funds which are entrusted to us with the most watchful economy, but also to stimulate the exertions of the local congregations, with a view to secure as early as possible their independence of extraneous aid. I have entered, perhaps needlessly, upon this explanation, from a strong feeling that the district secretaries, who are so actively engaged in raising the necessary funds, and who collect so considerable a portion of them in small contributions from the poor, have a right to know themselves, and should be enabled to assure others, that whatever they may remit to the society is not only economically expended, but applied so as to elicit, as much as possible, the local resources of the various colonies and missions. But the total income of the society, however prudently administered, is far below what is required for the barest wants of existing missions; and, when the unlimited requirements of India, and the painful necessities of the yearly emigrants, are considered, we must acknowledge that, far from slackening our exertions, we are called upon to use, more diligently than ever, all the means and appliances which we possess—prayer, labour, and self-denial—for the furtherance of that work to which, in reliance on God's blessing, we have put our hands.

"I am, dear sir, yours very faithfully,
"ERNEST HAWKINS."

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

(Extract from the National Society's monthly paper).

The general committee of the National Society re-assembled in their board-room at Westminster, on Thursday, the 9th November. There were present on the occasion his grace the archbishop of Canterbury; the bishops of London, Salisbury, and St. Asaph.

Management Clauses.—The last communication, dated the 30th August, 1848, from the Committee of Council on Education, on the subject of the management clauses, was read to the General Committee, as were also letters from the archbishop of York, the bishop of St. David's, lord Redesdale, archdeacon Manning, the Swaffham Local Board of Education, &c., bearing upon the above-named letter from the Committee of Council. Thirteen letters were also read from various clergymen and laymen (one of which was from a rural deanery, comprising forty-six clergymen), requesting the committee to convene a meeting of members of the society, to deliberate upon the subject of the management clauses. The committee, having taken these communications into consideration, resolved that they do not deem it expedient to convene a meeting of members of the society, to consider the present relations between the Committee of Council and the National Society; and that the further consideration of the letter from the Committee of Council on Education of the 30th of August be postponed until after the meeting of parliament, and that his grace the president be requested to call a special meeting of the committee to consider the subject. It should here be observed that doubts have been suggested whether any general meeting of the society can be legally held, except the meeting specially provided for in the charter; and, also, whether any meeting which could, under existing circumstances, be convened, would adequately represent the society.

Secretaryship.—The rev. W. J. Kennedy, who has held the office of secretary to the National Society for the last five years, has notified to the committee his resignation of that office. The following resolution was agreed to on the occasion by the committee: "It was resolved that the thanks of the committee be tendered to Mr. Kennedy for the zeal and assiduity with which he has conducted the business of the society; and, while the committee regret the loss of his services, they feel the necessity of meeting Mr. Kennedy's wish of being relieved from the duties of his present post at as early a period as possible." It was further resolved, "That archdeacon Sinclair be requested, in concurrence with the Committee of Correspondence, to conduct for the present the business of the office."

Diocesan Intelligence.—England and Ireland.

EXETER.

Nov. 22.—A meeting of the parishioners of the new district of St. Peter, Plymouthtown, took place at the central hall, in Stonehouse, for the purpose, as stated in the handbills, of "protesting against the extraordinary services performed in St. Peter's church (late Eldad chapel) on Sunday, the 25th ult.," being the occasion of its opening for worship. The "extraordinary services" appeared to be that, besides the chanting of the litany, and the bowing at the name of Jesus, the rev. G. R. Frynne, the minister, turned with the school-children towards the east, during certain portions of the service (in saying the apostles' and Nicene creeds probably); that Mr. Frynne preached in his surplice, and after the sermon used the offertory sentences, and prayer for the church militant; and upon the bags, containing the alms of the congregation, being presented to him, he laid them severally on the communion table, with kneeling and prayer. It appeared that a deputation of five parishioners had waited on Mr. Frynne on the previous day, and had obtained from him a pledge not to use the sur-

plice in the pulpit until he had the bishop's further instructions on the subject, not to have the responses in the litany chanted, and to use a short prayer before the sermon. After some discussion, it appeared that these concessions were not satisfactory, and the meeting carried a resolution "earnestly protesting against Mr. Frynne's 'form of proceeding' in the celebration of divine service, as being strange and unbecoming, and altogether unwarranted by the practice of the church of England." The meeting then formed a pretty large committee, for the purpose of convening a public meeting of laymen of the church in the three towns, "to consider the adoption of some public measure in reference to the present extraordinary state of the church in that neighbourhood and diocese."—*Exeter Gazette*.

In consequence of the above agitation, the bishop has addressed the following letter to the rev. G. Frynne, Bishopstowe, 2nd December, 1848. "Dear Sir,—In order that you may already understand the full meaning which I wished my words to you this day to convey, I think it best to state it to you in

writing. I have read the paper which contains the communications made by you to certain individuals in your district, in answer to a remonstrance from them on the manner in which divine service was performed by you on Sunday morning last, when the licensed building was opened for that purpose. On the first particulars—the use of the surplice in the pulpit in the morning—I have no hesitation in saying that I esteem it the proper vestment, and that the changing your dress twice (as it will be necessary for you to change it twice in order that you may perform the rest of the service) is offensive to every reasonable person, and has something in it really like a popish form, which preaching in the surplice has not. At the same time, bearing in mind the success which has attended the efforts of mischievous persons elsewhere to rouse the feelings of the ignorant on this subject, and as there is no express law of the church on the point, I do not advise you to persist in the use of the surplice. To the second particular I have nothing to say. Whether the litany shall be chanted or simply said is a matter left to your own discretion by the church; and, if you are satisfied that the larger portion of your congregation would wish to avoid chanting, I do not forbid you to yield to that wish, if it can be done without encouraging a sinful spirit of wilfulness—prescribing to their minister in matters on the fitness of which he is to judge. With respect to the third particular—their requiring you to say a short prayer before the sermon—I cannot advise you to submit to such dictation. It is true that in modern times it is customary to say such a prayer, but is a very modern custom; for there was an express royal order by one of the kings George, forbidding it as contrary to law, and requiring the observance of the 56th canon. I am glad to find that this manifest innovation is in many places changed for the proper usage; and I will not encourage a lawless and presumptuous attempt on the part of a small portion—and surely not the most exemplary or religious portion—of the laity to force a clergyman to a violation of laws, both of church and state. I am, dear sir, your faithful friend and brother—H. EXETER."

DURHAM.

Bishop Wearmouth Rectory.—The lord bishop of the diocese has promoted the rev. J. Patrick Eden, Bishop Auckland (son-in-law to lord Brougham), to the vacant rectory of Bishop Wearmouth. The rev. gentleman is chaplain to his lordship, who pays him the compliment of saying that the loss will be a serious one. We further learn that no portion of the immense revenues of Bishop Wearmouth will be appropriated to the benefit of its poorer neighbour, Sunderland. The reason assigned is, that Bishop Wearmouth itself requires them all, the different chapels dependent on the rectory being about to have the emoluments increased.

It is also stated that, after a careful investigation, in which his lordship had the assistance of the late rector's steward and several gentlemen in Sunderland, the reports as to the revenues in question have been found to have been greatly exaggerated; and reference is made to the probability that a considerable portion of them, derived from railway way-leaves at the Rector's Gill, will cease when better facilities for shipping coal shall have been afforded by the opening of the docks. The rev. Mr. Eden, we understand, visited the rectory on Wednesday. The re-distribution is to be as follows: £2,000 is to constitute the income of the rector; St. Thomas's church, Bishop Wearmouth, is to have £200; St. Andrew's, Deptford, £150; St. Mary's, Hilton, £100; Trinity church, Ryhope, £100. The surplus (£21,450) to be funded, and disposed of hereafter, according as the experience of the working of the above arrangement during the next three years may point out to be most necessary.—*Sunderland Herald*.

LLANDAFF.

The address, which, at the request of a large body of clergy of the diocese, had been prepared by the dean and archdeacon of Llandaff, has been forwarded, through the archdeacon, to the bishop of the diocese. It expressed their grateful sense of his lordship's recent exertions in endeavouring to secure for those parishes of his charge, where the Welsh language still prevails, pastors who are familiar with the ancient tongue, the only one understood by a large portion of the flock. The address was signed by the dean, the archdeacon, the chancellor of the diocese, the chancellor and precentor of the cathedral church, and nearly all the resident clergy of the archdeaconry. It was most graciously received by his lordship, who, in a letter addressed to the archdeacon, expressed his heartfelt thanks, and intimated that the harmony which subsists in his diocese between himself and the whole body of his clergy, reconciles him to many painful occurrences in his anxious and responsible office. A similar address has since been presented from the other portion of the diocese, the archdeaconry of Monmouth.

NORWICH.

In St. Nicholas church, Ipswich, the old pews are about to be replaced by open benches; and by a rearrangement of these, additional sitting accommodation will be provided for more than four hundred persons, being an increase of one-fourth. The rev. M. G. Edgar, minister of the parish, has contributed the sum of £100 towards the required £350. In the course of the works, fragments of three Saxon figures in priest's garments, supposed to represent some of the apostles, were found in a window in the south aisle. These mutilated remains of Saxon carving have been cleaned, and inserted in the wall of the north aisle.

Miscellaneous.

EMIGRATION.

The following plan of pauper colonization has been circulated by archdeacon Sinclair, chairman of the Kensington board of guardians: The necessity of immediate measures to relieve this country from the evils of a redundant population, and to supply the deficiency of labourers in the colonies, is becoming daily more urgent. The following plan for securing both objects, economically and effectually, is suggested as the result of some experience in the management of the poor. Let the following clause be inserted in the next act of parliament relating either to pauperism or emigration: "Be it further enacted, that in case the legislature of any of her majesty's colonies or dependencies shall see fit at its own cost to establish schools of industry, in which boys and girls, from their eleventh or twelfth to their fourteenth year, shall receive religious and moral training, and be instructed in the arts best adapted to make them

useful colonists, under regulations satisfactory to the governor of the colony and the bishop of the diocese, it shall be lawful for the lords commissioners of her majesty's treasury to contribute from the consolidated fund the sums required for the removal of pauper children from any of the outports to such colony. And it shall be further lawful for the board of guardians of any parish or union, in any part of the united kingdom, to defray out of the poor's rates under their management the expense of removing a child to the outport, and maintaining it in such colonial school of industry; provided always that the expense thereby incurred shall not exceed the cost of supporting such child during a period of two years in the parish workhouse, or in the pauper union school of the district, within which it may have a settlement; provided, also, that such child be an orphan, or abandoned by its parents; or that its parents or guardians consent to its removal."

The following are the advantages of the above scheme to the child, to the colony, and to the mother country :

1. As regards the child, a colonial school of industry would be far preferable to the workhouse or pauper union school; for in the colonial school, the children being nearly of the same age, and admitted at the same time, and for the same period, would be free from many sources of moral contamination, especially that of new inmates, imported fresh from scenes of profligacy.

2. As the school would be surrounded with 300 or 400 acres of land, in pasture, and under tillage, the inmates would easily be provided with a variety of useful and healthy employments, and might be classified in any way most conducive to their moral improvement.

3. During their period of training they would be often visited by the colonists, who would acquire an interest in them, and would prefer their services to those of young persons sent directly from ragged schools or pauper schools at home, and recently contaminated by unrestricted intercourse with each other during the confinement of a long voyage at a critical period of life.

4. On leaving school, instead of suffering the misery of being looked upon as supernumeraries, and an oppressive burden, by the overcrowded society of the mother country, they would find their services in demand, wages high, provisions cheap, rates and taxes almost unknown.

To the colony the advantage is obvious, of being abundantly supplied with eligible emigrants; not convicts, nor prostitutes, nor decayed gentlemen and ladies, nor clerks, musicians, artists or shopmen, nor unreclaimed juvenile offenders, veterans in iniquity; but boys and girls who have spent at least two years in the colony, under a system of training designed to make them active, intelligent, and honest servants, as well as faithful Christians.

The advantages to the mother country would be, perhaps, the greatest of all. It would be relieved, at an expense hardly to be mentioned, from a large portion of its redundant population. The colonial school of industry, once established, would be nearly self-supporting; for the children would be fed and clothed from the produce of their own industry. Each school accommodating 1,200 children (600 boys and 600 girls), and keeping them two years, would require 600 young emigrants every year. Fifty schools in different parts of Australia, New Zealand, South Africa, and North America, would create an annual demand for 30,000; and the emigrants thus expatriated would not be respectable farmers, small capitalists, or even able-bodied workmen, but children of the lowest class in society, the future inmates of our workhouses, our tramp-sheds, and our gaols.

The only practical question in reference to the above scheme is, whether the several parties concerned would take the share assigned to them in carrying it into effect. Would the government be willing to incur the expense of conveying the children from the outport to the colony? Would the colonial legislature, in consideration of the sum which the board of guardians might be justified in advancing with each child, be induced to defray the cost of its maintenance in the school till it should be old enough to be apprenticed, or to earn in any way its own subsistence? And what sum would a board of guardians be justified in advancing with each child, annually or in a single payment, not with the hope merely, but with the certainty, of being relieved from all further expense on its account?

DINGLE AND VENTRY MISSION.

October, 1848.

The committee beg earnestly to call public atten-

tion to the completely exhausted state of their funds. Notwithstanding every exertion to limit their expenditure, without completely paralyzing the work, they have been obliged to incur very serious pecuniary responsibilities, which they hoped to have been enabled to meet out of the produce of their farms, if it had pleased divine Providence to send them a productive harvest. The great wetness of the season and almost complete failure of the crops, especially of the potato, have deprived them, however, of every resource; and unless the liberality of Christian friends leads them to come forward promptly to their aid, the committee will be wholly unable even to continue the salaries of their scripture readers, or schoolmasters and mistresses, and will be obliged, most reluctantly, to close their schools, and abandon all hope of giving employment to the destitute poor, or even of relieving the widows and orphans of deceased converts during the ensuing winter. But for the want of funds the committee can confidently state that the mission never promised better than at present. One of the committee, the rev. Anthony Denny, rector of Tralee, writes thus from the spot, on 20th September, 1848 :—

"I have been here several times lately, and am convinced that, as regards the reality and soundness of the work, it never promised better than at the present moment. The converts have evinced a steadiness and consistency, a willingness to endure reduction in the assistance afforded them, and a desire to labour in earnest for their support, which makes me more hopeful than ever that they are influenced by proper motives in the profession which they make. It would be sad indeed, at such a time, that we should be compelled to withdraw our protection from them, merely for want of funds, far less in amount than were ever before required."

The rev. Samuel H. Lewis, the clergyman appointed by the committee in the place of the late Mr. Gayer, also bears the strongest testimony in favour of the mission :—

"I can assure you, the converts at Dingle are rising in my estimation every day. Few of them are ever absent from church or Sunday-school. I wish the protestants of other parishes could see whole families turning the key in their doors, and going to both these means of grace: more than one-fourth of the scholars at our Sunday-school are heads of families. In neatness and cleanliness of their cottages, I have seen nothing like them in Ireland; and the contrast between their general appearance and the filthy hovels of the Roman catholics in the same street is most striking. A few days ago lord Ventry told me that, in his opinion, the quietness of this part of the country, during the late troubles was, under God, owing to the influence of the mission. A few police were sufficient to guard the whole peninsula; the nearest military station being at Tralee, 26 miles distant."

The rev. George Hickson also thus writes from the spot :—

"In reference to the converts at Dingle, which, being my native place, and having some property there, I frequently visit, I can truly say, that previously to the introduction of the gospel, by means of our much-lamented friend, Mr. Gayer, and others, the people were immersed in the greatest idolatry and superstition. As one instance among many, I recollect the parish priest walking in procession through the town with a crucifix, which was said to be sprinkled with the blood of Christ, and all the people bowing down to worship it. Such an exhibition they would not venture on now. Nothing can be more exemplary than the conduct of the converts, and the constancy they have evinced under the most trying persecution. They have not shrunk from a confession of Christ, well worthy of imitation. Would

to God that many such demonstrations exhibited themselves elsewhere throughout the land. A great opening for the spreading of the word has been effected in this locality, and I believe a willing mind prevails very generally among the people to hear and receive the word of God. I trust the means may not be withheld for carrying on this work; but I regret to hear that the funds for this purpose are now so low, that the priests, well acquainted with the poverty of the district, have, from the altar, desired their flocks to let the converts alone for the present, as the poor-houses must soon be their refuge, and, once there, they could have easy access to them. The Lord, however, can provide; and may he enable those good people who take such an interest in this work to go forward. A very influential person, who knows the country well, states that such is the effect produced by the conversions, that no rebel could safely hide himself there, but the queen's writ could be with safety served in the remotest corner; and that when the government lately sent a steamer to Dingle to inquire of the local authorities respecting the place, the reply was, that neither naval nor military forces were necessary. Thus the proscribed bible teaches our poor people the best lessons of loyalty, and makes them faithful subjects not only from fear, but for conscience' sake."

The committee think it right also to state the fact that a Jesuit establishment has been founded in the town of Dingle, in which no less than ten Jesuits located themselves shortly after the death of the rev. C. Gayer. They have lost no opportunity of practising on both the hopes and fears of the converts; yet, when the rev. Samuel Lewis arrived at Dingle, he found that but one solitary individual had been induced to return to the church of Rome, the rest having clung to the faith of their adoption with unshaken constancy, though subjected to many privations, and left for six months (from circumstances over which that committee had no control) without the aid of a special pastor at Dingle.

There are now 255 families of converts resident in the district covered by the mission, consisting of above 1,100 individuals, of whom 380 are adults.

Contributions will be thankfully received, in Dublin, by either of the hon. secretaries, James Hawkins, esq., 19, Middle Gardiner-street, or Arthur Edward Gayer, esq., Q.C., 47, Upper Mount-street; or the ven. archdeacon of Emly; the rev. Hamilton Verschoyle, 62, Bagot-street; the rev. Maurice F. Day, 17, Adelaide-road; or may be lodged, as usual, at Messrs. Puget's, St. Paul's Churchyard; Messrs. Nisbett and Co., Berners-street, London; and the treasurers, Messrs. Latouche, bankers, Castle-street, Dublin.

Extract from letter of Patrick Connor, giving an account of the death of Michael Connor, late schoolmaster at Keelmachedar:

"I am sure the particulars of my poor brother's last hours will be interesting to you, in which you will not fail to see the power and grace of God. On the evening of the 13th he got great ease from his troublesome cough, the hoarseness in some measure left him, and after a little rest he exclaimed, 'Ho every one that thirsteth,' &c. (Is. lv. 1). He then repeated verses of his favourite hymn, 'How sweet the name.' His voice got very clear, though his body evidently was fast sinking. He was asked, early the following morning, if Jesus was precious. He said with much fervour, 'O yes, Jesus is indeed precious, very precious.' He was then asked concerning his hope: he replied, 'I know that if my earthly house of this tabernacle were dissolved' (2 Cor. v. 1). He spoke with much ease, and his countenance seemed to lighten up with anticipation of everlasting joy. We then asked him if there was any particular portion of God's word that gave him greater comfort than another by dwelling on it. 'Yes,' said he, the 28th verse of the 11th chapter of St. Matthew, 'Come unto me, all ye that labour,' &c. He then said he

wished to see us all, as he knew his end was nigh. About four o'clock he kissed the children, thanked Eliza for her kindness and attention to him in his long illness, and talked a good deal to her: he then took my hand in both his, and said, "I must tell you that I never loved any one on earth so much as you: we have lived together up to this happy hour in peace; we now separate for a short time, to meet again in a better place." I asked him if he was sure that death was to him an entrance into glory. He answered with great earnestness, 'I have no doubt of it. I am invited to cast my burden on the Lord: the way is plain: O how simple every thing is done for us! all things are ready; all we have to do is to accept this free salvation, to believe "Christ is the way," &c. O that I were now at the end of the way; but God's time is the best time: "Eye hath not seen nor ear heard"' (1 Cor. ii. 9). After a long pause he addressed an uncle, who lately attends our church, but has not openly declared his faith: he said to him, 'I have one request to ask—I am for your good—I hope you'll never die a papist, for you know it is a false way: "Broad is the way," &c. In the church of Rome many things and many ways are offered to you there to save you, and to put your trust in; but they are so many ways leading to destruction. They trust in popes and priests, monks and friars, with many other things that can never save: Jesus is the only Saviour; he is the "true and faithful witness" (Rev. i. 5); he can support you in life and death; never hope for salvation but through him. Tell me, uncle, what do you think?' I said, 'Dear Michael, the Lord will give him light, as he did to you.' The uncle then said, 'I know your advice is good: I am glad your hope and confidence are so strong.' I allowed others into his room, when I saw he was anxious to speak to all. He spoke to four converts, about nine o'clock: he said, 'Hell is a dreadful place; but, in the strength of my Redeemer, I can trample on Satan's neck: he is a conquered enemy; his head was bruised; I have no fears.' He said, "Do you think that any thing can avail, at the hour of death, but Jesus our Saviour?' They all answered, 'None now or at the hour of death.' Then trust in him, and he will not disappoint you.' He turned to me and said, 'I feel a burning pain inside; I can speak no longer.' I replied, 'I hope you will soon be better.' 'O yes,' said he, 'very soon; I shall shortly fall asleep in Jesus.' About eleven o'clock he breathed his last, without a struggle.

"P. CONNOR, Scripture Reader.

"June 13, 1848."

PAROCHIAL ASSESSMENT OF RENT-CHARGE.

At a meeting of the ruri-decanal chapter of Westham, in the county of Sussex, held on Friday, Nov. 24, 1848, it was unanimously resolved that the following memorial should be presented to the bishop of the diocese:

"To the right reverend the lord bishop of Chichester.

"We, the undersigned, members of the ruri-decanal chapter of Westham, having considered that the property of rent-charge has become liable to an excess of parochial assessment beyond that which seems to be fair and agreeable to ancient usage; that this inequality has arisen from the failure of a proviso which had been expressly introduced to preserve such property in its relative liability, and also from the passing, session by session, of the Stock-in-Trade Exemption Act; that the owners of rent-charge are, in a manner, trustees of a property which it is incumbent in them to hold, and to hand down to their successors, without dilapidation or waste; that the growing wants of the church do call, and may be expected to call, for the faithful maintenance of all the resources which have been sacredly entrusted to her for the highest and most important purposes; do, therefore, most respectfully entreat that your lordship would convene a meeting of the clergy, with a view to elicit such information, and to adopt such measures, as the exigencies of the case may require."

REGISTER

Ecclesiastical Intelligence.

FEBRUARY, 1849.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Bath and Wells, June 3, in Wells cathedral.

By Bp. of Ely, March 4.

By Bp. of Manchester, March 21, in Manchester cathedral.

By Bp. of Worcester, March 4, in Worcester cathedral.

ORDAINED.

By ABP. of ARMAGH, in *Armagh Cathedral*, Dec. 21.

PRIESTS.

Of Dublin.—R. M. Dolan, B.A., R. Hamilton, B.A., J. Henry, B.A., G. McMaster, B.A., A. Percival, B.A., Trin.

DEACONS.

Of Dublin.—J. Chamney, B.A., C. B. Knox, B.A., J. F. McCormick, B.A., G. F. Mathews, B.A., W. Parkinson, B.A., T. Rooke, B.A., Trin.

By ABP. of CANTERBURY, in *Parish Church of Croydon*, Dec. 21.

PRIESTS.

Of Cambridge.—I. F. Baynham, B.A., Christ's; T. S. Bence, B.A., St. John's; G. W. Corker, B.A., Trin.; E. L. Cutts, B.A., Queens'; C. E. Slater, B.A., Christ's; W. Thornhill, B.A., Cath. H.

Of Oxford.—G. B. Lewis, B.A., Oriel.

DEACONS.

Of Cambridge.—T. N. Burke, B.A., Cath. H.; W. Gardiner, B.A., Queens'.

Of Oxford.—E. Giles, B.A., St. John's; H. H. Methuen, B.A., Exet.; F. E. Tuks, B.A., Brasen.

Of Dublin.—E. B. Barnes, B.A., Trin.

By ABP. of DUBLIN, in *Trinity College Chapel, Dublin*, Dec. 17.

PRIESTS.

Of Dublin.—J. Byrne, B.A., M. L. Connor, B.A., R. J. Gabbett, B.A., W. R. Hefernan, B.A., W. T. Lett, B.A., R. Warren, B.A., J. Wright, B.A., Trin.

DEACONS.

Of Dublin.—H. Carr, B.A., J. Gabbett, B.A., H. G. Johnstone, B.A., W. McKelvey, B.A., C. M. Stack, M.A., L. Torpy, B.A., Trin.

By ABP. of YORK, at *Bishopthorpe*.

PRIESTS.

Of Cambridge.—J. Blomesfield, B.A., Trin.; J. B. Dykes, B.A., Cath. H.; J. Eastwood, B.A., R. Guntery, B.A., St. John's; W. Hunt, B.A., C.C.C.; H. Manby, B.A., St. John's; R. T. Richards, B.A., Emm.; G. Taylor, B.A., Cath. H.; C. B. Yeoman, B.A., Trin.

Of Oxford.—H. C. T. Hildyard, B.A., Mert.; W. S. Hoole, B.A., A. Joseph, B.A., Brasen.; H. G. M. Petyman, B.A., Oriel.

Of Dublin.—J. A. Gausson, B.A., R. Norton, B.A., Trin.

Of St. Bees.—J. S. Hall, J. Rogers.

DEACONS.

Of Cambridge.—S. Back, B.A., Christ's; C. Bailey, B.A., Cath. H.; C. F. Buckley, B.A., C. C. C.; R. H. Foord, B.A., Trin.

Of Oxford.—A. W. W. Davies, B.A., St. Mary H.; J. D. McGachen, B.A., Pemb.; A. Poole, B.A., St. Ed. H.

Of Dublin.—W. H. White, B.A., Trin.

Of St. Bees.—E. J. R. Hughes, R. G. Young.

By Bp. of BANGOR, in *Bangor Cathedral*, Dec. 17.

PRIESTS.

Of Cambridge.—A. H. P. Trewman, B.A., Queens'.

Of Oxford.—D. L. Williams, B.A., Jesus.

Of Dublin.—J. Jones, B.A., D. Lloyd, B.A., Trin.

Of Lampeter.—D. B. Price.

DEACONS.

Of Lampeter.—D. Davids, D. S. Evans, J. Rowland.

By Bp. of BATH and WELLS, in *Wells Cathedral*, Dec. 17.

PRIESTS.

Of Cambridge.—W. T. P. M. King, B.A., Trin.

Of Oxford.—A. G. Atherley, B.A., New Inn H.; W. Bullock, B.A., St. Mary H.; J. H. Carden, B.A., Exet.; D. Robertson, B.A., Ch. Ch.; C. St. B. Sydenham, B.A., Exet.; E. C. Topham, B.A., Univ.; T. A. Voules, B.A., St. Alban's H.

Of Dublin.—J. B. Colvill, B.A., Trin.

DEACONS.

Of Cambridge.—J. H. Gandy, B.A., Trin.; W. Gee, B.A., St. John's; J. H. Guerits, B.A., Trin.; W. R. Wroth, B.A., Emm.

Of Oxford.—S. G. Harris, B.A., Exet.; C. T. Hoskins, B.A., Ball.; J. O. Parr, B.A., Exet.; C. Wickham, B.A., Wad.

Of Durham.—G. J. Bigge, B.A., Univ.

Of Lampeter.—D. Noel.

By Bp. of CASHEL, in *Waterford Cathedral*, Dec. 3.

PRIEST.

Lit.—G. I. Tubbs.

DEACONS.

Of Dublin.—J. J. Sargent, B.A., W. R. Vowell, B.A., Trin.

Lit.—W. A. Darby.

By Bp. of CHESTER, in *Chester Cathedral*, Dec. 17.

PRIESTS.

Of Cambridge.—E. L. Bowman, B.A., St. Pet.; W. J. R. Constable, B.A., Clare H.; S. S. Crutch, B.A., Cath. H.; F. De Jersey, B.A., St. John's; G. T. Fox, B.A., Trin.; S. Haworth, B.A., St. John's; H. Marland, B.A., Cath. H.; S. T. Preston, S.C.L., Trin. H.; W. A. Stevenson, B.A., Queens'; J. W. N. Tanner, B.A., Cath. H.; R. D. Travers, B.A., Caius.

Of Oxford.—F. W. Kittermaster, B.A., Pemb.; S. B. Stewart, B.A., Brasen.

Of Dublin.—T. Douglas, B.A., J. England, M.A., J. H. Gabbett, B.A., W. H. Hamilton, B.A., W. F. Taylor, B.A., H. Woodward, B.A., Trin.

Of St. Bees.—E. Atkinson, P. Banton, R. Blakehurst, G. R. Carr, A. J. Cridland, W. Earce, W. Findley.

Of Lampeter.—P. K. Simmons.

DEACONS.

Of Cambridge.—J. Chadwick, B.A., Queens'; R. Gwyn, B.A., Magd.

Of Oxford.—W. B. Findlay, B.A., Ch. Ch.; W. S. Prout, B.A., Worc.

Of Dublin.—C. Jones, B.A., T. Jump, B.A., T. Moore, B.A., Trin.

Of St. Bees.—L. Leyland, A. Sedgwick, W. L. Sharpe.

By Bp. of CHICHESTER, in *Chichester Cathedral*, Dec. 21.

PRIESTS.

Of Cambridge.—C. T. Frampton, B.A., Clare H.; F. Spurrell, B.A., C.C.C.

Of Oxford.—R. K. Cornish, B.A., C. C. C.; W. Haydon, B.A., Univ.; A. Orlebar, B.A., Wad.

Of Dublin.—J. F. Pisey, B.A., Trin.

Lit.—J. Ross.

DEACONS.

Of Cambridge.—F. M. Arnold, B.A., Caius; J. T. R. Fussell, B.A., Trin.; J. Gorham, B.A., St. John's; A. Roberts, B.A., J. Smith, B.A., Trin.; J. D. Streathfield, B.A., Christ's; A. D. Wagner, B.A., Trin.

Of Oxford.—F. G. Batho, B.A., Magd. H.; J. Goring, B.A., Ch. Ch.; R. J. Hodgson, B.A., Linc.

Lit.—E. H. Marriott.

By Bp. of DURHAM, in *Auckland Castle*, Dec. 21.

PRIESTS.

Of Oxford.—C. E. Freeman, B.A., Magd. H.; R. J. Simpson, B.A., Oriel.

Of Durham.—J. Pedder, B.A., P. Radd, B.A., W. K. Ramsay-Coombs, B.A., Univ.

Of Dublin.—S. A. Herbert, B.A., Trin.

Ordinations—CONTINUED.

DEACONS.
Of Oxford.—C. M. Preston, B.A., Queen's.

Of Durham.—F. Fisher, B.A., Univ.
By Br. of GLOUCESTER and BRISTOL, in Bristol Cathedral, Dec. 24.

PRIESTS.
Of Cambridge.—J. Baverstock, B.A., St. John's; J. R. Farrow, B.A., Cath. H. (lett. dim. bp. of Exeter); W. W. Gibbon, B.A., Christ's; F. V. Mather, B.A., I. Pitt, B.A., Trin.; J. S. J. Watson, B.A., St. John's.

Of Oxford.—E. Du Buisson, M.A., R. M. Evanson, B.A., Oriel; J. E. A. Fenwick, B.A., W. E. Visser, B.A., Univ.

Of Lampeter.—J. Cawston, (lett. dim. bp. of Llandaff).

DEACONS.
Of Cambridge.—T. Bowles, B.A., Queens' (lett. dim. bp. of Sarum); J. Leighton, B.A., St. John's; T. H. Marsh, B.A., Pemb.; G. Sharp, M.A., Caus; A. J. Street, B.A., Queens'; F. R. Traill, B.A., C.C.C.

Of Oxford.—J. Adams, B.A., Magd. H.; W. C. De Bonville, B.A., Trin.; W. L. Fielding, B.A., Ch. Ch.; R. L. C. Griffiths, B.A., Wore.; W. H. Holman, B.A., Lanc.

Of Dublin.—R. W. Dartnell, B.A., F. J. Scott, B.A., Trin.

Lit.—W. Morgan (lett. dim. bp. of Llandaff).
By Br. of HERTFORD, in All Saints' Church, Hertford, Dec. 17.

PRIESTS.
Of Cambridge.—E. Lovell, B.A., Jesus.

Of Oxford.—P. V. Mount-Filsal, B.A., Wad.

Lit.—D. Lloyd.

DEACONS.
Of Cambridge.—W. Hurley, B.A., Magd.; A. S. Mala, B.A., St. Pet.; B. Swift, B.A., Queens'.

Of Oxford.—G. J. Curtis, B.A., Wore.; W. Molhauz, B.A., Ch. Ch.; B. J. S. Patrick, B.A., J. E. Rogers, B.A., Magd.

Lit.—W. Davies.
By Br. of LINCOLN, in Lincoln Cathedral, Dec. 24.

PRIESTS.
Of Cambridge.—W. H. Boothby, B.A., C. C. C.; H. P. Cooke, B.A., Emu.; T. N. Lucas, B.A., St. Pet.; H. C. Radclyffe, B.A., Pemb.

Of Oxford.—H. A. Buckmaster, B.A., Ch. Ch.; S. M. Mackay, B.A., Wore.; T. C. Southey, B.A., Queens'; W. W. Thornton, B.A., New Inn H.; W. J. Twissan, B.A., Trin.; R. Wildbore, B.A., Brasen.

DEACONS.
Of Cambridge.—H. J. Dodsworth, B.A., Sid.; F. Fane, B.A., Emu.; W. Ingham, B.A., Cath. H.; J. L. Jaynes, B.A., P. E. Long, B.A., King's; J. G. Smyth, B.A., Trin.

Of Oxford.—E. M. Chapman, B.A., Linc.; R. Fisher, B.A., Brasen.

Of Dublin.—T. L. Butler, B.A., Trin.

By Br. of LONDON, Dec. 24.

PRIESTS.
Of Cambridge.—R. Barry, B.A., St. John's; T. M. Hopkins, B.A., St. Pet.; S. J. Phillips, B.A., Pemb.

Of Oxford.—W. G. Andrews, M.A., Magd. H.; H. Hayman, B.A., St. John's; J. Henley, M.A., Exet.

Of Dublin.—H. Beattie, B.A., Trin.

DEACONS.
Of Cambridge.—A. T. Cooper, B.A., Trin.; J. Grainger, B.A., Caus; W. B. Hastings, B.A., Trin.

Of Oxford.—J. E. Coulson, B.A., Ch. Ch.; C. E. Rowlett, B.A., Magd. Hall.

Church Miss. Coll.—R. Brew, G. English, T. Feakes, G. Parsons, W. S. Price.

Lit.—H. J. Clarke, J. N. Vileland.

By Br. of MEATH, in Ardbraccan Church, Dec. 24.

PRIESTS.
Of Dublin.—J. W. Briscoe, B.A., J. A. Hamilton, B.A., G. Swift, B.A., J. P. Wetherall, B.A., Trin.

DEACONS.
Of Dublin.—S. W. Davis, B.A., Trin.

By Br. of OXFORD, Dec. 24.

PRIESTS.
Of Cambridge.—J. N. Overy-North, B.A., Trin.; E. Prest, B.A., G. B. Rogerson, B.A., St. John's.

Of Oxford.—H. B. Barry, B.A., Queens'; G. Buckle, B.A., Oriel; T. H. Cooke, B.A., Wore.; G. Farnham, B.A., Ch. Ch.; R. Hake, New; W. Hedley, B.A., Univ.; W. A. Hill, B.A., Wore.; E. Hill, B.A., Wad.; L. Q. R. Irby, B.A., Brasen.; F. Little, B.A., Trin.; H. G. Merriman, B.A., New; C. C. E. Moberley, B.A., Ball.; T. Podmore, B.A., St. John's; V. B. C. Smith, B.A., New; W. Spence, B.A., H. Stokes, Ch. Ch.; M. Tickell, B.A., Queens'.

DEACONS.
Of Cambridge.—J. E. Hildesheim, B.A., Emu.

Of Oxford.—J. W. Burgen, B.A., Oriel; C. Coker, B.A., New; J. M. Cox, B.A., Linc.; J. R. T. Eston, B.A., Mert.; W. B. Gale, B.A., Magd.; P. R. Guy, B.A., Linc.; G. H. Heslop, B.A., Queens'; S. J. Hulme, B.A., Wad.; C. A. Johnston, B.A., Brasen.; W. B. T. Jones, B.A., Queens'; E. Miller, B.A., New; G. W. Pearce, B.A., C. C. C.; W. B. Philpot, B.A., Wore.; O. Purdus, B.A., New Inn H.; J. Sheldon, B.A., Trin.; W. Slater, B.A., Linc.; J. L. Snell, B.A., Magd. H.; W. Stubbs, B.A., A. Wishaw, B.A., Trin.; R. Wynne, B.A., Wad.; F. Young, B.A., Magd.

By Br. of PETERBOROUGH, in Peterborough Cathedral, Dec. 21.

PRIESTS.
Of Cambridge.—E. P. Brett, B.A., J. Dixon, B.A., St. John's; J. A. Fell, B.A., C. C. C.; J. Gordon, B.A., J. M. Holt, B.A., St. John's; C. H. Leacroft, B.A., H. Lindsay, B.A., Trin.; J. Sparrell, B.A., Cath. H.

Of Oxford.—J. Baly, B.A., Wore.; G. R. Mackarness, M.A., Mert.; A. P. Morris, B.A., Wore.

Of St. Bees.—C. Evans.

DEACONS.
Of Cambridge.—R. Boyer, B.A., Trin.

Of Oxford.—G. Bishop, B.A., Magd. H.; B. Tylar, B.A., Trin.

Of Dublin.—A. H. Manning, B.A., Trin.

By Br. of RIPON, in Ripon Cathedral, Dec. 17.

PRIESTS.
Of Cambridge.—E. Gilpin, B.A., C. Wilkinson, B.A., Trin.

Of Oxford.—J. Power, B.A., St. Edm. H.

Of Dublin.—A. S. Gardiner, B.A., M. F. Smyth, B.A., J. Taylor, B.A., Trin.

Of St. Bees.—W. Ball, W. Byan.

Lit.—G. W. Dodd.

DEACONS.
Of Cambridge.—C. W. Hodson, B.A., Trin.; J. Jefferson, B.A., St. John's; W. Laycock, B.A., Cath. H.

Of Oxford.—A. J. Meddle, B.A., St. Mary H.

Of Dublin.—R. H. Cox, B.A., Trin.

By Br. of BODON and MAN, at Douglas, Dec. 21.

PRIESTS.
Lit.—J. Barton, E. Hailford, C. J. Stewart.

By Br. of ST. ASAPH, in St. Asaph Cathedral, Dec. 24.

PRIESTS.
Of Cambridge.—E. T. Evans, B.A., Queens'.

Of Oxford.—W. W. Edwards, B.A., Brasen.; W. F. Parker, B.A., Pemb.

By Br. of ST. DAVID'S, in St. David's College, Lampeter, Dec. 24.

PRIESTS.
Of Cambridge.—O. E. Byers, B.A., Queens'.

Of Oxford.—T. Browne, B.A., Magd. H.

Of Dublin.—E. F. T. Ribbans, B.A., Trin.

Of Lampeter.—R. Evans, D. J. Jones, D. Lewis, R. Lloyd, R. W. Owen.

DEACONS.
Of Oxford.—C. L. Eagles, B.A., New Inn H.

Of Dublin.—W. Ross, B.A., Trin.

Of Lampeter.—H. H. Davies, J. James, D. Morgan, J. Rees, D. Williams.

Preferments.

Name.	Parish and County.	Population.	Patron.	Folio.
Angell, W. J. B.	Overton (V.), with Altun Fawcett (C.) and Fildred (V.), Wilts.	1042 & 150	Duke of Marlborough	*219
Atkinson, H. A.	Wcombe (P.C.), Durham	510	Bp. of Durham	204
Baker, G.	St. Helen's (P.C.), Lancashire		Trustees	*350
Baker, W.	Shropell (R.V.), Tipperary		Bp. of Cashel	
Barton, J. L.	St. George (P.C.), Portsea, Hampshire.		Vicar of Portsea	45*

Name.	Parish and County.	Population.	Patron.	Value.
Biggs, H.	Templemartin (P.C.), Cork		Dean of Cork	
Birch, W. L.	Luckington (R.), Wiltshire	329	Lords of the manor	*278
Boanquet, E.	Forascoe (R.), Somerset	50	Sir J. Smyth	*150
Caley, R. L.	All Saints (V.), Bristol	174	D. and C. of Bristol	160
Cattermole, R.	Little Marlow (R.), Buckinghamshire	927	S. Birch	*155
Cliffe, R. A.	Tenbury (V.), Worcestershire	1649	Rev. R. A. Cliffe	*900
Coles, J. S.	Barrington (P.C.), Somerset	531	D. and C. of Bristol	84
Davies, J.	North Baddeley (P.C.), Hampshire	802	T. Chamberlayne	112
Davies, T. M.	Llanilid (R.), with Llanharan (C.), Glamorgan- shire	148 & 806	Lord chancellor	*253
Dear, R.	St. Mary Woolnoth (R.), with St. Mary Wool- church (R.), London	317 & 150	The crown and J. Thornton alt. ..	280
Dingle, J.	Withington (P.C.), Upton Magna, Shropsh re. ..	219	Rector of Upton Magna	80
Dollman, F.	Loders (V.), Dorset	952	Ld. chanc. & sir M. H. Napier alt.	*235
Gambier, C. Esq.	Colne St. Aldwyn (V.), Gloucestershire	428	D. and C. of Gloucester	108
Godley, J.	Ashfield (P.C.), Cavan		Vic. of Killarherdiney	
Green, C. S.	St. Peter (R.), with St. Mary, Lewes, Sussex ..	777	Lord chancellor	*190
Harris, J. H., D.D.	Tormohun (P.C.), Devonshire	5982	C. Mallock	420
Heale, W. J.	Wombourne (V.), with Trysull (V.), Stafford- shire	1808 & 541	Trustees	*608
Hew, A. G.	Bromley St. Leonard (D.), Middlesex	6154	J. Walter	190
Kirwood, G. H.	St. John (P.C.), Irvington, Herefordshire	875	Vic. of Leominster	100
Lamb, R.	St. Paul (P.C.), Manchester		D. and C. of Manchester	
La Touche, J. W.	Clonmethan (U.), Dublin		Abp. of Dublin	
Marsh, W. N. T.	St. James (P.C.), Ryde, Isle of Wight		Rev. A. Hewitt	
Neville, B.	Tooanna (V.), Roscommon		Bp. of Elphin	
Reynolds, O.	Boulge (R.), with Debach (R.), Suffolk	45 & 121	Rev. O. S. Reynolds	*222
Richards, R.	Meifod (V.), Montgomeryshire	1974	Bp. of St. Asaph	*588
Sadler, R.	Castletknock and Clonsillaigh (U.), Dublin		Abp. of Dublin	
Shepherd, R.	St. Paul (P.C.), High Elswick, Northumberland ..	4000	The crown and bp. of Durham alt.	130
Shiffner, G. C.	Hamsey (R.), Sussex	558	Sir G. Shiffner	*570
Sikes, T.	Sherrington (R.), Bucks	556	Bp. of Lincoln	*631
Sockett, H.	Sutton (R.), with Bignor (R.), Sussex	420 & 210	Col. Wyndham	*256
Tatton, A.	Drumcliff (U.), Clare		Bp. of Killaroe	143
Thomas, C. E.	Warmworth (R.), Yorkshire	386	W. Wrightson	168
Whiting, R.	Ringsfield (R.), with Redisham Parva, Suffolk ..	311 & 166	Rev. O. Clarkson	*550
Williams, C.	Newhaven (R.), Sussex	955	Lord chancellor	*186
Clerk, G., preb. of Hereford.	Hope, H., chap. Sherborne union.		Moran, J. H., chap. convict establish- ment, Isle of Portland.	
Elliott, C. S., rur. dean North Rutland.	Irish, E., chap. Dartford union, Kent.		Phillips, W. S., rur. dean East Medina, Isle of Wight.	
Hart, G. A. F., chap. in ord. to the queen.	Jones, R., rur. dean Ripon.		Protheroe, T., chap. H.R.H. prince Al- bert.	
Hollins, J., chap. Mariners' chap., Gloucester.	Jones, R. L., chap. Newcastle Dead and Dumb Asylum.			
	Macgregor, sir C., min. can. Bristol.			

Clergymen deceased.

Bayne, T. V., p. c. St. John's, Brough- ton, Lancashire (pat. trustees), 45.	Gilpin, B., rec. Burnham Westgate, Norfolk (pat. Christ's coll., Cam- bridge), 78.	Monkhouse, H., cur. Great Tey, Essex, 46.
Brackenbury, C., rec. Wilsford and Aswardby, Lincolnshire (pat. family), 65.	Howes, T., rec. Fritton, Norfolk (pat. family), 78.	Rudd, E. M., fell. Oriel coll., Oxford, 72.
Butler, W., preb. Aghultie, Cork.	Liptrott, J., rec. Boughton Astley, Leicestershire (pat. rev. J. Raven), 75.	Smith, H., formerly fell. St. Peter's coll., Cambridge.
Chambers, J. P., rec. Sowerford, Oxford- shire (pat. Magd. coll., Oxford).	Masintosh, A., rec. Ballynagare, Kerry.	Townley, J., vic. Steeple-Bumpstead, Essex (pat. lord chancellor), 74.
Cox, J., D.D., formerly master Gains- borough sch., Lincolnshire, 84.	Meech, G., rec. Compton Abbas West, Dorset (pat. R. Williams), 86.	Whinsford, H. W., rec. Tythingham-cum- Filgrove, Bucks (pat. W. Praed), and Battlesden-cum-Fotgrove, Beds (pat. sir G. P. Turner), 67.

University Intelligence.

CAMBRIDGE.

Dec. 16.—The Crosse scholarship adjudged to F. B. D.
Ramage, Caius.
Dec. 23.—The Hulsean prize adjudged to H. T. Wroth,
B.A., St. John's.

PRIZE SUBJECTS.

Chancellor's English Medal.—"Titus at Jerusalem."
Senonian Poem.—"Edom."

COMBINATION PAPER, 1849.

PRIOR COMB.

Jan. 7. Mr. May, Cath.
14. Mr. Pridmore, Clas.
21. Mr. Drake, Jes.
28. Coll. Regal.
Feb. 4. Coll. Trin.
11. Coll. Joh.
18. Mr. W. R. Melville, Pet.
25. Mr. Sanbon, Regim.
Mar. 4. Mr. Beck, Corp.
11. Mr. Crauford, Jes.

Mar. 18. Coll. Regal.
25. Coll. Trin.
Apr. 1. Coll. Joh.
8. FEST. PASCH.
15. Mr. W. R. Cory, Pemb.
22. Mr. Witts, Corp.
29. Mr. Crowfoot, Oxf.
Mal. 6. Coll. Regal.
13. Coll. Trin.
20. Coll. Joh.
27. FEST. PENTEC.
Jun. 3. Mr. Hildyard, Pemb.
10. Mr. Gibson, Corp.
17. Mr. Woolley, Emm.
24. Coll. Regal.
Jul. 1. OMMEM. BENEFACT.
8. Coll. Trin.
15. Coll. Joh.
22. Mr. Farwell, Chr.
29. Mr. Howard, Regim.

POSTER. COMB.

- Jan. 1. **FEST. CIRCUM.** Mr. Paget, Cai.
 6. **FEST. EPIPH.** Mr. Alston, Cai.
 7. Mr. W. J. F. Edwards, Regin.
 14. Mr. Ross-Lewin, Cath.
 21. Mr. Beck, Corp.
 25. **CONVER. S. PAUL.** Mr. Slipper, Cai.
 28. Mr. Ainsworth, Cath.
 Feb. 2. **FEST. PURIF.** Mr. Witts, Corp.
 4. Mr. Eyre, Cath.
 11. Mr. Gibson, Corp.
 18. Mr. R. W. Sharpe, Cath.
 21. **DIES CINERUM.** **CONCIO AD CLERUM.**
 24. **FEST. S. MAT.** Mr. Yard, Trin.
 25. Mr. Loxley, Cath.
 Mar. 4. Mr. Merry, Jes.
 11. Mr. D. Darrell, Trin.
 18. Mr. Francis, Chr.
 25. **FEST. ANNUNC.** Mr. Nicholson, Jes.
 Apr. 1. Mr. Matthews, Chr.
 6. **PASSIO DOMINI.** Mr. Storks, Jes.
 8. **FEST. PASCH.** Mr. Thomas, Pet.
 9. Fer 1ma. Mr. Douglass, Chr.
 10. Fer 2da. Mr. C. Smith, Magd.
 15. Mr. Lawson, Jes.
 22. Mr. Brown, Magd.
 29. Mr. Waller, Jes.
 Mai. 1. **FEST. SS. PHIL. ET JAC.** Mr. Green, Jes.
 6. Mr. Cottingham, Magd.
 8. **CONCIO AD CLERUM.**
 18. Mr. Pierson, Jes.
 17. **FEST. ASCEN.** { Mr. Dowler, Magd.
 { Mr. Marshall, Emm.
 20. Mr. Gillett, Magd.
 27. **FEST. PENTEC.** Mr. Otter, Pet.
 28. Fer 1ma. Mr. Whitaker, Emm.
 29. Fer 2da. Mr. Williams, Emm.

- Jun. 3. Mr. Vincent, Magd.
 10. Mr. Whitty, Emm.
 11. **FEST. S. BARNAB.** Mr. Mare, Magd.
 17. Mr. Newcome, Trin.
 24. **FEST. S. JOHN BAPT.** Mr. Eade, Sid.
 29. **FEST. S. PET.** Mr. J. Martin, Sid.
 Jul. 1. **COMMEN. BENEFAC.**
 8. Mr. Saville, Emm.
 15. Mr. C. C. Roberts, Trin.
 22. Mr. Peake, Sid.
 25. **FEST. S. JAC.** Mr. Young, Regal.
 29. Mr. J. K. Kirwan, Regal.

Resp. in Jur. Civ.

Mr. R. L. Ellis, Trin. { Mr. Gibbs, Trin.
 { Mr. Mules, Anal. Trin.

Resp. in Medic.

Mr. Ormerod, Cai. { Mr. Barclay, Cai.
 { Mr. Wilson, Trin.

Resp. in Theolog.

Mr. Lowther, Trin. { Mr. Stacey, Chr.
 { Mr. Smith, Pemb.
 { Mr. J. Raahdale, Corp.
 Mr. Brickwood, Pet. { Mr. Platten, Cai.
 { Coll. Regal.
 { Coll. Trin.
 Mr. N. Simons, Joh. { Coll. Joh.
 { Mr. Drinkald, Chr.
 { Mr. Goodday, Pemb.
 Mr. Brandreth, Trin. { Mr. Bateman, Corp.
 { Mr. F. W. J. Jerrard, Cai.
 { Coll. Regal.
 Mr. Baker, Trin. { Coll. Trin.
 { Coll. Joh.
 { Mr. Fisher, Chr.
 Mr. Edwards, Jes. { Mr. Bennett, Regin.
 { Mr. Chapman, Corp.
 { Mr. Stead, Cai.

OXFORD.

Dec. 30.—On the 23rd inst. (observed this year as Christmas Eve), the following admission of students at Christ Church took place in the usual form: R. V. Williams, H. R. Barker, J. R. Armistead, elected from Westminster School;

Testimonials of respect have lately been presented to the following:—

Connor, G. H., late cur. Christ Church, Newark, Nottinghamshire.

Edmonds, J. H., cur. Horton, Yorkshire.

Handcock, W. F., late cur. Birkenhead, Cheshire.

Jones, R., All Saints, Rotherhithe.

Lockwood, H. J., late cur. Whepstead, Suffolk.

Myers, T., late cur. Holy Trinity, Micklegate, York.

Page, J. A., p. c. Tintwhistle, Cheshire.

Piggott, F. A., late cur. Trinity with St. Mary, Guildford, Surrey.

Short, H. M., late p. c. Wortley, Yorkshire.

Tendy, G. M., late chap. agricultural school, Cirencester.

CHURCH CONSECRATED.

Rocheater.—Brompton, near Chatham.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On Tuesday, Jan 2, 1849, the bishop of London in the chair, the subject of the proposed grant of £1,000 towards the Training Institution at Carmarthen having been brought forward, in pursuance of the notice given by the standing committee at the last general meeting, it was agreed, "That, under the peculiar circumstances of the principality with respect to the means provided for the education of the people in connexion with the church, the sum of £1,000 be granted towards the completion of the buildings of the Training College at Carmarthen; the amount to be paid on the society's being certified that the whole sum required for the completion of the work has been secured."

The under-mentioned members of the society were proposed by the standing committee as the committee of general literature and education, for election on the 6th of Feb. next: very rev. the dean of Chichester; John Leycester Adolphus, esq.; ven. arch-deacon Allen; Thomas Bell, esq.; rev. R. W. Browne; rev. F. C. Cook; rev. Thomas Dale; rev. T. G. Hall; rev. Dr. Heasey; John Diston Powles, esq.; rev. William Short; Dr. Thomas Watson.

A letter was read from the bishop of Fredericton, dated Fredericton, Nov. 9, 1848. The following are extracts: "In a former letter I mentioned that I would shortly lay before your venerable society an account of the state and progress of the cathedral at Fredericton, towards which the board has generously contributed this year. On my return to Fredericton, Sept. 16, I found that, during my absence, the permanent roof had been put on the nave, and was covered with zinc; and that the erection of the great west window, a work of no small difficulty here, had been satisfactorily completed. The season being too far advanced to commence further operations, I could do no more than arrange with the contractor for the resumption of the work in the spring. I have now entered into a contract with him to build the tower to the top (excluding the spire), and to complete the walls of the chancel, and finish the western triple porch, for £3,260 currency, which I have just money enough to do, including the society's grant and the sums subscribed in England. This he engages to perform next summer. Consequently by this arrangement the entire shell of the building will be completed, with one very important exception, the timber roofs of nave, aisles, tower aisles, and choir. I have ascertained that the roof of the aisles can be erected

for about £500 currency. The remainder of the aisle roofs, tower roof, roof of belfry, and chancel, will cost at least £900 or £1,000. I do therefore most humbly but earnestly solicit the standing committee to recommend to the board a further grant to the extent of £1,000. I feel great reluctance in thus making another call, which I did not originally intend to do; but I can assure the society that if I knew how to meet the difficulties of the case in any other way I would do so. Contending, as I have to contend, with difficulties of no ordinary magnitude, in so poor a province, I feel the necessity of that kind support which has never yet been wanting; and I trust God may dispose the hearts of the board to grant it. Without it I shall really be in a very deplorable state. It is to be recollected that the society is only asked to make a grant to meet a subscription of £3,000 on behalf of the people of Fredericton, and about £2,000 of my own. I am thankful to be able to inform the society that the candidates for ordination reached Fredericton in safety, and that they, with five other young men, are receiving instruction from me in theology. The books for the cathedral library, and those granted by the society for students in divinity, arrived without injury; and I have already found them very useful. Within ten days of my arrival I visited the south-western part of the province, and confirmed 240 young persons. Some other places I have hitherto been prevented from visiting by illness; but I intend, when the roads are more passable, to resume this duty. A large number of the publications of the society is on sale at St. John and Fredericton; others have been sent to form depositories at Woodstock and St. Andrew's, with universal acceptance, and, I trust, increasing good. The daily service at St. Anne's chapel is still well attended; and, having imported a small organ, we are enabled to enjoy the pleasure of chanting the holy songs of Zion to simple and ecclesiastical measures, in our daily realization of communion with the church of Christ all over the world. I have requested that a print of the interior of St. Anne's may be forwarded for the acceptance of the society."

The following notice of a further grant towards the cathedral was then given by the standing committee: "Considering the very liberal contribution already made by the bishop of Fredericton himself to this object, and the large sums raised within the colony, the standing committee recommend, under the peculiar circumstances of the case, that the sum of £1,000, in addition to the former grant of £1,000, be voted towards the cathedral of Fredericton on the 6th of Feb. next."

A letter was read from the bishop of Sydney, dated Sydney, Aug. 8, 1848. The following are extracts: "I have to return my best acknowledgments for your letter of March 13 in the present year, and to request you will convey the same on my behalf to the standing committee and the board of the Society for Promoting Christian Knowledge, for their most kind and ready acquiescence in my application for the sum of £50 towards the support of schools at Brisbane-water. That sum has sufficed to meet every engagement on account of those schools which I had entered into. They are now transferred to the charge of the bishop of Newcastle, from whom, I trust, the society will continue to receive accounts of their permanent usefulness to the inhabitants of that sequestered and unavoidably neglected district. The concurrence of the society in my application for a grant towards the general service of the diocese, especially in the erection of churches, demands my warmest thanks. According to your request, I forward a list of the payments which I have actually made, or for which I have become responsible to provide funds, towards the erection of churches, parsonages, and schools.

The sum of £1,000, granted by the board, will relieve me from every obligation contracted previously to the present year; and for the supplementary expenditure, which is yet to be provided for, I trust to a good Providence, to supply me with the means of meeting it."

The following is a list of churches assisted by the society's late grant: St. Andrew's, Sydney; Christ church, Sydney; St. Thomas's, parish of St. Leonard; St. John's, Ashfield; St. Peter's, Campbell-town; St. Mary's, Denham-court; St. Philip's, Clydesdale; St. Mark's, Appin; St. Michael's, Wollongong; All Saints', Berrima; St. Jude's, Marulan; St. Paul's, Carcoar; Tarrago, Lake George; Christ church, Cooma; windows and doors for sundry churches. The above are in the diocese of Sydney (14). All Saints', Singleton; St. Peter's, East Maitland; St. Paul's, Paterson; St. Mary's, on Allyn-river; St. John's, Brisbane; Farnborough. In the diocese of Newcastle (8). St. James's, Melbourne; St. James's, Geelong. In the diocese of Melbourne (2). Parsonages: Carcoar, Cooma, Bungonia, Campbell-town, Ryde. School-houses: Darlinghurst, Balmaln, Burwood, Appin, Agnes Bank, Emu-plains, Reidsdale, Hexham (diocese of Newcastle), Melbourne (diocese of Melbourne). Supplementary: St. Philip's, Sydney (new church); St. Mark's, Alexandria; St. Thomas's, Enfield; Christ church, Cooma; Christ church, Sydney.

The bishop of Adelaide, in a letter dated Adelaide, July 4, 1848, gave a satisfactory account of the collegiate school, and of the late examination of the boys in scripture knowledge, Latin, and arithmetic; the progress made having been quite satisfactory. The bishop stated that he had held his first ordination in Trinity church, on Thursday, June 29, the anniversary of his consecration. There were two candidates for deacon's orders. The ordination service took place in the presence of an attentive congregation and several of the clergy, the archdeacon, the colonial chaplain, &c. Other business was transacted, and fifty persons elected members.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Jan. 8, 1849.

The society has received from the bishop of Toronto the following interesting account of a visit to the Indian mission stations of Mahnetoahngeng island and the Sault St. Marie:

"Toronto, Canada West, Sept. 13, 1848.

"I have been some days returned from my visit to the Sault St. Marie, or the Strait which joins Lake Huron and Lake Superior. On reaching the Mahnetoahngeng island, which is about half way up Lake Huron, we found more than 2,300 Indians assembled to receive their presents. The new church, a very neat wooden building, stands high, and is the most imposing object in the village. Though not quite finished, it was made fit for divine service, and was filled with the aborigines, as many coming as could get accommodation; a great number still unconverted, but who, nevertheless, appeared desirous of seeing what was going forward. Dr. O'Meara read the service, in the Indian tongue. My chaplain, the rev. H. J. Grasett, M.A., who accompanied me, preached; and the substance of his sermon was communicated to the Indians by Dr. O'Meara. The few whites belonging to the settlement, and the queen's officers who had arrived to superintend the distribution of the presents, formed part of the congregation. The greatest propriety of demeanour prevailed; and, to the mere spectator, all appeared devout worshippers—the heathen as well as the Christian Indians, all were equally grave and attentive, though the former wanted the look of intelligence and satisfaction that animated the latter. The most profound silence

was preserved through the whole service, except when the converted Indians made the responses, which it was most grateful to hear. Not a look or whisper was perceived or heard during the sermon, or while the confirmation was proceeding; deep and anxious attention seemed to absorb the whole congregation, interrupted only once or twice by the faint wailing of an infant, or a heathen Indian stealthily retiring. Thirty were confirmed, many of them very aged. I particularly noticed one blind Indian, who was led up to be confirmed. He seemed about fifty years of age, strong and athletic. His step was still firm, but the sight was gone. His appearance and behaviour were very prepossessing, and he seemed much impressed with the solemnity of the service in which he was engaged. The bodily eye was dim, but the eye of the soul was open. After confirmation the holy communion was administered to fifty-seven, chiefly Indians, including many of the confirmed. We left the Mahnetoahneung Island in two large canoes, on Saturday morning, the 12th of August, but we did not reach the Sault St. Marie till the afternoon of the 16th. Our crews consisted of Indians, who do not relish continued labour; and this made our voyage about thirty-six hours longer. Besides, the weather was rather unfavourable. We had a good deal of rain, and among the great lakes rain produces chilly nights. However, the scenery was every where attractive. The picturesque wildness of the islands, all differing in character, and assuming almost every moment, as we paddled along, a new aspect of outline: their shores, and those of the mainland, sometimes exceedingly beautiful, at other times sublime; but all varying in appearance from any thing to be seen in other countries, made the journey, on the whole, pleasant and interesting. Our practice was to strike our tents at day-break. After taking a cup of strong coffee, we sailed or paddled till about ten o'clock A.M., when we stopped at the first smooth and convenient rock for breakfast. This occupied nearly two hours, as we had wood to gather, fires to make, the kettle to boil, &c.; and the Indians were not very rapid in their motions. We were, however, on the whole, very well off, as my verger proved himself a very tolerable cook. Breakfast over, we proceeded till nearly sunset, when we began to reconnoitre a good place to encamp for the night. This being found, we pitched our tents, made large fires, and prepared our dinner; for on such voyages we eat only twice a day. All were employed in doing something towards the general comfort. After dinner our tents were arranged for the night, and we very soon retired, as we had very few inducements to sit up late, and had to be in motion with the sun. Having made arrangements for establishing a permanent mission at the Sault St. Marie, and given the rev. Augustus Anderson, who understands Indian, his instructions, I preferred returning with my party by the steam-boat, because it saved several days, and I was anxious to get home, having still a third journey to make before winter. As Mr. Anderson has just been ordained deacon, and is very young, the rev. Dr. O'Meara has kindly undertaken to visit him two or three times a year, and to give him such advice and assistance as his long experience may suggest. I have good hope of Mr. Anderson's usefulness, because he is well acquainted with the Indians, having been brought up chiefly at the Mahnetoahneung settlement. And here, I think, it is but justice to Dr. O'Meara to state that his services to the church in his different translations of the greater half of the book of common prayer and various portions of the scriptures, together with his untiring labours among the Indians, merit very high commendation from his bishop and the society. On our voyage in the steamer down Lake Huron, we stopped

at one of the copper-mines, called the Bruce mine, where several hundred persons are employed, a sufficient time to have a regular service and a sermon. The congregation was very respectable and attentive, and much encouraged to find the church of their fathers, (most of them recent emigrants from Wales) in this far-distant wilderness. I annex a list of the clergy who have recently come out from England under the sanction of the society, and those ordained lately in the diocese, with their several appointments; to which I have added the rev. Joseph A. Allen, whose case has been frequently before you. Wolfe Island, opposite the town of Kingston, is important from its position, and is filling up with emigrants, and ought to have a resident missionary. I therefore propose Mr. Allen, provided he removes from Kingston, and resides on the island. By a census of the province, which has just been taken, it is said that the population of this diocese, of Canada West, is about 700,000. Lower Canada, which had double our population a very few years ago, now exceeds us by 70,000 only. We increase so much more rapidly than Canada East, that in five or six years we shall leave them far behind. I believe a full third of the population belongs to or may be attached to our church. The whole diocese is filling up with astonishing quickness. This is the great field for the church in British North America; for in thirty years she may, with the divine blessing on her exertions, count a million of adherents."

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

The meetings of the committee of the National Society have been attended during the past month by the bishops of London, St. Asaph, and Salisbury.

Management Clause.—Several communications on the subject of the management clause have been received by the society. No farther steps have been taken in this business.

Committee of Council on Education.—Inspection.—It may be useful at this time to reprint the instructions to the queen's inspectors, on the subject of religious education in church schools. They were issued by his grace the late archbishop of Canterbury in 1840, and remain unaltered. See minutes of council, 1880-40.

"In the case of schools connected with the national church, the inspectors will inquire, with special care, how far the doctrines and principles of the church are instilled into the minds of the children. The inspectors will ascertain whether church accommodation, of sufficient extent, and in a proper situation, is provided for them; whether their attendance is regular, and proper means taken to ensure their suitable behaviour during the service; whether inquiry is made afterwards by their teachers how far they have profited by the public ordinances of religion which they have been attending. The inspectors will report also upon the daily practice of the school with reference to divine worship; whether the duties of the day are begun and ended with prayer and psalmody; whether daily instruction is given in the bible; whether the catechism and the liturgy are explained, with the terms most commonly in use throughout the authorized version of the scriptures. They will inquire likewise whether the children are taught private prayers to repeat at home; and whether the teachers keep up any intercourse with the parents, so that the authority of the latter may be combined with that of the former in the moral training of the pupils. As an important part of moral discipline, the inspectors will inform themselves as to the regularity of the children in attending school, in what way registered,

and how enforced; as to manners and behaviour, whether orderly and decorous; as to obedience, whether prompt and cheerful, or reluctant, and limited to the time while they are under the master's eye; and as to rewards and punishments, on what principles administered, and with what results. The inspectors will satisfy themselves whether the progress of the children in religious knowledge is in proportion to the time they have been at school; whether their attainments are showy or substantial; and whether their replies are made intelligently, or mechanically and by rote. The inspectors will be careful to estimate the advancement of the junior as well as of the senior class, and the progress in each class of the lower as well as of the higher pupils. And, in every particular case, the inspector will draw up a report, and transmit a duplicate of it, through the committee of council on education, to the archbishop of the province."

SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S-DAY.

Abolition of the System of Issuing and Paying Money-Orders on the Lord's-day.—We have great satisfaction in laying before our readers the following communication, written by direction of the postmaster-general, in reply to an application made to his lordship by the clerical secretary.

"General Post-office, Oct. 16, 1848.

"SIR,—I am commanded by the postmaster-general to inform you, in reply to your letter of the 5th inst., that measures are now in progress for discontinuing, as far as practicable, all money-order business on the Sunday; and, when these measures are completed, a list shall be supplied of the towns (if any) at which it may be found impossible altogether to avoid the practice, should the committee then desire it.—I am, sir, your obedient servant,

"ROWLAND HILL,

"Secretary to the postmaster-general.

"Rev. J. T. Baylee, Lord's-day Society."

In accordance with the promise made in the preceding letter from the postmaster-general, the following important and gratifying communication was subsequently received:

"General Post-office, Dec. 8, 1848.

"SIR,—Referring to my letter of Oct. 10, I am directed by the postmaster-general to hand you a copy of a notice which will this day be issued to the public, discontinuing all money-order business on the Sunday, throughout England and Wales, from the 1st Jan. next. With respect to Ireland and Scotland inquiries are now in progress.—I have the honour to be, sir, your obedient servant,

"ROWLAND HILL,

"Secretary to the postmaster-general.

"Rev. J. T. Baylee, clerical secretary to the Lord's-day Society."

"By command of the postmaster-general.

"Notice to the public, and instructions to all postmasters, sub-postmasters, and letter-receivers, in England and Wales, issuing and paying money-orders.

"General Post-office, Dec., 1848.

"1st. On and after the 1st Jan. next, the transaction of money-order business on the Sunday will be entirely discontinued throughout England and Wales. But, to meet the convenience of the working classes, the various offices will be kept open for money-order business till eight o'clock on the Saturday night (or as late between six and eight as the receipt or despatch of mails will allow), excepting where the surveyor shall deem such arrangement unnecessary. The peculiar arrangement at each office will be announced to the public by special notification.

"2nd. As the personal attendance of the parties interested is not required either at the issue or payment of a money-order, the postmaster-general is of

opinion that this regulation, by which a large number of clerks and others will be allowed needful rest, may be made without any serious inconvenience to the public.

"3rd. This arrangement being general, the postmasters and others will, of course, understand that all transmission to the chief office of money-order accounts for the Sunday will terminate."

Whilst the committee would express their fervent thanks to the Lord of the sabbath for this step in the right direction on the part of the post-office authorities, they would also gratefully acknowledge those exertions of their associations, particularly of the Bath Auxilliary, which were instrumental in effecting it: they trust that this success, small as it may appear, will nevertheless encourage every friend of the sabbath, and stimulate them to renewed and persevering efforts to promote the great object they have in view."

INCORPORATED SOCIETY FOR BUILDING, ENLARGING, AND REPAIRING CHURCHES AND CHAPELS IN ENGLAND AND WALES.

The second meeting of this society for the present season was held at No. 4, St. Martin's-place, on Monday, Jan. 1st; the right hon. the earl of Powis in the chair.

The usual preliminary business having been transacted, the committee proceeded to consider the applications for aid which had been made since the last meeting, and referred to the general board by the sub-committee. Grants were made in aid of the erection of churches at Rye harbour, in Sussex; Chesterton, near Newcastle; and Blyth Marsh, near Stone, both in Staffordshire. Chesterton is one of the newly-endowed districts, having a population of upwards of 2,000 persons situated from two to three miles from the nearest church, and chiefly employed in the coal and iron works. Blyth Marsh is a district to be formed from portions of the parishes of Dilborne and Blurton, containing 800 inhabitants. It was stated that the new church is urgently needed, for the Romanists have great power in the district, and are leaving no efforts untried to win over the poor and ignorant inhabitants.

A grant was also made in aid of the erection of a new church at Clophill, in Bedfordshire, to be used in lieu of the present church, which is inconveniently situated, and at a considerable distance from the bulk of the population of the parish. Four other applications were considered; but the committee desired further particulars respecting them, and they were accordingly postponed until the next meeting.

It was reported to the meeting that the sum remaining in the society's hands is now little more than £1,800. It is therefore to be hoped that the appeal to be made, under the authority of the royal letters lately issued, directing collections to be made in aid of the funds of the society, will be so responded to by the public as not merely to enable the committee to continue their usual proportion of assistance to parishes and places applying for aid, but to afford still greater encouragement to those who are projecting the erection or enlargement of churches.

The extent of good already effected by this society is well shown by the concluding paragraph of its last report, which is a summary of its operations to the 31st of March last:—

"The total number of applications for aid from the formation of the society, in the year 1818, is 4,030; of which 2,785 have received grants in aid of the erection of 763 additional churches and chapels, and the re-building, enlarging, or otherwise increasing the accommodation in 1,072 existing churches and chapels; by which means 760,000 additional seats have been obtained, 566,000 of which are free and unappropriated; the sum contributed by the society towards carrying these works into execution being £439,698."

Diocesan Intelligence.—England and Ireland.

LONDON.

Kentish Town National, Infant, and Sunday Schools.—Schools have just been erected in the district of Kentish Town, in the northern part of St. Pancras, comprising three school-rooms, affording accommodation for 150 boys, 150 girls, and 150 infants, with a suitable class-room attached to each. Every arrangement requisite for cleanliness, ventilation, &c., has been carefully attended to, and spacious play-grounds in the rear of the buildings will enable the children to take recreation without leaving the premises. Three teachers' residences, consisting each of four rooms, form the eastern wing of the building, which is arranged as a quadrangle, the fourth side being open, and facing towards the south. The turret acts as a ventilator to the national schools. The site, consisting of one acre, has been conveyed by the dean and chapter of Christ Church, Oxford, under the sanction of an act of parliament, and forms part of a small estate, bequeathed upwards of a century and a half ago, by the celebrated preacher, Dr. South, to Christ Church, as a foundation for studentships; and,

from the conditions of the transfer, this estate will be much enhanced in annual value, when laid out as building ground. The total cost, about £3,000, has been defrayed by liberal grants and by private subscriptions, which latter still require some additions. On the 31st ult., the day previous to the opening, sermons were preached in Kentish Town chapel in aid of the building fund, by the bishop of London, the rev. T. F. Stooks, and the rev. W. Millner, minister of the district, when £107 were collected. On new year's day, after attending service at the chapel, the school-children, with the clergy in their robes, and the subscribers and visitors, repaired to the new buildings. An appropriate prayer having been delivered by the rev. W. Millner, and a hymn sung by the children, a meeting of the subscribers and visitors was held, to receive a report from the sub-committee. At its conclusion, the school-children were regaled with a plentiful and substantial dinner of roast beef and plum-pudding, laid out in the national school-rooms, which had been tastefully adorned with evergreens for the occasion.

Miscellaneous.

GENERAL THANKSGIVING.

A memorial having been forwarded to the archbishop of Canterbury, signed by the mayor and a large body of the most influential inhabitants of Reading, praying his grace to recommend the government to advise her majesty to appoint a day "for some national acknowledgment and thanksgiving" for the divine goodness so abundantly shown to us during the year now closing upon us, the following is a copy of the reply of his grace to the memorialists:—

"I beg to acknowledge the receipt of a memorial from the mayor and other inhabitants of Reading, on the subject of a thanksgiving day for the mercies vouchsafed to this country, in its exception from the calamities which have befallen other nations of Europe. It has probably escaped your recollection that a prayer was issued, by order of the privy council, to this effect in April last. I apprehend that her majesty's ministers would not be disposed to recommend such a measure as you propose, unless they had reason to believe that the desire for it was generally throughout the land. Neither would it be possible, through the necessary official forms, that any such order could be issued in time for the opening of the ensuing year. It appears to me as the more advisable course that the clergy should move their congregations to that expression of thankfulness which the memorial so justly desires, according to the circumstances of their own localities; and so be enabled to discriminate between the different parts of her majesty's dominions, which are by no means in exactly the same condition of peace or prosperity. May I beg you to communicate the substance of this reply, with due respect, to the memorialists.—I remain, sir, your faithful servant, J. B. CANTUAR."

TITHES COMMUTATION.

We are indebted to Mr. Willich for the following statement from his "Annual Supplement to the Tithe Commutation Tables," announced for publication this month:—

The average prices for seven years to Christmas, 1848:—

		s.	d.	
Wheat	..	6	10½	per imperial bushel.
Barley	..	4	1½	do.
Oats	..	2	8½	do.

And the amount to be received for each £100 of rent-charge, for the year 1849, will be £100 3s. 7½d., or two per cent. less than last year.

The following statement will show the value of £100 of rent-charge for each year since the passing of the Tithe Commutation Act, viz.:—

		£	s.	d.
For the year	1837	..	..	98 13 9½
"	1838	..	..	97 7 11
"	1839	..	..	95 7 9
"	1840	..	..	98 15 9½
"	1841	..	..	102 12 5½
"	1842	..	..	105 8 2½
"	1843	..	..	105 12 2½
"	1844	..	..	104 3 5½
"	1845	..	..	103 17 11½
"	1846	..	..	102 17 8½
"	1847	..	..	99 18 10½
"	1848	..	..	102 1 0
"	1849	..	..	100 3 7½
				18) 1817 0 8½

General average for the last thirteen years £101 6 2½

TO CORRESPONDENTS.

Anonymous communications cannot be attended to.

The articles that are forwarded to us will, if suitable, be inserted in due course, but we cannot undertake to acknowledge the receipt of any paper, or to return manuscripts.

TO OUR READERS.

We have received the first part of the "Cyclopædia of Biblical Literature abridged," by the rev. Dr. Kitto (Edinburgh, Black; London, Longmans'), which promises to be a valuable work.

We also recommend "The Bible," a series of prints, exhibiting the blessed effects of the scripture in the reformation of a drunkard, and the "Bible of every Land" (London, Bagster), of which the third part has reached us.

We continue to receive and occasionally extract from the "National Cyclopædia" (London, Knight) and Sharpe's Magazine (London, Arthur Hall).

ERRATA.

In November part, list of preferments, the perpetual curacy of Balldon is in the patronage of trustees. In the present part, p. 74. for Feb. 6 read Feb. 2.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1849.

Ordinations.

ORDINATIONS APPOINTED

By Abp. of York, June 3, in York cathedral.

By Bp. of Bath and Wells, June 3, in Wells cathedral.

ORDAINED.

By Bp. of LICHFIELD, at Eccleshall Castle, Dec. 24.

PRIESTS.

Of Cambridge.—E. E. Allen, B.A., Trin.; T. L. Braithwaite, B.A., St. Pet.; J. M. Clarke, B.A., St. John's; A. Garfitt, B.A., Trin.; J. H. Theodosius, B.A., Christ's; F. Veasey, B.A., Emman.; E. Whieldon, B.A., St. John's.

Of Oxford.—W. Acton, B.A., Ball.

Of Dublin.—B. Benison, B.A., Trin.

Of St. Bees'.—R. Wildig.

Lit.—T. Atkins, T. Mawkes, J. Rutherford.

DEACONS.

Of Cambridge.—W. T. Blathway, B.A., Trin.; W. Burbury, B.A., St. John's; C. C. Fern, B.A., Trin.; E. B. Howell, B.A., C.C.C.; C. W. Simons, B.A., Queens'; G. F. Ventris, B.A., Emman.; J. Wilcox, B.A., Queens'.

Of Oxford.—J. Maskery, B.A., Wad.; J. M. Nisbet, B.A., Ball.; C. F. C. Pigot, B.A., Ch. Ch.

Of St. Bees'.—W. B. Bryan, T. Welch, H. G. G. Young.

Lit.—J. Dunkley, G. N. Mitford, W. Nichol.

By Bp. of MANCHESTER, in Manchester Cathedral, Jan. 21.

PRIESTS.

Of Cambridge.—R. D. Harris, B.A., Trin.

Of Dublin.—W. A. Cornwall, B.A., S. B. Webb, B.A., Trin.

DEACONS.

Of Cambridge.—J. Dawson, B.A.,

Pemb. H.; T. G. Forest, B.A., St. Pet.; H. W. Garrett, B.A., Cath. H.; T. E. Petty, B.A., Trin.; W. Pope, B.A., Christ's.

Of Dublin.—H. Newland, B.A., R. S. Welldon, B.A., Trin.

Of St. David's, Lampeter.—D. Davies (lett. dim. bp. of St. David's).

Of St. Bees'.—J. Best, F. B. Broadbent, D. L. Jones, J. B. Wakefield.

By Bp. of NORWICH, in Norwich Cathedral, Feb. 4.

PRIESTS.

Of Cambridge.—E. H. Bickersteth, B.A., Trin.; J. Cocker, M.A., St. Pet.; C. Gilbert, B.A., Sid.; R. G. Gorton, B.A., St. John's; J. S. Green, B.A., J. Jackson, B.A., Christ's; H. James, B.A., King's; T. E. B. W. B. Leigh, B.A., Trin.; C. J. Lucas, M.A., S. N. Mecklethwaite, B.A., Magd.; E. M. D. Pyne, B.A., Emm.; R. R. Rackham, B.A., C.C.C.; W. H. Shore, S.C.L., Trin.; W. F. Welch, B.A., C.C.C.

Of Oxford.—C. H. Chevallier, B.A., Trin.; A. Denby, B.A., Wad.; W. B. Drewe, B.A., St. Mary H.; F. C. Gosling, B.A., Oriel; R. R. Holberton, M.A., Exet.; H. R. Nevill, B.A., Univ.

Of St. Bees'.—R. W. Barker; J. Carver.

DEACONS.

Of Cambridge.—W. M. Allen, B.A., Christ's; H. D. Blanchard, B.A., Trin.; E. A. Cobbold, B.A., T. Dealtry, B.A., Trin.; W. H. Glover, B.A., C.C.C.; J. A. Leicester, B.A., Clare; C. W. H. H. Sidney, B.A., Sid.; C. J. Wall, B.A., St. Pet.

Of Oxford.—T. G. Curtler, B.A., G. C. Tufnell, M.A., Wad.; C. Wodehouse, B.A., Ch. Ch.

Of Dublin.—A. Braddell, B.A., Trin. Of St. Bees'.—T. J. Burke; W. Hirst (lett. dim. bp. of Lichfield).

Lit.—J. G. Nelson.

By Bp. of ROCHESTER, in abp. Tenison's Chapel, Westminster, Jan. 7.

PRIESTS.

Of Cambridge.—G. Dance, B.A. (lett. dim. bp. of Lichfield), W. W. Herringham, B.A., St. Pet.; H. Jones, B.A., St. John's; R. Patteson, B.A., Emman.; F. W. Smith, B.A., Christ's.

Of Oxford.—J. H. Eaton, B.A., Worc.; T. S. Hill, S.C.L., Magd.; H. R. Wadmore, B.A., Pemb.

DEACONS.

Of Cambridge.—J. Arkwright, B.A., Trin.; J. Duffin, B.A., St. John's; J. Goodday, B.A., Queens'; W. Goode, B.A., Trin. H.; F. Southgate, B.A., Emman.; H. W. Taylor, B.A., St. John's; H. Twells, B.A., St. Pet.

Of Oxford.—J. Chippindall, B.A., Worc.; H. C. Powles, B.A., Oriel; T. Sier, M.A., Queens'.

Lit.—F. Brothers.

By Bp. of TUAM, in Tuam Cathedral, Jan. 21.

PRIESTS.

Of Dublin.—C. Adamson, B.A., J. T. Coffey, B.A., J. Davis, B.A., H. Gubbins, B.A., Trin.

Lit.—J. O'Callaghan.

DEACONS.

Of Dublin.—E. Day, B.A., G. R. Handcock, B.A., W. Johnstone, B.A., J. Shortt, B.A., Trin.

Lit.—J. Connery, W. Kilbride, P. Moynah.

Preferments.

Smith, G., M.A., to the bishopric of Victoria, Hong-kong; Parish and County. Population.

Name.	Parish and County.	Population.	Patron.	Value.
Alpe, P.	Chapel of Ease (P. C.), Boston, Lincolnshire ..		Mayor and Corporation	100
Audland, W. F.	Enham Knight's (R.), Hampshire	92	Queen's coll., Oxford	208
Barker, T. F.	Thornton-in-the-Moors (R.), Cheshire	914	Hulme's Trustees	*508
Bond, W. H.	Steventon (V.), Berkshire	948	D. and C. of Westminster	*260
Bowness, J.	Ainderby (V.), Yorkshire	760	Lord chancellor	200
Bowstead, T.	Poulton (P. C.), Wiltshire	371	Sir G. Shiffner and another	43
Byrne, J.	Raymocho (R. V.), Donegal		Trin. coll., Dublin	
Carr, G. R.	Jarrow (P. C.), Durham	5040	Sir T. Clavering, C. Ellison, and T. Brown	200
Churton, J.	Tenbury (V.), Worcestershire	1849	Rev. R. A. Cliffe	*900
Clements, hon. F. N. ..	Norton (V.), Durham	1628	Bp. of Durham	*378
Cox, J. E.	St. Helen's (V.), London	659	D. and C. of St. Paul's	209
Crawley, H.	Stow-nine-churches (R.), Northamptonshire	392	Rev. J. L. Crawley	*705
Dunne, C.	Eyton (P. C.), Herefordshire	149	Gova. of Lucton school	80
Edridge, C. C.	{ Enborne (R.), with Hampstead Marshall (R.), Berkshire	384 & 325	Earl of Craven	416 & 269
Franklin, S.	Broadway (V.), Worcestershire	1687	Trustees	*240
Gabbett, W.	Killatty (V.), Cork		Bp. of Cork and Cloune	

Name.	Parish and County.	Population.	Patron.	Value.
Gasborne, J. L.	Yoxall (R.), Staffordshire	1535	Lord chancellor	*508
Green, T.	Christ Church (dist.), Friesland, Rochdale, Lancashire.			
Hinxman, J. N.	Durnford (V.), Wiltshire	533	Bp. of Salisbury	*131
Holloway, W.	Roecester (P. C.), Staffordshire	1146	Mrs. Bainbrigge	69
Huyse, R.	Cheddington (R.), Dorset	183	W. T. Cox	*128
Jepson, W. N.	St. Martin (V.), Lincoln	2383	Frederick theosol.	138
Keate, J. C.	Hartley Wespall (R.), Hampshire.	331	D. and C. of Windsor	*315
Lawson, R.	Great Moulton (R.), Norfolk.	444	W. L. W. Chute	*440
Lea, W.	St. Peter (V.), Droitwich, Worcestershire.	703	Earl Somers	160
Lett, W. T.	Derryvullan (R. V.), Fermanagh		Trin. Coll., Dublin	
Lighton, sir C. R.	Ellastone (V.), Staffordshire	1308	D. Davenport	*154
Lovell, E.	Coddington (R.), Herefordshire	153	Bp. of Hereford	*170
Martyn, C.	Palgrave (R.), Suffolk	730	Sir E. Kerrison	*317
Maunsell, W. F.	Kildimo (P. C.), Limerick		Archdeacon of Limerick	
Morgan, J. M.	Dalton-in-Furness (V.), Lancashire	3231	Duchy of Lancaster	*150
Nutt, G. V.	Shaw & Whitley (P. C.), Wiltshire	800	Vic. of Melkham	*100
Otley, G. F.	Ialeham (V.), Cambridgeshire	2127	Bp. of Rochester	*450
Priest, E.	Cringfield (P. C.), Norfolk	191	Mayor & Corp. of Norwich	100
Raven, J.	Broughton Astley (V.), Leicestershire	728	Rev. J. Raven	*674
Robinson, G.	Tartaraghan (R.), Armagh		Earl of Charlemont	
Rodwell, C. B.	Toller Porcorum (V.), Dorset.	543	J. Fleming	*180
Salisbury, C. A.	Church Stretton (R.), Shropshire	1634	Rev. R. N. Pemberton	*542
Seymour, C. F.	Winchfield (R.), Hampshire	317	Rev. H. E. St. John	*247
Shuttleworth, T.	Egloskayle (V.), Cornwall	1357	Bp. of Exeter	*327
Smith, J. J.	Loddon (V.), Norfolk	1197	Bp. of Ely	300
Stevenson, J.	Leighton Buzzard (V.), Bedfordshire	6053	Bp. of Ely	193
Stubbs, J. M.	Roadroit (R.), Wexford		Bp. of Ossory	
Swayne, C. B.	Kilgeffin (V.), Roscommon		Bp. of Elphin	
Urquhart, H. J.	Fleet (V.), Dorset	149	Miss Jackson	66
Ward, C.	Kilmaley (V.), Clare		Bp. of Killaloe	
Woolnough, E.	Northenden (R.), Cheshire	1886	D. & O. of Chester	*406
Balleine, J. J., chap. H.M.S. Centaur.	Eliot, E., can. Sarum.		Marshall, J., rur. dean Evesham, Wor.	
Brewer, W. J., chap. Milton-next-Sittingbourne un., Kent	Gardiner, A. S., chap. Salford un.		Nicholson, P. C., dom. chap. earl of Carlisle.	
Calvert, W., min. can. St. Paul's.	Garnier, T., chap. speaker of house of commons.		Palmer, W., rur. dean Bridport, Dorset.	
Davies, C. G., chap. Tewkesbury un.	Hillyard, T., can. Chester.		Scard, T., chap. duke of Cambridge.	
Davidson, J. R., chap. Bromsgrove un.	Manning, T., chap. Northampt. lunatic asylum.		Stevenson, J. B., ass. mast. King Edward's sch., Birmingham.	
De Havilland, C. R., dom. chap. vic. Moleworth.				

Clergymen Deceased.

Creery, L., archdeacon of Connor, and rec. Billy, Antrim (pat. bp. of Down and Connor).
 Allkin, H., p. c. Hyde, Cheshire (pat. rec. of Stockport).
 Bishopp, sir C. A., chap. bp. of Gibraltar, at Malta, 27.
 Blacker, S., LL.D., rec. Mullabrack, Armagh (pat. abp. of Armagh).
 Busfield, J. A., D.D., rec. St. Michael, Wood-street, London (pat. ld. chanc. and parishioners alt.), 73.
 Butler, W., vic. Killatty, Cork (pat. bp. of Cork).
 Cook, J. T., Whittlesea, St. Andrew, Cambridgeshire.
 Cooper, B., rec. East Chelborough (pat. family); vic. Yetminster, Dorset (pat. bp. of Sarum).
 Crawley, C., rec. Stow-nine-churches,

Northamptonshire (pat. rev. J. L. Crawley); vic. Broadway, Worcestershire (pat. trustees), 93.
 Custor, R. G., D.D., retired chap. to the forces, 62.
 Fisher, A., p. c., Bothenhampton (pat. sir H. M. Nepean); p. c. Wallditch, Dorset (pat. ld. Rolle and J. Bragg), 46.
 Frank, T., p. c. Preston Gubbals, Salop (pat. Jones family), 94.
 Greenhill, W., rec. Farnham, Essex (pat. Trin. coll., Oxford), 77.
 Harrison, W. B., vic. Goudhurst, Kent (pat. D. and C. of Rochester), 80.
 Hawkins, W. H., mast. Cheltenham sch., 73.
 Hewitt, C., rec. Greenstead (pat. ld. chanc.); rec. Pitsea, Essex (pat. viases. Downe and J. Heathcote).

Henniker, sir A. B., rec. Thornham, Suffolk (pat. ld. Henniker).
 Kirkbank, J. T., vic. Dalton-in-Furness, Lancashire (pat. duchy of Lancaster), 54.
 Knipe, R., 29.
 Smith, G., p. c. Bridlington, Yorkshire (pat. Simeon's trustees), 80.
 St. George, T., vic. Kilnasoolagh, Clare (pat. bp. of Killaloe).
 Tarleton, J. E., rec. Chelsfield-with-Farnborough, Kent (pat. All Souls' coll., Oxford).
 Williams, H., cur. Hanalope-cum-Castlethorpe, Buckinghamshire.
 Wilson, J., vic. Leighton-Buzzard, Bedfordshire (pat. bp. of Ely); vic. Welton (pat. prob. Lincoln); vic. Scolding, Lincolnshire (pat. D. and C. of Lincoln), 92.

University Intelligence.

CAMBRIDGE.

HULSIAN LECTURER.

The rev. W. G. Humphrey, M.A., Trin., elected for the ensuing year.

PREVIOUS EXAMINATION, 1850.

Notice has been given that the following will be the subjects of examination in the last week of the Lent term, 1850:

1. The Gospel of St. Luke.
2. Paley's Evidences.
3. The Old Testament History.
4. Alceias of Euripides.
5. Caesar de Bello Gallico, Lib. I.

VOLUNTARY THEOLOGICAL EXAMINATION IN NEXT MICHAELMAS TERM.

On Tuesday, 16th of October next, and the succeeding days, there will be an examination in the following subjects:

- The Greek Testament;
 - The Apology of Tertullian; from the seventeenth section inclusive, to the end;
 - Ecclesiastical history;
 - The articles of religion; and
 - The liturgy of the church of England;
- which examination will be open to all students who have at

any time been admitted *ad respondendum questioni*; or who can produce certificates from the regius professor of civil law or his deputy, of having performed the exercises required for the degree of bachelor of that faculty.

The names of those students who shall pass this examination to the satisfaction of the examiners will be published in alphabetical order, and registered in the usual manner.

Immediately after this examination there will be an examination in the book of Judges, in the Hebrew, for such students as, having undergone the former examination, shall offer themselves for this; and the names of the persons who, having passed the former, shall pass this examination to the satisfaction of the examiner, will be published also, and registered in the manner already described.

Persons desirous of presenting themselves at these examinations must signify their intention of so doing on or before the 10th of October next, by a letter addressed to each of the examiners, who are, the regius professor of divinity; the Margaret professor of divinity; the regius professor of Hebrew.

BACHELORS' COMMENCEMENT—JAN. 27, 1849.

EXAMINATION FOR HONOURS.

MODERATORS.

William Bonner Hopkins, M.A., St. Cath. H.
Harvey Goodwin, M.A., Caius.

EXAMINERS.

George Gabriel Stokes, M.A., Pemb. H.
Stephen Parkinson, M.A., St. John's.

WRANGLERS.

1 Pell	Joh.	{ Earle	Joh.
2 Phear	Caius.	{ Phillips	Corpus.
3 Porter	Pet.	20 Lloyd	Caius.
4 Campion	Queens'.	21 Davis	Pet.
5 Edwards, W. F.	Trin.	22 Robinson	Cath.
6 Jeffery	Cath.	23 Williams	Joh.
7 Thrupp	Trin.	24 Greenfield	Pemb.
8 Drew	Joh.	25 Durham	Jesus.
9 Hoes	Trin.	26 Cole	Sidney.
10 Wray	Trin.	27 Rigby	Joh.
11 Mason	Joh.	28 Ferguson	Trin.
12 Wrench	Joh.	29 Headlam	Trin.
13 Whale	Joh.	30 Porter	Queens'.
14 Edwards	Joh.	31 Cornwell	Emman.
15 Burton	Christ's.	32 Scargill	Queens'.
16 Lilly	Joh.	33 Preston	Trin.
17 Dobson	Joh.	34 Clarke	Joh.
		35 Wigglesworth	Trin.

SENIOR OPTIMES.

1 Eade	Joh.	8 Rowe	Trin.
2 Grimes	Clare.	9 Hodges	Trin.
{ Waddington	Trin.	{ Cousins	Sidney.
{ Wilde	Trin.	{ Day	Joh.
5 Carter	Trin.	12 Swan	Joh.
6 Chapin	Joh.	13 Wylie	Sidney.
7 Billington	Emman.		

Jan. 20.—F. H. Trithen, Ph. D., of Berlin, was admitted professor of modern languages.

Jan. 27.—A. H. Faber, admitted probationary fellow of Queens'.

NEW EXAMINATION STATUTE.

Notice has been given that the new examination statute will be promulgated in congregation on Thursday, the 15th of March, and proposed in convocation on Tuesday, the 20th of March, at twelve o'clock.

We understand that it will be submitted to convocation by distinct portions.

OUTLINE OF THE PLAN RESPECTING THE RESPONSES ON AT THE PUBLIC EXAMINATIONS.

Every candidate for the first degree to be required to pass an examination at three distinct periods.

I. The "responses" to be held twice in the year, in Lent and in Act Terms. The first responses under the new system to take place in Lent term, 1851.

Candidates to be examined from their third to their seventh term inclusively.

Subjects.

One Latin author, one Greek author, "*melioris ævi et notæ*." A main object to be grammatical analysis. Translations, oral

SENIOR OPTIMES.

{ Gibbon	Clare.	31 Spencer	Queens'.
{ Glover	Jesus.	32 Willett	Clare.
16 Dundas	Trin.	{ Morse	Caius.
17 Chepmell	Caius.	{ Newbolt	John.
18 Edwards, G. O.	Trin.	{ Fenn	Trin.
19 Baxter	Cath.	{ Gossett	Trin.
20 Stewart	Joh.	{ Edwards	Pemb.
21 Olver	Corpus.	{ Mithinson	Clare.
22 Thomas	Trin.	{ Smith	Cath.
23 Carver	Trin.	40 Baxter	Trin.
24 Brown	Joh.	41 Hemming	Christ's.
25 Skilton	Corpus.	42 Cockshott	Cath.
26 Stephenson, J. J.	Caius.	43 Crallan	Emman.
27 Cobb	Sidney.	44 Harrison	Emman.
28 Probert	Queens'.	45 Coopland	Cath.
{ Boutflower	Christ's.	46 Rogers	Clare.
{ Frere	Caius.		

JUNIOR OPTIMES.

1 Stoddart	Sidney.	{ Andrews	Trin.
{ Boughton	Trin.	{ Lermitt	Joh.
{ Clay, J.	Trin.	28 Hartley	Magd.
{ Stephenson, A. K.	Caius.	{ Hinchcliffe	Trin.
5 Bromhead	Trin.	{ Raymond	Clare.
{ Tandy	Pet.	31 Hadow	Christ's.
{ Taylor	Trin.	32 Helm	Jesus.
{ Christmas	Jesus.	33 Arthy	Joh.
{ Smith, C.	Joh.	{ Foster	Christ's.
{ Codd	Joh.	{ Voight	Clare.
{ Dickson	Trin.	36 Bull	Trin.
12 Leith	Trin.	{ Molynets	Joh.
13 Hewett	Joh.	{ Poland	Emman.
14 Elwya	Trin.	39 Orman	Corpus.
15 Taylor	Trin.	{ Compton	Corpus.
16 Kirkpatrick	Trin.	{ Price	Joh.
17 Butt	Trin.	42 Fowler	Queens'.
{ Gifford, hon. G. R.	Caius.	43 Downing	Caius.
{ Weale	Clare	44 Temple	Clare.
{ Gibson	Trin.	45 Puget	Trin.
{ Greathead	Christ's.	46 Attenborough	Joh.
22 Consterdine	Trin.	47 Merry	Jesus.
23 Gee	Joh.	48 Jones	Cath.
24 Greenstreet	Trin.	49 Thornbury	Caius.
25 Metcalfe	Jesus.	50 Canning	Emman.

AGROTANT.

Bristow	Sidney.	Mee	Christ's.
Brown	Emman.	Scot	Trin.
Lewis	Joh.		

Feb. 3.—The Smith's prizes were adjudged to—

1. Phear, Caius.

2. Pell, St. John's.

Feb. 10.—The Maitland prize has been adjudged to F. Fiske, B.A., Emman.

CHRIST'S.

Feb. 13.—The rev. J. Shaw, B.D., who was lately elected master, having resigned the office, the rev. J. Cartmell, B.D., was elected his successor.

OXFORD.

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Every candidate for the first degree to be required to pass an examination at three distinct periods.

I. The "responses" to be held twice in the year, in Lent and in Act Terms. The first responses under the new system to take place in Lent term, 1851.

Candidates to be examined from their third to their seventh term inclusively.

Subjects.

One Latin author, one Greek author, "*melioris ævi et notæ*." A main object to be grammatical analysis. Translations, oral

or written, from the books brought up, to be required. The quantity of text may be somewhat less than at present.

Translation into Latin. Arithmetic. Geometry or algebra. The candidates to have the same passage proposed to them for translation into Latin, and a paper of grammatical questions. Such questions will continue to be put *visa voce*, as at present. A paper of questions on arithmetic and on geometry or algebra will also be set. Not more than sixteen candidates to be examined *visa voce* in one day.

II. The first public examination to be held twice in the year, in Easter and Michaelmas terms. This part of the statute to come into operation in Easter term, 1852.

Candidates to be examined from their eighth to their twelfth term inclusively.

1. In classical literature, divinity, &c.

Subjects.

First, necessary:

The four gospels and the Acts of the Apostles (in Greek). One Latin author, one Greek author, "*melioris ævi et notæ*," but not the same, or portions of the same, which were offered at responses. One to be either a historian or an orator.

Translation into Latin. The same for all the candidates.

A paper of critical and grammatical questions. The same for all the candidates.

Either logic or algebra; with geometry, to the extent of three books of Euclid at least.

Secondly, for honorary distinctions, to be awarded in four orders. Candidates who acquit themselves with great credit in the necessary subjects, to be placed in the fourth order:

The four gospels and the Acts of the Apostles (in Greek). Latin and Greek authors, "melioris ævi et notæ."

Philology and criticism.

Latin and Greek composition, and translation into those languages. Versification to be optional.

Passages from the classical authors to be set with a view to accuracy and elegance of translation.

Logic.

2. In pure mathematics exclusively.

With honorary distinctions in four orders.

III. The second public examination.

This examination to be held twice in the year, early in Easter and Michaelmas terms. This examination to be carried on under the new system for the first time in Easter term, 1853.

Candidates not to be examined before their thirteenth term.

The examination to be conducted in four schools; an examination in each school taking place in the same term (Easter and Act terms being counted as one term).

1. School of the "literæ humaniores."

Subjects.

First, necessary:

Divinity, viz., the four gospels and the Acts of the Apostles in Greek; the evidences of natural and revealed religion; sacred history; the subjects of the books of the Old and New Testaments, and the thirty-nine articles. Some one ancient work on moral philosophy, and one ancient historical work, one being in Greek and the other in Latin. A Thesis may be set for a short Latin or English Essay.

Secondly, for honorary distinctions:

Divinity as above (the candidates however may, if they please, be examined in some portion of ecclesiastical history, and in one or more of the epistles); logic; ancient history, Greek and Roman, including chronology, geography, and antiquities; Greek and Roman orators, rhetoric, poetics, ethics, and politics; the ancient writers to be always produced, but with permission to illustrate them, as at present, from modern writers; essays in English, Latin, or Greek, translation from classical authors, papers of questions on the subjects of the examination to be set. Divinity and logic to be required of all, and to have due weight in the distribution of honours.

2. School of mathematics and physics studied mathematically.

Subjects.

First, necessary:

Plane geometry, to the extent of six books of Euclid; or the first part of algebra. Certain parts of plane geometry to be treated algebraically or geometrically, at the option of the candidates.

Secondly, for honorary distinctions:

Mixed as well as pure mathematics.

3. School of natural science.

Subjects.

First, necessary:

The elements of two, at least, of the three following subjects: Mechanical philosophy, chemical philosophy, physiology; an acquaintance with some one branch of mechanical philosophy being always required.

Secondly, for honorary distinctions:

Besides a more extended knowledge of the three subjects mentioned above, an exact acquaintance with some one or more of the subordinate branches of natural science.

4. School of modern history and the cognate sciences.

Subjects.

First, necessary:

At least a knowledge of the history of England, or France, or Germany, during the sixteenth or seventeenth centuries.

Some portion of Blackstone's Commentaries, as recently edited.

Secondly, for honorary distinctions:

Modern history to the year 1789; general jurisprudence

(including civil law); laws of England; moral philosophy, as set forth by original writers in the legal language; philosophy of language.

The examiners in all these schools to examine in such manner as they shall think best adapted to test the proficiency of the candidates.

Every candidate for the first degree to be required to have passed in two at least of these four schools (the school of the literæ humaniores being always one, and to be passed first, but not necessarily in the same term).

Honours to be awarded in each of the four schools; the names of those who obtain distinction being printed in four classes, and in alphabetical order in each class; but not to be awarded in any of the schools to any candidate whose name had not appeared in some class (in either school) at the first public examination; nor in the school of the literæ humaniores, or of mathematics, to any candidate whose name had not appeared in some class in the corresponding school in the first public examination.

No candidate to attain honours in any school after his eighteenth term.

The names of all who merely pass, both at the first and the second public examinations, to be printed, and in alphabetical order.

Each name on the list of those who have passed the second public examination, whether with or without honours, to bear a mark denoting the distinction (if any) which the individual shall have obtained at the first public examination.

Candidates, on setting down their names for the second examination, to be required to produce certificates of having attended public professors during two courses of lectures at least, and on different subjects.

Those who fail to present themselves within the period prescribed, either at the responses or at the first public examination, without accounting satisfactorily for such failure to the vice-chancellor and the proctors, not to have their terms reckoned from those periods respectively, till they offer themselves.

Candidates not to be required to sit in the schools previously to their examination in any of the schools.

No person matriculated in the course of the present term, or at any earlier period, to be affected by the statutes now proposed.

Provisions inserted in the statutes to meet the difficulties incident to a change of system, so as to relieve individuals from every kind of hardship.

IV. With respect to the examiners:

1. The masters of the schools to examine at the responses, as at present, but to be nominated by the vice-chancellor and proctors, or by two of them, of whom the vice-chancellor is to be one, and approved by convocation. The stipend of each master of the schools to be £50 per annum.

2. For the first public examination, four classical examiners (bearing the distinctive appellation of moderators), to be appointed, and three for mathematics. Three moderators in two separate schools to examine those who are not candidates for honours; the classical moderators being assisted for this purpose by the mathematical moderators. All the classical moderators, and all the mathematical moderators, to be present at the examination of those who are candidates for honours in each school respectively. The moderators to be nominated by the boards which are to nominate the examiners for the schools of the literæ humaniores and mathematics respectively, in the second public examination, and to be approved by convocation. The stipend of a classical moderator to be £80 per annum; of the mathematical moderators, £50 per annum.

3. For the second public examination, four examiners to be appointed for the school of the literæ humaniores, and three for each of the other three schools. The examination in the literæ humaniores to be conducted, in the case of persons not candidates for honours, in two schools, with two examiners in each. The same person may be nominated to be an examiner in more than one school in the said term. The stipend of the examiners in the school of the literæ humaniores to be £80 per annum; of each of the other examiners, £40. The examiners in the several schools to be nominated by four boards, and approved by convocation; and in each case the presence of three members, of whom the vice-chancellor is to be one, to be necessary for a nomination, viz.:

For the school of the literæ humaniores, to be nominated

by the vice-chancellor, senior proctor, junior proctor, regius professor of Greek, professor of moral philosophy, professor of ancient history, professor of logic, professor of poetry, and public orator.

For the school of mathematics and physics, by the vice-chancellor, senior proctor, junior proctor, Sedleian reader, professor of geometry, professor of astronomy.

For the school of natural science, by the vice-chancellor,

senior proctor, junior proctor, regius professor of medicine, professor of chemistry, reader in experimental philosophy, reader in mineralogy, reader in geology, reader in botany.

For the school of modern history and the cognate sciences, by the vice-chancellor, senior proctor, junior proctor, regius professor of modern history, professor of moral philosophy, regius professor of civil law, Vinerian professor of common law, professor of political economy.

Testimonials of respect have lately been presented to the following:—

Avery, W., cur. Boxley, Cheeshire.
Burton, Dr., inc. All Saints, Manchester.
Campe, C., cur. Brigstock, Northamptonshire.
Clark, J., late cur. Burton Lasars, Leicestershire.
Crossland, T., late cur. St. Peter, Ashton-under-Lyne.

Firth, R., late cur. Harrow, Middlesex.
Gladstone, J. E., p. c. St. Mark, Lakenham, Norfolk.
Hawtrej, J., late min. St. James, Guernsey.
Hayton, H., cur. Oakham, Rutland.
May, E. J., St. Lawrence, Reading.
Moor, J. F., cur. Burton Agaes, Yorkshire.
Tatham, R. R., late cur. Highgate, Middlesex.
Vernon, W. H., St. Peter, Aintree, Lancashire.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Jubilee of the Society.—The board having resolved that the 150th year of the society shall be observed with peculiar solemnity, the archbishop of Canterbury has kindly undertaken to preach a jubilee sermon, in St. Paul's cathedral, on Thursday, March 8, when a collection will be made in behalf of the society; and it is suggested to the several committees of the society to mark the jubilee by services and collections in their several districts on the same day. The service at St. Paul's will commence at a quarter past three. The clergy, in their robes, and the friends of the society, are requested to assemble in the cathedral at a quarter before three o'clock, to receive his grace the president.

Tuesday, Feb. 6, 1849.

The bishop of London in the chair. The following report from the Standing Committee was read to the board: "The Standing Committee have taken into consideration the reference made to them by the board, respecting the proposed celebration of the 150th anniversary of the Society for Promoting Christian Knowledge on the 8th of March next: they have also had their attention called, since the last general meeting, to several communications from members and district committees on this subject; and they feel that they are acting in accordance with a wish very generally expressed, in recommending that members and committees shall have an opportunity of marking the day on which this institution shall complete its 150th year. With this view the committee have humbly requested his grace the president to preach a sermon in St. Paul's cathedral, on the 8th of March; a request with which his grace has been kindly pleased to comply. And they propose to address a letter to each of the district committees, suggesting to them the expediency of holding a meeting, or appointing a sermon to be preached, in their several districts on the occasion of this anniversary." It was agreed that this report be adopted, and that it be referred to the Standing Committee to take such steps as they may deem expedient to carry the plan proposed into effect.

The undermentioned members of the society were elected the Committee of General Literature and Education for the year ensuing: the very rev. the dean of Chichester; John Leycester Adolphus, esq.; ven. archdeacon Allen; Thomas Bell, esq.; rev. R. W. Browne; rev. F. C. Cook; rev. Thomas Dale; rev. T. G. Hall; rev. Dr. Hessey; John Diston Powles, esq.; rev. William Short; Dr. Thomas Watson.

The subject of the proposed additional grant of £1,000 towards the cathedral of Fredericton having been brought forward, in pursuance of the notice given by the Standing Committee at the last general meeting, it was agreed: "That, considering the very

liberal contribution already made by the bishop of Fredericton himself to this object, and the large sums raised within the colony, the sum of £1,000, in addition to the former grant of £1,000, be voted towards the cathedral of Fredericton."

The bishop of Colombo, in a letter dated Colombo, Ceylon, Dec. 13, 1848, stated that, "The venerable society's opportune grant of the preparation of Singhalese books and scriptural lessons, for the elementary schools in connexion with the Diocesan School Society, had secured a good supply of 2,000 copies of entire gospels, and 3,000 of extracts from them, similar to those on your own permanent catalogue.

A letter was read from the bishop of Capetown, dated Cradock, Nov. 4, 1848, inclosing an application for a further grant towards the English episcopal church at Wynberg, in his diocese; the society, in addition to £200 formerly contributed, having recently voted £30 towards the fabric. It was agreed that £50 be drawn for, instead of £30, towards the completion of the church at Wynberg. The bishop of Capetown added: "The only other case I have now to bring under your notice is that of King William's Town. This we may call the capital of British Caffraria, and it is rapidly rising into importance. I am most anxious to see a church built there, not only for the troops and civilians, but also with a view to the coloured population. I had a ride the other day to meet the governor there with the Kaffir chieftains; and I have been much struck with the importance of this place as a centre of all our future operations in Caffraria. If the church is ever to have missions to the Kaffirs, as I trust in God it one day will, we must commence with planting the standard of the cross of Christ in this place. There are several people who are working zealously to obtain funds for a church, and we collected £120 during the Sunday I was there, at the offertory. I trust therefore the society will be able to make a grant for this object. I am still on my visitation, travelling day by day through fields spiritually desolate, so far as the ministrations of the church are concerned. Everywhere I find people who, notwithstanding half a century of neglect, still cling to their mother church, and willingly subscribe towards the erection of the church, and support of a minister. But everywhere also, I may say, I find many who once were members of the church, but who, seeing no hope of having their wants supplied, have joined other religious communities, and now hesitate about returning. I think this diocese has, perhaps more than any other, claims upon the mother church. I have good hope that much may be done during the course of the next few years, if only we be aided by our more richly blessed brethren at home; but I am in sad want both of additional clergy, and of the means for their support." It was agreed that £100 be granted to-

wards the erection of a church at King William's Town.

The bishop of Sydney, in a letter dated Sydney, Sept. 2, 1848, expressed his very grateful sense of the kindness and liberality of the society, evinced in the grant of £1,000 for the purposes of the church in the diocese of Australia. His lordship also forwarded the Sydney committee's resolution of respect and affection to the memory of the late most reverend president, which was read to the meeting.

A letter was read from the bishop of Adelaide, dated Adelaide, Aug. 7th, 1848. The following are extracts: "At length I am happy to announce, for the information of the venerable society, that their liberal vote of £2,000 towards a collegiate institution, has been nobly responded to in the colony. Two individuals have come forward with a donation amounting to £1000 in furtherance of the object—Mr. Allen and Mr. Ellis; and we may hope that a like spirit will induce others to join in the task of raising a place of liberal and useful education, suitable to the wants and growing requirements of this prosperous colony. I propose to issue an appeal to the public on its behalf, and should not be surprised if a sum double the amount of the society's vote were eventually raised in this province. Meanwhile, the school is going on satisfactorily, increasing in reputation and numbers. I have the pleasure to report that the debt of Trinity church has been so far reduced that I felt justified in consecrating it on Sunday, July 30th, on which occasion the collections and oblations amounted to £80 in the church. The remainder will now shortly be liquidated. The building, with school-room attached, has cost £5,000. The church at Walkerville is ready for opening: the walls of that at Kensington are finished. Christ Church, north Adelaide, is rapidly progressing. At Mitcham subscriptions are collecting for the like object. O'Halloran Hill church is nearly completed. The society will thus see that their liberality towards this young, but vigorous colony, is, under God, awakening a spirit of providing for themselves the ordinances of religion. Very much will remain to be done, after all our present purposes are accomplished. The number of clergy, though increased to eleven, exclusive of myself and two catechists, is still insufficient; nor can they be properly supported without some aid from the mother country. All settlers are not prosperous; and if they were, all are not desirous of the means of grace, or the ordinances of the church. I am thankful to witness a spirit far more zealous than I had imagined. I would pray that it may be strengthened, and bring forth abundant fruit to the glory of God and the welfare of men. The progress of immigration is rapid; and, on good data, the population is believed to amount to 35,000 souls: every month brings fresh additions. To supply the settlers in the country with divine service and education is entirely beyond our strength. The more populous districts can alone be supplied, and those even inadequately. But we have in Adelaide an efficient national and training school, besides the collegiate school, to which the aid of the society is (I trust with their approbation) liberally extended. With sincere prayers for the divine blessing upon its designs, I remain," &c. The South Australian newspaper, Adelaide, Aug. 8, 1848, refers with much gratification to the very flourishing state of the collegiate school; and, in paying a well-deserved tribute to an excellent lady, to whom the church is much indebted, shows that the colony has met her Christian beneficence with a like spirit: "It is not inappropriate here to say a word on the influence of example. The large gift of Miss Bardett Countess, which established the bishopric of Adelaide, was followed by many of a most munificent kind in England; and it is gratifying to see how the colonists are almost

vying with each other, according to their means, in 'bringing their gifts to the altar,' and supporting the cause of religion and education. It has been our pleasing task to record, lately, several instances of great liberality, which will be of lasting benefit to the colony."

Several grants of books, tracts, &c., were then made, and other business transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 10, 1849.

The society has very recently received the following letters from the bishop of Antigua, and the rev. F. Delafontaine, missionary at the Seychelles:

"Antigua, Dec. 22, 1848.

"My dear sir,—You have, enclosed, a newspaper statement of my late visitation of Tortola, and the congregations in the Danish islands, St. Croix and St. Thomas's. You will see in that statement of my course, the number confirmed, &c., &c. The confirmations mentioned, at Tortola and the Danish islands, complete my third series of confirmations since my consecration: the total number in the three series, I find to be 5,005 persons. You will perceive that I held a confirmation at Nevis, when I confirmed two males and eleven females, total thirteen. But this confirmation was held out of course, at the instance of the present officiating minister of St. Paul's, Charlestown, in that island, who was anxious to present a few candidates whom he had carefully prepared, as his stay in the colony was at that time uncertain; and I shall class these among my fourth series, which I shall commence on the opening of the next year, 1849. The circumstance which gave a more than usual interest to my visitation of the English congregations at the Danish islands, was the quietness with which I was enabled to carry on my ministrations, notwithstanding the disturbances which had preceded the declaration of emancipation. From all I observed, I have every reason to hope that the new system will work, under discreet management, at least as well as in the English colonies; and that the interests of religion and of our church there will be promoted more effectually under a state of freedom than under slavery. The newspaper statement of my visitation is so ample, and in the main correct, that I need not add much more. I enclose a copy of a photogenic view of the new, in fact first English, church, All Saints', in St. Thomas's, which I had executed the day after the consecration. I cannot, however, forbear observing that the exertions and sacrifices of this congregation, consisting for the most part of persons in humble and poor circumstances, are beyond praise. I am most fully persuaded that the visits of the bishop, first commenced by bishop Coleridge, and regularly followed up by me, and of the occasional visits of other ministers of the church, have contributed to foster that spirit of zeal which has led to the important result of the erection of the church, which will be a blessing to all the members of our church resident in that colony, and to those that from time to time may visit it on the emergencies of business. Under all the claims which press on me at this holy season, I am unable at this time to add more.—I am, my dear sir, yours most faithfully and truly,

"DANIEL GATEWARD ANTIGUA."

"Seychelles, Sept., 1848.

"Rev. and dear sir,—I now come to you for help in the building of our church; which important undertaking, for causes inherent to the poor condition of our islands, I have been obliged to put off until this time. Every proper endeavour is made for collecting money among us, and I have much pleasure in informing you I meet with more success than I anticipated; the members of my congregation and their respective families are gladly contributing. The

amount of the subscriptions this day is 250 dollars (£50); and I have every good reason to hope that that sum will be doubled, with the aid of well intentioned persons among the professing Roman-catholics in this island. From the protestant community at Mauritius, I cannot expect so much as I did last year, on account of the decaying state of trade there. But I feel authorized to say that every possible effort will be done by our friends in behalf of the erecting of our church. You already know that, in virtue of an ordinance passed in May, 1844, the government of the Mauritius and dependencies, when no less than £300 has been collected for the building of a church or a chapel, makes the same sum. After more mature reflections and calculations, we are almost assured we can build a pretty neat church in wood for 4,000 dollars (£800), provided it be in the plainest style possible; and indeed, poor as the country is, we must set aside all richness of architecture. If, therefore, we are able to collect here and elsewhere the sum of £400, the government of Mauritius will give us so much. We may safely rely upon £200 from collections here and at Mauritius, but £200 must be found elsewhere; and to whom shall we go for help but to those venerable societies in England created for the propagation of the gospel and the planting of the cross in the British dominions abroad? In order to give more weight to, and to justify my humble and earnest request for help, I add the following return on the present state of the church at Seychelles:

<i>Baptisms.</i> —Baptisms performed by the rev. L. Banks in 1840.....	543
Baptisms performed by me, from July 1843, to Sept., 1848	383
	<hr/> 926

<i>Communicants.</i> —Males.....	12
Females.....	22
	<hr/> 34

Candidates for communion	7
Regular attendance on Sunday.....	100
Children attending the Sunday-school.....	25
Adults	12
Number of persons ready to be confirmed.....	60
The venerable society has already done much for the propagating of the gospel and the permanent establishment of the church in these islands; but I dare say that, under the blessings of the divine Head of the church, the expenses incurred have not been in vain, nor my weak endeavours unrecompensed. In such promising circumstances, and to insure, with the Lord's gracious help, the progress of the gospel here, the building of a church is of paramount necessity. You have seen what we have already done, and you know we will make every possible struggle for doing more; but all is of no avail, if the society has not compassion of our weakness and of our wants. I well know that the same sad cry for help comes to you from 'the four winds'; but, I must say, there are perhaps few lands on the seas where a Christian church is so sadly wanted, and the means for building it so limited, as in these remote and long-forgotten dependencies.	

"I remain, my dear sir,

"Your humble and obedient servant,

"F. DELAPONTAINE."

CHURCH PASTORAL AID SOCIETY.

The following letter, from an incumbent who has charge of a district containing 5,600 persons, and to whom a grant is made for a curate, while it gives a frightful picture of the general dissoluteness of the people, contains also a most gratifying account of the progress of religion among those who formerly

neglected the means of grace. The advantages of Sunday-schools, especially for adults, are evinced by the large number of candidates for confirmation:

"Since my last application for the renewal of the society's grant, I have been enabled to open a room for divine worship, in a remote and destitute part of my district, which has been licensed by the bishop. My curate holds a full service in it every Sunday afternoon, and has also a lecture there each alternate Tuesday evening. This has been productive of very great benefit to the neighbourhood. The services are well attended; many, indeed most of those who now worship there and hear the truth preached, had never, for many years, been at a place of worship, and have never before had the means of grace within their reach. Though we know of no particular cases of decided conversion to God, we are constrained to acknowledge with thankfulness that many, who were before entirely regardless of their souls, now manifest a growing interest in the services which they attend. Most of the adults are unfortunately unable to read, but some have purchased bibles and prayer-books. As to particular details, I fear we can furnish you with no individual cases of striking interest amongst the adult population. Here everything is against us. The condition of our district is very sad as to the morals of the parents, and the up-grown generation generally. Vice of every kind abounds among them; and, unhappily, in this town, not only are there beer-shops almost without number, but the greater part of these houses are regularly used for even worse purposes. Still the attendance of the poor at our Sunday and week-day services is rapidly on the increase: some of those who led godless lives are now found in our adult-schools, as well as in the house of God; and in some few instances we are thankful to record that family worship has been regularly established among them. In this state of things, our only hope, humanly speaking, is that the rising generation may, through the divine blessing on the means used, be rescued from the ignorance and wickedness of their parents, and be imbued, in some measure, with the principles of the gospel. In this respect we have great promise of success in the midst of very great difficulties. Our daily-schools are just beginning to exert a beneficial influence on many families. Parents, to some extent, now value the privileges afforded to their children. Two or three years since but few sent them to any daily-school; now the proportion of those who entirely neglect their children in this respect is comparatively small. In our Sunday-schools the work of God is greatly flourishing. They are attended by between 800 and 900 scholars, from the age of three to forty years, and upwards; and I have lately had great encouragement in preparing for confirmation a number of young people, perhaps almost unequalled in any part of the kingdom. The total number of those who came forward as candidates was nearly 380; and, after four months' continual instruction, and very laborious study of God's word and the formularies of the church, I was able, with considerable satisfaction, to admit as many as 350. Of these, I do not hesitate to say there was a very large number in whom there were strong evidences of a decided change of heart. This class was formed almost entirely of the poor. From my experience of the working of Sunday-schools, I would take the liberty of suggesting the very great importance of having separate rooms for the instruction of adults, males and females; separate, I mean, from the children. It induces them to remain under instruction at an age when they are peculiarly liable to temptation, and at which it is difficult to keep them together; indeed, the advantages in every respect, especially where teachers of a superior order can be obtained, are incalculable. It

is to the operation of this kind of machinery that I attribute the large measure of success, under God, which has resulted here among the young. In conclusion, I beg to thank the committee for their past kindness in granting me that aid which has enabled me so long to enjoy the valued co-operation of a much-beloved and faithful brother in the ministry, and to assure them that the work of the Lord is prospering in our hands. By the society's aid one additional service on the Sunday, one service every Thursday, and another each alternate Tuesday (besides lectures and bible-classes), are secured to the poor. A regular system of parochial visitation is carried on, by which each family is seen at least six times in the year, besides the visits of district-visitors and tract-distributors; in short, I am enabled to support the burden of a very large and crowded congregation; of an extensive, destitute, and unenlightened district, besides the cares and requirements (which are almost enough to occupy a minister's time) of a most important Sunday-school, which contains 300 adults. Without this aid, my own strength must sink under the burden; and therefore I earnestly entreat the society to continue the grant hitherto so kindly made; and I humbly pray that all the operations of your society may be richly blessed and made effectual for good by the Spirit of him who can make the wilderness become a fruitful field, and the fruitful field be counted for a forest."

An incumbent of a recently-formed district, in a large manufacturing town, who has grants from the society for a curate and a lay-assistant, gives the following account of the character and hitherto cheering results of their united labours:

"Our new church is just ready, and will, I hope, be consecrated on the 13th; and deeply grateful I am to say there seems to be a wide-spread anxiety on the part of this poor, neglected people to attend it. I have reason to believe that God has blessed the word of his grace to the conversion of not a few. Before the society's grant was made, the first time the Lord's supper was administered about eleven persons were present; now there are between forty and fifty regular communicants, each of whom has sought a private interview with me before communicating, and I do not know of one amongst them openly inconsistent. Our schools increase and prosper. On Whit-monday more than 500 children and 52 teachers were assembled together. Two and-a-half years ago there were none. Owing chiefly to the depressing times, we have made little or no progress in building school-rooms; but, I trust, as soon as our church is consecrated, that we shall be enabled to forward them. My lay-agent and my curate do each of them give me the greatest satisfaction. We are all laboriously employed in daily visiting the people, besides our numerous services. It is a happy, yet often a painful employment. When trade is bad especially it is painful. We are often almost at a loss to know how to find means to relieve cases of silent, severe suffering which force themselves on our notice, and we are often pained to see, even in such times, the triumph of vice over stern necessity. These last Doncaster races one man, out of work and with no food, actually sold his old clothes for means

to attend the races. On the other hand, we are gladdened by evidences of the deepest interest in our work, by poor working men. A week or two ago I was sent for early in the morning by a young man, at whose bed-side I had been a frequent visitor. 'He had, I trust, found peace with God, through the blood of the Lamb. On this occasion, when I entered the room (he was thought to be expiring), his face looked anxious: he motioned me to approach—he put his hand in mine, and dropped 2s. 6d. into it, just articulating 'For your schools,' and then sank back in his bed, a smile overspreading his countenance, which told his dying wish was gratified. He lived a day or two, but was scarcely sensible again. It is no uncommon thing to find our services attended by persons who confess that for twenty years or more their feet have never crossed the threshold of a house of prayer. But time fails me. I have a class of children now waiting for me. I believe the society's grants are most usefully and fully employed in my district; if I did not, I would give them up of my own accord. There is still more work than is possible to be done by all three of us pressing day by day. At this time there are numbers of men on the railway forming near us among whom we long to do what we can. And one of the prisons in the town has seemed to ask our attention, through which more than 2,000 prisoners pass in a year. I have visited many, and have got them all supplied with bibles and tracts; but I long to do more."

INCORPORATED SOCIETY FOR BUILDING, ENLARGING, AND REPAIRING CHURCHES AND CHAPELS IN ENGLAND AND WALES.

The usual monthly meeting of this society was held on Monday, Jan. 15, the bishop of London in the chair.

Assistance was granted in aid of the following objects: building a church at Bryncoediferi, in the parish of Dolgellau, a district situate five miles from the parish church, which is the nearest church. Building a church at Upper Edmonton, a district with 3,000 inhabitants, one mile distant from the parish church. Rebuilding the chapel at Rumford, which at present affords accommodation for 720 persons, while the population of the chapelry amounts to 5,317 souls. Enlarging the chapel at Wharton, in the parish of Davenham, which was built in the year 1834, at the sole expense of Mr. France, but is now much too small for the rapidly-increasing population of the township, which is 2,000, composed chiefly of persons engaged in the salt manufacture, and very poor. It should be mentioned that the population of the parish of Davenham has increased since the last census from 5,333 to 7,000. Enlarging the church at Great Barford, near St. Neat's, and re-arranging the seats in the churches at Kingsnorth, near Ashford; Hartland, Devon; and Rothbury, near Morpeth.

The secretary reported that since the last meeting he had received intimation of a legacy of £250, free of legacy duty, bequeathed to the society by the late George Richards, esq., of Cheltenham. It was also mentioned that, among a variety of contributions recently received, were donations of £50 each, from the hon. and very rev. the dean of Lichfield, and George Harvey, esq.

TO OUR READERS.

We have been requested to notice "A Watchman's Cry to the Lay Members of the Church of England;" intended as a supplement to hon. and rev. B. W. Noel's work. London: Partridge and Oakley. 1849. The concluding sentence of this pamphlet is: "The great question is, Have I spoken TRUTH?" We are obliged to reply emphatically, No. We will notice a single point as a specimen; "In fact" (says the writer, p. 12) "our reformers had nothing to do with the baptismal service, except to transfer it with very little alteration from the pages of the popish prayer-book." He that could pen such an assertion must be guilty of deplorable ignorance or of wilful misrepresentation. The "Watchman" may take his choice.

We have inspected a stove in action at Pierce's, Jermyn-street, which appears to us well adapted to warm churches, school-rooms, &c., a sufficient ventilation being kept up. The quantity of coal consumed is not large; and we think our clerical friends will be obliged to us for the recommendation.

We have received "Adventures in Borneo." London: Colburn. 1849. We shall probably be able to draw attention to it in our next part.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL, 1849.

Ordinations.

ORDINATIONS APPOINTED
By Bp. of Chester, May 13, in Chester cathedral.

By Bp. of Ely, June 3.

By Bp. of Lincoln, June 3, in Lincoln cathedral.

By Bp. of Manchester, June 3, in Preston parish-church.

By Bp. of Oxford, June 3.

By Bp. of Rochester, June 10.

By Bp. of Salisbury, June 3.

By Bp. of Winchester, July 8.

By Bp. of Worcester, Sept. 23, in Worcester cathedral.

ORDAINED.

By Br. of CARLISLE, March 4.

PRIEST.

Lit.—J. P. Nicholson.

DEACON.

Of Dublin.—J. Dixon, B.A., Trin.

By Bp. of ELY, in Ely Cathedral, March 4.

PRIESTS.

Of Cambridge.—R. C. Bendyshe, B.A., R. G. Chalk, B.A., Trin.; S. Charlton, B.A., St. John's; J. M. Croker, M.A., Caius; N. S. Godfrey, B.A., G. Hall, B.A., Cath. H.; W. H. Hutt, B.A., Caius; A. Jessop, B.A., St. John's; L. Jones, B.A., Queens'; W. U. Kimott, B.A., J. H. Young, B.A., C.C.C.

DEACONS.

Of Cambridge.—R. Andrews, B.A., Queens'; A. R. Grant, B.A., Trin.; G. Harvey, B.A., Clare H.; W. Maule, B.A., Trin.; W. N. Ripley, B.A., Caius.

Of Oxford.—E. C. Bond, B.A., G. H. Richards, B.A., Exet.; T. H. Roper, M.A., St. John's.

By Br. of EXETER, in Exeter Cathedral, March 4.

PRIESTS.

Of Cambridge.—E. W. S. Sloane, B.A., Trin.

Of Oxford.—R. J. Hayne, B.A., Exet.

DEACONS.

Of Cambridge.—E. Day, B.A., Trin.; J. J. Rowe, B.A., St. John's; J. C. Rowlett, B.A., Emm.

Of Oxford.—C. W. M. Bartholomew, B.A., E. G. Hunt, B.A., Exet.; H. Roundell, B.A., Ch. Ch.

Of Dublin.—T. W. Herbert, B.A., G. Hickey, B.A., Trin.

Lit.—G. H. Hetting, C. Lemon, W. Sherman.

By Br. of LINCOLN, March 4.

PRIESTS.

Of Cambridge.—C. F. Tarver, B.A., King's.

Of Oxford.—W. C. Denahire, B.A., Queen's; G. Smart, Linc.; A. Sutton, Univ.

Of Dublin.—R. C. Kirkpatrick, B.A., Trin.

DEACONS.

Of Cambridge.—T. B. Blenkin, B.A., Caius; W. A. Brooks, B.A., Trin. (*lett. dim. bp. of Peterborough*).

Of Oxford.—S. G. Bellairs, B.A., Magd. H.; S. Cooke, B.A., St. Mary H.; A. A. Parsons, B.A., Wore.; G. Porter, B.A., Exet.

By Br. of OXFORD, March 4.

PRIEST.

Of Oxford.—S. W. Weyte, M.A., Trin.

DEACONS.

Of Cambridge.—R. Charlton, B.A., Queens'.

Of Oxford.—W. E. Coldwell, B.A., Ch. Ch.; W. H. F. Hinde, B.A., Univ.; R. Howell, B.A., Ch. Ch.; A. J. W. Philip, B.A., Trin.; E. G. Renouf, B.A., Pemb.; J. P. Vibert, B.A., Magd. H.

Of Dublin.—E. J. Luce, B.A., Trin.

By Br. of RIPON, in Ripon Cathedral, March 4.

PRIESTS.

Of Cambridge.—F. G. Barnes, B.A., Jes.; R. Burrill, B.A., Christ's; J. Green, M.A., Emm.; J. R. Harding, B.A., St. John's; J. R. P. Hoste, B.A., Clare H.; W. H. Ingle, B.A., Caius; C. Packer, B.A., St. John's; J. H. Thompson, M.A., Queens'.

Of Durham.—B. Harrison, B.A., Univ.

Of Dublin.—G. T. Cotham, B.A., T. M'intyre, B.A., Trin.

Lit.—H. J. Hutchinson, J. C. Thompson.

DEACONS.

Of Cambridge.—J. W. Cockshot, B.A., Cath. H.; N. Cooper, B.A., Magd.; W. J. Read, B.A.; St. John's; W. R. Thomas, B.A., Cath. H.

Of Dublin.—J. E. Blakeney, B.A., Trin.

By Br. of SALISBURY, in Salisbury Cathedral, March 4.

PRIESTS.

Of Oxford.—J. Acton, B.A., G. E.

Cleather, B.A., Exet.; S. T. H. Jervoise, B.A., Brasen.; T. S. Stephens, B.A., Wore.; P. Woolcombe, B.A., Linc.

Of Durham.—R. C. Gibson, B.A., Univ.

DEACONS.

Of Cambridge.—W. Hodgson, M.A., Cath. H.; T. J. Keeth, B.A., Christ's (*lett. dim. bp. of Lichfield*); H. J. Pott, M.A., Trin.

Of Oxford.—W. T. Allen, B.A., St. Mary H.; J. S. Barrow, B.A., Wadh.; R. Fort, B.A., St. John's; C. A. Hoggan, B.A., Oriel; A. H. Mackenzie, B.A., Wadh.; J. T. Parsons, B.A., Ball.

By Br. of WORCESTER, in Worcester Cathedral, March 4.

PRIESTS.

Of Cambridge.—J. L. Alleyne, S.C.L., Magd.; E. Boggia, B.A., Cath. H.; W. W. Douglas, B.A., F. F. Gough, B.A., St. John's; W. F. Hobson, B.A., Cath. H.; J. B. Honnywill, B.A., St. John's; H. H. Jones, B.A., Emm.; E. Palmer, B.A., Queens'; C. W. Ross, B.A., Pemb. H.; R. C. Smith, B.A., Caius; J. M. Ware, S.C.L., C.C.C.; W. B. Wilkins, B.A., Caius.

Of Oxford.—R. T. Davison, B.A., New Inn. H.; W. J. Deane, B.A., Oriel; J. Oates, B.A., Linc.

Of St. David's, Lampeter.—W. Davies (*lett. dim. bp. of Llandaff*).

DEACONS.

Of Cambridge.—W. B. Arthy, B.A., St. John's; J. B. J. Bateman, B.A., Caius; O. P. Halsted, B.A., St. John's; M. McDonald, Queens'; J. Mee, B.A., C.C.C. (*lett. dim. bp. of Lichfield*); A. H. Pakenham, B.A., Caius; S. Pratt, B.A., Trin. (*lett. dim. bp. of Lichfield*); C. Wilkinson, B.A., St. John's; F. G. Wilson, B.A., C.C.C.

Of Oxford.—J. C. Bellew, S.C.L., St. Mary's H.; H. W. Blandford, B.A., Wadh.; H. M. Mapleton, B.A., St. John's; J. Montague, B.A., Sid.; G. E. Walker, B.A., St. Edm. H.

Of Dublin.—G. Bradshaw, B.A., J. M. Massey, M.A. (*lett. dim. bp. of Dublin*); E. Whitehouse, H. B. Wray, B.A., Trin.

Lit.—R. Shawcross.

Preferments.

Name.	Smith, J., to the archdeaconry of Connor.	Patron.	Value.
Arney, E. F.	Monmouth (V.)	5443 Duke of Beaufort	195
Baker, H.	St. Mary (P. C.), Penzance, Cornwall		
Brandram, S. T.	Eliot (P. C.), Hampshire	Rector of Alverstoke	70

Preferments—CONTINUED.

<i>Name.</i>	<i>Parish and County.</i>	<i>Population.</i>	<i>Patron.</i>	<i>Value.</i>
Cholmondeley, H. P.	Hamstall Ridware (R.), Staffordshire	391	Lord Leigh	*273
Cooke, A. F.	Bothenhampton (P. C.), Dorsetshire	533	Sir H. M. Nepean	46
Crouch, F.	Pembridge (R.), Herefordshire	1806	Corpus coll., Oxford	*975
Dickenson, J. G.	Slapton (P. C.), Devonshire	726	W. Paige	96
Dowell, G.	Ruishton (P. C.), Somerset	482	Rev. G. E. Peake	74
Edgell, C. W.	Northover (V.), Somerset	114	J. H. Chichester	106
Edwards, E.	Penegoes (R.), Montgomeryshire	772	Bp. of St. Asaph	*250
Fernie, J.	Charlton (R.), Kent	2655	Sir T. M. Wilson	*600
Fisher, K.	Steeple Bumstead (V.), Essex	1212	Lord chancellor	*229
Goddard, F.	Alderton (P. C.), Wiltshire	183	J. Neeld	
Hamilton, R.	Kilmerdon (V.), Somerset	2143	Lord chancellor	214
Harding, G. R.	Keynsham (V.), Somerset	2807	Duke of Buckingham	124
Hawley, C.	Leybourne (R.), Kent	255	Sir J. Hawley	*413
Henson, W.	Rasby (V.), Yorkshire	771	Lord chancellor	92
Hodgson, J.	Denham (V.), Suffolk	313	Sir E. Kerrison	
Holme, T.	Puttenham (R.), Hertfordshire	136	Bp. of Lincoln	166
Holroyd, J.	Bardale (V.), Yorkshire		Hulme's trustees	
Hume, C.	St. Michael (R.), Wood-street, London		Lord chancellor and parish alt.	260
Irring, G. C.	Goudhurst (V.), Kent	1900	D. and C. of Rochester	*432
King, C.	Stratford-sub-castle (P. C.), Wiltshire	352	D. and C. of Sarum	80
Mainwaring, E.	Whitmore (R.), Staffordshire	367	Captain Mainwaring	470
Peel, E.	West Pennard (P. C.), Somerset	819	Bp. of Bath and Wells	102
Piggott, S. R.	Bredgar (R.), Kent	540	Sir E. Dering	*180
Poole, G.	Baltley (P. C.), Warwickshire		C. B. Adderley	150
Pritchard, H.	Sheen (P. C.), Staffordshire	402	J. Gould and others	*63
Rawnsley, D.	Shiplake (V.), Oxfordshire	565	D. and C. of Windsor	*147
Royds, C. L.	St. Mark (P. C.), Cuckfield, Sussex			
Smith, F. O.	Grindall (P. C.), Yorkshire		Vic. of Preston	
Smith, H. R.	St. Mary (P. C.), Preston, Lancashire	116	Y. Greams	57
Stackhouse, J.	Thwaites-in-Miltoyn (V.), Cumberland	356	Landowners	*115
Stavell, J. L.	Kilnasoolagh (U.), Clare		Bp. of Killaloe	
Taylor, F. J.	Hacombe (R.), Devonshire	14	Sir W. P. Carew	*253
Taylor, W. F.	Christ Church (P. C.), Cloughton, Cheshire			
Terry, M.	Breane (R.), Somersetshire	126	W. Willes	*216
Whitney, J.	Templeudigan (P. C.), Wexford		Rec. of New Ross	
Williamson, W.	Welton (V.), Lincolnshire			
Wilson, H. J.	West Hyde (P. C.), Hertfordshire	500	Bp. of London	100
Abney, H. E., rur. dean Derby.	Day, F., v. princ. coll. inst., Hudders-		Luce, E. J., hd. mast. deanery sch. High	
Browne, J. J. S., ass. mast. King Ed-	field, Yorkshire.		Wycombe, Bucks.	
ward's sch., Birmingham.	Dennys, N. B., chap. mil. prison, at		Storie, J. G., chap. duke of Beaufort	
Carter, G., dom. chap. earl of Craven.	Southsea Castle.		Swainson, C. A., preacher at Whitehall	
Cook, W., ex. chap. bp. of Chester.	James, T. G., lect. Bridgewater, Somers-		Valent, P., chap. town hosp., Guernsey.	
Davie, W. C., chap. mil. lunatic asylum,	set.		Wray, C. D., rur. dean Manchester.	
Yarmouth, Norfolk.				

Clergymen Deceased.

Baker, R. H., at Linchmere, near Lip-	Cragg, R., rec. Wymondham, Leicester-	Pearson, T., fell. Queen's coll., Oxford.
hook, Hampshire, 64.	shire (pat. ld. chancellor), 81.	Prickett, J. J., p. c. Markington, York-
Bidmead, U., rec. Hanwood, Shropshire	Crump, H. J., Lechlade.	shire (pat. bp. of Ripon), 32.
(pat. H. D. Worter), 89.	Dimock, C., rec. Great Mongeham, Kent	Scobell, J. S., vic. St. Kew, Cornwall
Budd, R., rec. Raan Laniborne, Corn-	(pat. ld. primate), 78.	(pat. lady Grenville), 44.
wall (pat. Corpus coll., Oxford), 75.	Harvey, B., rec. Doddinghurst, Essex	Vaughan, E., late chap. East India Com-
Chisholm, C., rec. Southchurch, Essex	(pat. W. Manbey).	pany, 85.
(pat. ld. primate), 65.	Jones, E., late cur. Devizes, Wiltshire.	Wheler, C., Durham, 85.
Courthorpe, W., p. c. South Malling,	O'Rorke, J., vic. Straid, Mayo (pat. bp.	
Sussex (pat. Mrs. Courthorpe), 33.	of Tuam).	

University Intelligence.**CAMBRIDGE.****CLASSICAL TRIPOS.****EXAMINERS.**

A. H. Wratiaslaw, M.A., Christ's.
R. Williams, M.A., King's.
E. Atkinson, M.A., Clare H.
B. W. Beaton, M.A., Pemb. H.

FIRST CLASS.

Elwyn, Trin.
Waddington, Trin.
Rowe, Trin.
Taylor, H., Trin.
Taylor, C. J., Trin.
Carver, Trin.
Cooplund, Cath. H.
Helm, Jesus.
Herbert, hon. —, St. John's
Headlam, Trin.
Thrupp, Trin.
Bull, Trin.
Bromhead, Trin.

SECOND CLASS.

Hartley, Magd.
Fowler, Queens'.
Neville, hon. L., Magd.
Voigt, Clare H.
Boutflower, Christ's.
Edwards, Pemb. H.
Baxter, Trin.
Orman, C.C.C.
Hinchcliffe, Trin.
Jeffery, Cath. H.
Penn, Trin.
Temple, Clare H.
Foster, Christ's.

THIRD CLASS.

Rigby, St. John's.
Clarke, St. John's.
Price, St. John's.
Andrews, Trin.
Davies, Pet.
Gibson, Trin.
Attenborough, St. John's.
Gee, St. John's.
Lilly, St. John's.
Mitchinson, Clare H.
Durham, Jesus.
Greenfield, Pemb. H.

MORAL AND NATURAL SCIENCES TRIPPOSES.

The following statement, addressed to the vice-chancellor, has been communicated to the members of the university, in compliance with the wish of the professors who have signed it:

"Cambridge, Feb. 15, 1849.

"Mr. Vice-Chancellor,

"We, the undersigned, professors charged with the execution of the regulations respecting the Moral Sciences Tripos, the Natural Sciences Tripos, and the professorial condition for the ordinary B.A. degree, adopted by the university in graces passed on October 31, 1848, beg leave to assure you of our willingness to use our best exertions in order to carry into effect the intentions of the university as expressed in those graces.

"We shall be prepared to give, when required, such information as may enable the vice-chancellor to issue the programme of professors' lectures as these directed.

"We shall also be prepared to offer a scheme of the order of examination for the Moral Sciences Tripos, which we recommend as convenient and conformable to the intentions of the university as expressed in those graces.

"Henry S. Maine, Regius Professor of Civil Law.

J. Haviland, Regius Professor of Physic.

W. Whewell, Professor of Moral Philosophy.

J. Cumming, Professor of Chemistry.

Wm. Clark, Professor of Anatomy.

J. S. Henslow, Professor of Botany.

A. Sadgwick, Woodwardian Professor.

R. Willis, Jacksonian Professor.

W. W. Fisher, Downing Professor of Medicine.

W. H. Miller, Professor of Mineralogy.

George Pryma, Professor of Political Economy."

ELECTIONS, &c.

March 1.—C. Treacy, B.A., elected fellow of Emmanuel. *Barney Prize*.—The subject for the present year is "The divine attribute of mercy, as deduced from the Old Testament."

March 6.—J. H. Rohrs, M.A., admitted foundation-fellow of Jesus.

March 7.—At a congregation, the following grace passed the senate: "To appoint the vice-chancellor, the master of Jesus college, the master of Pembroke hall, the master of St. John's college, the master of Trinity college, the master of Catharine hall, the regius professor of divinity, the regius professor of law, the regius professor of physic, Mr. Bateson (public orator), professor Blunt, Mr. Beales (senior proctor), the registry, Mr. Martin (of Trinity college), Mr. Williamson (of Clare hall), Mr. Thompson (of Trinity college), Mr. Hand (of King's college), Mr. Warter (of Magdalene college), Mr. Sykes (of Downing college), Mr. Atlay (of St. John's college), Mr. Wristlaw (of Christ's college), and Mr. Power (of Emmanuel college), a syndicate to revise the statutes of the university, and to report to the senate before the end of the Lent term, 1850. [It is considered desirable to state that, if the time fixed in the above grace for the revision of the statutes be found insufficient, an application may be made to the senate for an extension of the period, in accordance with the ordinary practice in such cases].

OXFORD.

March 1.—Rev. H. T. May, M.A., New, and rev. J. Cooper, M.A., Wadham, were nominated proctors for the ensuing year. E. Owen, elected fellow of Jesus.

Testimonials of respect have lately been presented to the following:—

Brown, E., late cur. Lane End, Staffordshire.

Denham, J. F., rec. St. Mary-le-Strand, London.

Jessopp, J., late p. c. Trinity Newington, Middlesex.

Moore, D. C., late cur. St. Andrew's, Burslem, Birmingham.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Society's Jubilee.—The one hundred and fiftieth anniversary of the society was celebrated in St. Paul's cathedral on Thursday, March 8, 1849; and the very large attendance on this occasion served to show how strong a hold the institution has on the minds of its members, and of the public in general. Long before the service commenced, the nave was thronged with persons waiting for admission. His royal highness the duke of Cambridge, the archbishops of Canterbury and York, and the bishop of London, entered the cathedral by the south-west door, a little before three o'clock. The bishop of Llandaff, dean of St. Paul's, was prevented by illness from attending. The bishops of St. David's, St. Asaph, Hereford, and Madras, the archdeacon of London, and canons Dale, Tyler, and Villiers, with a large body of prebendaries, were present. The procession having been formed at the west end of the nave, his royal highness and the prelates, preceded by the choristers, vicars choral, and the clergy of the cathedral, moved into the choir, and took their places. They were followed by the clergy who attended, the members of the society, and the rest of the congregation: the whole of the choir, including the closets and galleries, being soon completely filled. The service began at a quarter past three. The rev. J. T. Bennett, M.A., and the rev. Dr. Knapp, minor canons, were the readers. The anthems, "Blessed be thou, Lord God of Israel" (Kent), after the third collect; "O where shall wisdom be found?" (Boyce), before the sermon; and, "Hallelujah, for the Lord God omnipotent reigneth" (Handel), after the sermon; were sung with entire propriety, and that chastened power so well becoming the subject and the place. The members of the choir

of St. Paul's, with those of Westminster-abbey and Windsor, under the able direction of Mr. Goss, the organist of the cathedral, willingly gave their services. Sir F. Gore Osely, bart., and the rev. T. Helmore, joined the choir, and added their voices. The archbishop of Canterbury, president of the society, preached the sermon; his grace taking his text from Jer. xxxi. 34: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." The archbishop's voice was heard throughout the portion of the building in which the service took place. His grace has been requested to give the society permission to print the sermon. There was only one ground of regret to the standing committee and friends of the society in connexion with this sacred festival, namely, the want of room for many who had resorted to the cathedral in expectation of admission into the choir. So general was the interest felt in the jubilee, that considerable numbers, unable to find entrance into the choir, remained during the service in the north and south aisles, as well as in the nave. Benches were provided for those who were collected in the aisles. The great interest which was manifested on this occasion can scarcely be wondered at, when it is considered that the society, founded exactly one hundred and fifty years since, after struggling through many difficulties, has been instrumental, under divine Providence, in doing so much good, aiding the cause of national education, planting churches and colleges in the colonies, affording spiritual advice and comfort to thousands of poor emigrants, and dispersing bibles, prayer-books, and tracts, by millions, at home and abroad. Its labour of love in the advancement of the kingdom of Christ was begun by five zealous churchmen, and it

now consists of between 17,000 and 18,000 members. Had not the support which it had previously received proved the acceptance of the society as a handmaid to the church, the event of Thursday, and the fervent thanksgivings to him who has so long blessed its efforts, would have sufficiently indicated the sense of its worth as an institution of national value and importance. The collection in the cathedral amounted to £312 18s. 6d., including a donation of £100 from T. Holme, esq., and £63 10s. from R. Gilbert, esq. A donation of £150 was received on the morning of the jubilee from the Doncaster District Committee; and liberal donations from other committees have been announced.

MONTHLY MEETING.

Tuesday, March 6, 1849, the bishop of Madras in the chair, a letter was read from his grace the president, regretting that a special engagement prevented his being present at this meeting.

The bishop of Oxford stated, in a letter to the secretaries, that, in accordance with the wish of the standing committee, he would undertake the office of preacher before the society at the meeting of the charity schools in St. Paul's cathedral, on Thursday, the 7th of June next.

The undermentioned members of the society were appointed auditors for the year ensuing: rev. Allen Cooper; Philip Casenove, esq.; B. Drew, esq.; J. Hunt, esq.; W. S. Jones, esq.; rev. Dr. Russell; rev. Samuel Smith.

The bishop of Colombo stated, in a letter dated Colombo, Jan. 9, 1849, that the metropolitan of India had left him the day previous, after visiting the diocese of Colombo on his way from Bombay to Madras. The charge was delivered on the 4th of January in the cathedral church of St. Peter's, "and, as it embraced some subjects of no passing interest, it was listened to with marked attention. His excellency the governor and lady Torrington, with many of the leading people of the colony, were present. A gratifying example of individual activity in the good work, which we have not often to record in colonies, where but few look to remain to the close of their days, I gladly and thankfully bring before you. An assistant government agent, in an important, though not very frequented, district in the interior of this island, has just erected a little church at his own expense, on a site granted by the local government, in the seat of his agency. Besides his own family, there are but few Europeans resident at Ratnapoora (City of Rubies); but there are many protestant Christians, descendants of Dutch and Portuguese burghers, who are desirous of our ministrations, and memorialized the government, through me, not long since, for the appointment of a clergyman amongst them. They have subscribed (though most of them poor, and receiving only the very small salaries attached to the subordinate offices of government), for the completion of the little church; and, having myself given £10 towards it, I have held out to them the hope that your society will grant the same amount of aid. Your concurrence will cheer them on in their good work, which I trust, by God's blessing, may become an abiding benefit amongst them."

The board at once granted the sum requested.

The secretaries reminded the board that, in December, 1847, it had been agreed, on certain conditions, to grant £1,000 towards King's college, Windsor, Nova Scotia; this sum to be paid as soon as £3,000 shall have been contributed by the alumni; and to make a further grant of £1,000, to be paid as soon as an additional amount of £3,000 shall have been subscribed by friends of the college. In reference to this subject, the bishop, in a letter dated Halifax, Feb. 9, 1849, wrote as follows: "I despair of being able to

give any adequate description of the feelings that were excited by your letter of December 23. The kindness of the committee and the board in being readily satisfied with the explanations I forwarded, and their very prompt benevolence in authorizing me to draw at once upon their treasurers for £1,000, increase our gratitude to the society, and assure me that I ought to be peculiarly cautious in saving them from any disappointment, and their large bounty from any abuse. The alumni are collecting their subscriptions; but the prevailing distress throughout the colony, from the failure of three crops in succession, and from the prostration of commerce, is greater than was ever known before, and creates a most formidable impediment in collecting money that was readily and *bona fide* subscribed. Some loss will also be sustained from deaths and removals. I am endeavouring to make my delay, in drawing for the society's grant, instrumental to increased zeal and activity in collecting and funding the subscriptions. Some are already funded; and, when I can say the same of the greater part of them, I shall be ready to avail myself of the society's kindness. We shall, however, be in the greatest need of income. Would it be possible for the society to favour us, as we are favoured in two or three instances, as those of Dr. Warneford's fund, and archbishop Tenison's for Colonial Bishops' Libraries, by allowing interest from the date of the grant until it may be proper to draw for and invest it? With gratitude and respect for the society, sincere and abundant, and with much esteem for yourself, I am," &c.

It was agreed that the sum of £1,000 be placed in the hands of trustees; that it be invested for the object stated by the bishop; and that, until his lordship draws for it, the interest which accrues be allowed for the use of the college from the present date.

The following letter from the bishop of Fredericton, dated Fredericton, Jan. 31, 1849, was read to the meeting: "Your kind letter I was duly favoured with by this mail, announcing to me the resolution of the standing committee, to recommend to the board a further grant of £1,000 for my cathedral church. I cannot express to you how thankful I am for this most timely and generous assistance, which, if the board confirm, I shall endeavour to husband to the uttermost of my power, and make it go as far as possible. The province is at present in such a state of destitution that it is difficult to procure money for any objects but those of the most pressing and urgent temporal necessity. You are aware that little can be done for the cathedral at present beyond working, in a covered shed (roofed and glazed, with a stove), some cut stone; and even this is difficult, as the stones are all covered with thick ice, and the thermometer has been repeated 20 to 25 below zero, i. e., from 50 to 55 degrees of frost during this month. In May we hope to begin again in earnest; but I shall probably not want to draw any money before June; and I will duly advise you when I wish to draw on the society. You will be glad to hear that the meeting of our Church Society was held in St. John, on the 18th of last month, and numerously attended; and that, by the great and laudable exertions of the clergy and laity, our income only fell short of the income of the preceding year by about £30, whereas every one anticipated a reduction of £200 or £300, owing to the general distress. Nearly £700 was voted towards the new and poor missions in the province; £45 towards a few new churches; a like sum for parsonage houses; and £100 towards a fund for the widows and orphans of the clergy. As I had, on behalf of the society, laid out a large sum in books, many of which were not yet sold, or distributed gratuitously, it was not thought necessary at present to order a further importation; but there is

not, I believe, a difference of opinion among any members of the church of England in the province, as to the great value of the publications supplied by your venerable society. The rev. F. Coester, of St. John, who has for thirteen years ably and zealously discharged the duties of secretary to our Church Society, having resigned his office, the rev. W. L. Ketchum, of Fredericton, was appointed in his stead, and he will, in future, communicate with you. Commending myself and my poor labours to the prayers of the society, and in the earnest hope that a blessing may descend on them from on high, I remain," &c.

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, March 10, 1849.

Labrador.—The season is now arriving at which the society would be glad to comply with the bishop of Newfoundland's earnest entreaties, to send two or three well-qualified missionaries to the coast of Labrador. It is obvious that, to be fitted for their work, they must be men of robust bodily health and a courageous heart. They must be men, too, of great faith and self-devotion. They must also be men of much practical wisdom and sound judgment; for they will have to lay the foundation of the church on that long-neglected shore, where, although the population throughout the year is about 1000, and during the fishing season 10,000, no clergyman of the church of England has ever been stationed. Yet there is every reason to expect a zealous co-operation from the principal merchants, and a grateful reception from the settlers and fishermen: a competent maintenance would of course be guaranteed by the society.

The society has lately received letters from the bishop of Adelaide, dated Aug. 3rd and 24th, from which the following extracts give a very satisfactory account of the progress the church is making in that diocese:

"You are not and cannot be aware of the social advance of this colony. It is inconceivable until witnessed. It is not a rough 'bush life' in which we are placed; but the proprieties of appearance, dress, and manner of living are as much expected from the clergy here as at home, while the means are too often scantily supplied. My own little cottage, which, as far as I am personally concerned, contains all the comforts I need or expect, still disables me from influencing social intercourse as I could wish. It is the same with the clergy; and I am therefore most anxious, during the short period in which public aid may be granted, to raise decent residences for them, and procure small glebes, so as in some degree to render them independent in their several positions. With regard to the progress of religion generally, and the affairs of our church in particular, I am most thankful to make a good report. The spirit shown in church-building is cheering. Walkerville is on the eve of being opened. Kensington has its walls up. South Adelaide, as high as the windows. O'Halloran-hill nearly ready. A new church is subscribed for at Mitcham, four miles off. Willunga, in progress. Another proposed at Noalunga. Only let the society continue its present support (for a time), and this diocese, I believe, will be able to provide for itself. May the blessing of God rest upon our wishes, hopes, plans, and purposes! I trust so to settle affairs in this quarter as to be able to sail for the Swan in September. Perhaps the archdeacon will accompany me. D. V. we should return in December; but all depends upon the coasting communication. Western Australia would more fitly be joined to the Mauritius than to this diocese. The communication would be more rapid, frequent, and easier. Cape

Lewin is very difficult and troublesome to weather; and for eight months in the year the winds are westerly and boisterous. I have nothing more to add than that the health of all our party is good, although I had nearly lost one of my servants a short time since. Emigrant ships are continually adding to the population; and, as the emigration fund amounts to £100,000, and is continually increasing by the land sales, we may expect that it will soon reach 50,000, the number required for an elective legislature. On our return after Christmas, I hope to find five more churches ready for consecration, Kensington, Mitcham, Willunga, O'Halloran-hill, and North Adelaide. The two first will form one cure. O'Halloran-hill will be attached to St. Mary's. A year has now nearly elapsed since we embarked at Portsmouth. During that time we have received many mercies, and a great door of usefulness has been opened to myself and the clergy who came out with me. May the opportunities not have been wholly unimproved, and the churches now building, or in contemplation, nine in number, prove instrumental to the glory of God and the salvation of men!"

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

Result of Church School Inquiry.—An inquiry into the amount and character of the provision made in church schools for the education of the poor, instituted by the National Society in 1846, having been now completed, the committee are enabled to exhibit, in a condensed form, the nature and extent of that provision; and they solicit from the members of the society a calm and thoughtful review of the magnitude and unparalleled success of the recent efforts of the church, a success which may be endangered, and must be greatly impeded, by divisions amongst its own members. It appears that the church has in her schools no less than 1,422,859 children, of whom 955,865 are receiving daily instruction; that there are 22,245 schools, of which 17,015 are daily schools. In this calculation a double school, that is, a school for boys and girls under one roof, but conducted by a master and mistress in separate rooms, has generally been reckoned as two schools. The number of buildings used for educational purposes is 21,904; but in this number are included rooms of every description in which schools are held, including dames' cottages, portions of churches, and vestry-rooms. The number of school-rooms is 16,715; of which number 5,189 are neither legally nor virtually secured for the purposes of education. The number of residences for teachers is 9,129; of which only 4,800 can be considered legally or virtually secured to their respective schools. The paid masters and mistresses of schools amount in the whole to 23,415; but from this number should be deducted 3,210 mistresses of schools commonly known as dames' schools; leaving 20,205 as the number of teachers of schools (9,863 male and 10,352 female) partaking more or less of a parochial character. It should, however, be observed that all dames' schools are not included in the returns; such only have been inserted as are in some degree under the control of the parochial clergy, or are considered as aids in supplying a church of England education to the poor. It appears that, in addition to the number of paid teachers, there are 2,155 male and 3,256 female; making a total of no fewer than 4,411 paid monitors. The number of gratuitous teachers is 53,509, viz., 23,214 males and 30,295 females. The salaries of the teachers (including an estimate for the salaries not returned) amount to the sum of £231,362; and the

whole expense of maintaining the schools, including salaries, and allowing for returns wanted, may be reckoned at £874,947. The sources from which this income is derived are very various, and include the weekly or quarterly payments received for the instruction of the children. In a considerable number of the schools, however, the instruction is entirely gratuitous, the proportion of free to pay schools being 1 to 2, or 7,867 free schools, and 14,878 pay-schools. The number of parishes and ecclesiastical districts which possess no church school whatever is 1,172, having a population in the aggregate of 776,633; while 2,144 possess a Sunday-school only, or a dame's school only, or both, having a population in the aggregate of 1,556,367. A proportion of these, however, have no doubt too small a population to require a national school building. The whole amount of grants voted by the society since its foundation in 1811 to schools throughout the country is £243,390, the greater part of which sum has been devoted to building school-rooms and teachers' residences. This amount of grants does not, however, include the grants voted by the diocesan and local societies, which must be very considerable. In 1838 it was ascertained that at least £21,292 had been voted in grants by the then existing district societies; and since that time many new diocesan boards have been established, and of the considerable funds placed at their disposal a large proportion has been distributed in grants to schools in their several localities. In 1838 the whole amount of grants voted by the parent society, since its establishment in 1811 (twenty-seven years), had been£114,400
From 1838 to 1847 (inclusive) this amount
was increased by the large sum of 128,840

Making a total of£243,390
and being for the last nine years at the rate of £14,815 per annum, and showing also an increase of £10,076 more a year than in the previous years of the society's existence, from 1811 to 1838. In the last five years 1,940 grants have been made by the society for erecting and enlarging school buildings, estimated to cost £767,980. The result of the inquiry will in some degree be shown by comparing the returns of the number of schools and scholars made on the present occasion with those of the year 1837, when the last general inquiry was made by the National Society. The following are the returns:

	Inquiry. 1847.	Inquiry. 1837.
Estimated population	17,224,148	15,084,941
Daily schools	17,015	10,856
Sunday schools	5,230	6,068
Daily scholars	955,865	558,180
Sunday scholars	466,794	438,280

The following table shows the number of children in England and Wales for whom school provision would be needed on two hypotheses; one, that every child in the kingdom received five years' schooling; and the other, that every child remained at school eight years:

	1837.	1847.	Increase in 10 years.
Number of children } between 5 and 10 years of age.....	1,382,506	2,020,058	187,577
Number between 4 and 12.....	2,926,512	3,228,072	299,560

This increase comprises rich and poor, churchmen and dissenters; and the provision made by the church alone for the education of the children of the poor, between 1837 and 1847, very far exceeds the entire increase of school-going children. On the first of the above hypotheses the increase of children under daily instruction in church of England schools would be 210,106 above the number required by the addi-

tional population. But it will be obvious that the provision made exceeds that amount, inasmuch as schools are rarely full, and in the last five years the grants made by the society for school buildings are intended to provide accommodation for 285,542 children.

CHURCH PASTORAL AID SOCIETY.

Extracts from the Correspondence.

The importance of breaking up large parishes is strikingly shown in the following most interesting letter from the rector of a metropolitan parish containing 36,000 souls, 18,000 of whom are still left under his care. It is evident, from his statement, that neither existing congregations nor schools are diminished or injured by the formation of new ones, provided the ministrations are effective and spiritual:

"I cannot return the answers to the inquiries of the society, without writing to express to them my sense of the great obligation under which myself and my parish lie, for their kind and liberal aid; and to notice some results which will satisfy them, as they assure me that that aid is not given in vain, but that it has pleased God still to bless his own word among us. In my last communication I mentioned to the society the crowded state of our parish church. Since that time, St. — church has been consecrated and opened; and, while that church through the divine blessing is nearly full in the morning of Sundays, and so full in the evenings that no room can be found, the mother church continues crowded. I preached last night to a densely-packed congregation, the seats, which are occupied by 400 children, being filled, at least those I could see, to the very roof. The attendance at our school on the afternoons of Sunday is also greatly increased; and, on those Sundays when I examine the children of our schools in the presence of the congregation, it is usually filled from end to end. I cannot but attribute the filling of St. — so rapidly as much to the previous breaking up and preparation which that district has undergone by means of your society's readers and my district visitors (and city missionary), as to the influence which the incumbent has already gained over his people. The previous agency seems in a humble way to have been 'making ready a people prepared for the Lord.' My excellent brother and fellow-labourer seems in every way anxious to work out previous plans, and through infinite mercy all the clergy are like-minded. The schools of St. — are nearly full; and we shall have to build a third there as soon as funds can be raised. The attendance of many of my former communicants at St. — has not diminished our number at the parish church. There has been a steady and constant addition to their numbers. I have myself seen and conversed with 120 new communicants since the beginning of the year, and my readers and visitors, acting as multiplied eyes and ears, enable us to keep a watch over the conduct of the members of our church, of which the following may serve as an example: I observed one day, as I met her in the street, the look of one of my communicants, and was sure that there was something wrong. That very day the reader of the district, in calling on me at five o'clock as he went off his district, as usual, told me the cause of that poor woman's looks. She had been 'overtaken in a fault.' I sent for her. She wept bitterly, denied nothing, excused nothing. I advised her to stay away for a while from the Lord's table, which she did for some time, and is, I believe, now restored not only to the meeting of the faithful, but to the favour and comfort of God her Saviour. I have adopted the plan of holding meetings, to which only communicants, or those who have been seen preparatory to their coming to the Lord's table, are admitted; and have every

reason to think that these meetings, by giving us an opportunity of speaking to them as a body of believers, and showing them their dangers, their duties, and their privileges, have tended to raise the standard of Christian conduct, rouse to greater watchfulness and prayer, and lead them to a greater appreciation of their advantages and religious opportunities. As we lose our sick, and, at our weekly meetings, have to erase their names from our list, we have to bless God, for many among them departed this life in his faith and fear, erased from *our* book, but written in 'the book of life.' May the Lord only keep us all low at his feet, 'ascribing our strength unto him,' 'giving all glory to him,' seeking only to speak his simple word to them, that, as we have walked through fields of weeds and brambles, some may hereafter walk through corn-fields, where those weeds grew."

The incumbent of the district alluded to in the preceding letter (in a communication to the secretary, written exactly seven months after the opening of his church), confirms the above statement as to the attendance upon public worship. He has a small grant for a lay-assistant; and the incumbent is himself almost entirely supported by the society. He has charge of 8,000 persons. The church has sittings (all free) for 1,000.

"You will, I am sure, be glad to hear that the Lord's work is prospering here, notwithstanding the short time my church has been opened. At first I was afraid that novelty had filled the church, and that it would perhaps be only a temporary excitement; but this church is still crowded, so much so that we are obliged on the Sunday evenings to have forms and benches in every possible spot. On last Sunday evening it was supposed that no less than 1,200 people must be in the church, as it was crammed in every part. What seems to me the most interesting part of this work is the attendance on our Wednesday evening service in the church. On these occasions the congregations average about 400 or 500 persons, and all deeply attentive. I have seen several interesting evidences of fruit, and have heard of a great deal more; but at present I would rather not enter into this matter; on some future occasion I may, if the Lord will permit me. You must perceive that I shall now more than ever need the assistance of a lay agent. I could well employ the entire time of such a person; but I am thankful even for the £30, which will secure the partial service of a good man to my district. I will do what I can for the funds of the society; but, all things considered, you cannot expect much from me this year in this way; however, I must do what I can. May the Lord continue his blessing on your excellent society; and may he cause those who have the means to give more and more liberally to you, and thus enable you to do all you wish for our native land. Perhaps it would be as well to add to what I have already stated, with reference to the lay-agent's grant, that if the committee would increase the grant for the lay-agent from £30 to £50 or £60, I think I could secure the entire services of a very excellent man. I hope I may not be thought too unreasonable, but the entire services of any agent are so desirable and necessary that it occurred to me that I ought to make this statement to the committee, through you."

It was with sincere regret that the committee were compelled from want of funds to decline making the addition requested to the grant for a lay-assistant.

The minister who has charge of the remaining portion of the same parish, gives a sad picture of the demoralized state of his district. How opportune is the society's aid in such a case! With the spiritual oversight of 12,000 persons, many of them in the very lowest state of degradation, it is not to be ex-

pected that one man, however zealous, could effect much. The stipends of both the curate and the lay-assistant, who aid the incumbent in his laborious and self-denying duties, are wholly provided by the society:

"Since my curate joined me, the whole district parish has been visited by him and the scripture reader, going from house to house. The work was toilsome and tedious, and disclosed an additional amount of wretchedness and vice. Few persons can form an idea of the state of the population inhabiting — lane, and the adjoining streets and courts. The drunkenness, the blasphemy, the indecency of language, appearance, and gesture are horrible in the extreme. Crowds of the worst description of Irish peopists, of infidel and sensual Jews, are located in that neighbourhood. And yet, blessed be our Lord, we have been enabled to gather a meeting every Thursday evening, in that lane, of about sixty persons, who seem to sigh and cry for the abominations amongst which hard necessity compels them to live. Were it not for the aid afforded by my curate and lay-assistant, I should be compelled, although very reluctantly, to abandon the place altogether to its wretchedness. I beg most sincerely to thank the society for the aid hitherto granted to this district parish."

INCORPORATED SOCIETY FOR BUILDING, ENLARGING, AND REPAIRING CHURCHES AND CHAPELS IN ENGLAND AND WALES.

This society held its meeting on Monday, the 19th of February, on which occasion his grace the archbishop of Canterbury took the chair. There were also present the archbishop of York, the bishop of St. Asaph, sir Charles Farnaby, bart., &c. The business before the meeting consisted chiefly of applications for the payment of grants previously voted, and for aid towards the execution of plans for extending church accommodation in various ways. Grants were made in aid of the erection of new churches at St. Paul's district, Devonport; the Strand, in the parish of Dawlish, Devonshire; Rust-hall, in the parish of Speldhurst, near Tunbridge Wells; Onslow, in the parish of St. Chad, Shrewsbury; and Galley, in the parish of Penkridge, near Stafford; also, towards rebuilding the church at Tydwelllog, near Pwllheli, and towards enlarging, or otherwise increasing the accommodation in the churches at Brechely, near Cranbrook; and East Norton, near Leicester. The following particulars, in reference to some of the places assisted, were reported to the meeting, and cannot fail to be interesting to the public in general: St. Paul's district, Devonport, containing a population of 9,000 persons, is the second in that place, now become so unhappily notorious for vice and infidelity, which has made application to this society; and it is reported to be, perhaps, the most depraved and destitute portion of the town. It is not well to expose to the public eye such statements as would describe its condition very particularly. Let it suffice to say that there are 3,435 children under fourteen years of age, and, as far as has hitherto been ascertained, the greater number are unbaptized. The people are in a most deplorable state of moral degradation. The registrar of the district reports that one locality in St. Luke's district is notorious for the numerous sinks of wickedness found in it, from which youths in the naval service are in constant danger of being ruined. Under such circumstances it is gratifying to state that much of active endeavour is made to turn men to the knowledge and practice of godliness. A building has been obtained for the performance of divine service, and is well attended. A church will, it is hoped, be built, capable of containing 741 worshippers, including 340 children,

every part of which will be free for the use of those who desire to serve God, almost all being of a poor and low condition. It is the privilege of this society to contribute, inadequately indeed, but to the utmost extent of its means, to this good work. The sister Society for Promoting Additional Curates would gladly provide help to aid the present earnest and laborious incumbent, if it had the funds for the supply of needs existing here and in various other parts. May the hearts of many who are blessed with abundance of worldly gifts be stirred up to contribute towards advancing the glory of God, and the well-being of thousands who are untaught and sunk in vice. The Strand, in the parish of Dawlish, is a por-

tion of that parish situated near the sea, about one mile from the mother church, where a large proportion of the population is situated, viz., above 1,000 persons, for whom there is no accommodation in the parish church. Onslow, with six other townships, containing 1,300 inhabitants, are between two and three miles distant from the parish church, and one mile and three quarters from the nearest church: the portion of the parish for which the new church is intended extends over 4,000 acres. The population increases fast. The township of Galley is situated from two and a half to five miles from the parish church.

Miscellaneous.

ASSOCIATION FOR THE RESTORATION OF THE SUPPRESSED IRISH BISHOPRICS.

Report.—The provisional committee of the Association for the Restoration of the Suppressed Irish Bishoprics, in submitting to the members a report of the proceedings of the association, feel that but few remarks are required explanatory of the cessation of their efforts during the past year. At the close of 1847 the association was quietly but steadily extending its influence. From time to time, as funds permitted, statements of its objects were disseminated among members of the church, both lay and clerical; and no small attention was paid to the discussion of the objections started, and the difficulties raised by many correspondents. Meanwhile a feeling was gradually growing in England favourable to the movement originated by this association; and tempting offers were held out to the provisional committee by friends connected with the leading religious periodicals to give publicity to its proceedings. After serious consideration, however, it was resolved that, until the general sentiment of the church on the question had been more extensively sounded than the recent formation of the association had then permitted, it would be premature to court public attention. The provisional committee have seen no reason to regret this determination. The importance of the questions connected with the church in England, which occupied all minds at the close of 1847, would naturally have proved a powerful obstacle to the progress of the movement; while the absorbing character of the events which have been crowded together in 1848, taken in connexion with the condition of Ireland, of themselves would have rendered the possibility of any united effort chimerical. Meanwhile it is gratifying to add, that several diocesan associations were on the point of being called into existence at the period of the suspension of the labours of the central association, and that one branch society of this nature was actually formed. Such is the state of things to which the provisional committee beg to draw the attention of the members of the association, on the eve of the approaching session of parliament, and in the apparent absence of any obstacles similar to those which have already caused a cessation of all proceedings; and, in furnishing the accompanying statement of accounts, the committee would again impress upon the members the importance of the association, and the force of the arguments which have already been put forward in its behalf. The machinery which had

been called into action still exists in full efficiency; and all who are favourable to the objects of the association are earnestly requested to communicate without delay with the secretaries, stating whether they are willing to resume the struggle, and set on foot petitions to the houses of parliament from their respective localities: The diocese of Dromore has already given a good example; and the association can scarcely have a more favourable opportunity than the present. The committee will forward, as before, forms of petitions to the members and friends of the association, on receiving intimation that they are ready and willing to procure signatures.

Form of Petition recommended.

To the right honourable the lords } of the United
spiritual and temporal } Kingdom of
To the honourable the commons }
Great Britain and Ireland in parliament assembled.
The humble petition of the undersigned
Sheweth:

That by an act passed in the third and fourth years of the reign of his late majesty king William IV., entitled, the "Church Temporalities' Act," it was, among other things, enacted that the four archbishops and eighteen bishops of the church of Ireland should be reduced to two archbishops and ten bishops: That by the said act, the temporalities of the suppressed sees have been vested in the ecclesiastical commissioners for Ireland: That no additional funds became, or were intended to become available to the said ecclesiastical commissioners, by depriving the sees of Cashel and Tuam of their ancient metropolitan jurisdiction; and that the strength of the church in Ireland has been impaired, and its position in the country materially injured by this encroachment upon its ancient constitution—a constitution which had subsisted for six centuries: That your petitioners are not seeking to disturb the arrangement made by the legislature in relation to the temporalities of the suppressed sees: That twelve prelates are quite insufficient for the spiritual wants of the church in Ireland, which requires an increased rather than a diminished episcopate: That your petitioners do therefore humbly but earnestly pray that an act may be passed, restoring the separate jurisdiction of the ten suppressed sees, and enabling her majesty to nominate them, according as an adequate provision for each, whether from public or private sources, shall have been secured: And your petitioners further pray that the sees of Cashel and Tuam be restored to their former archiepiscopal dignity.

TO OUR READERS.

We have received part IV. of that valuable work, "The Bible of every Land." London: Bagster. When completed it will contain a vast mass of information.

We have also received "The German Language in one volume;" by Falck-Lebahn—London: Whittakers; 1849—which, as far as we are able to form a judgment, appears to be a very useful manual for the German student.

TO CORRESPONDENTS.

We must again repeat that we cannot undertake to return MSS., nor can we attend to anonymous contributions.

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1849.

Ordinations.

ORDINATIONS APPOINTED	By Bp. of Exeter, June 3, in Exeter cathedral.	By Bp. of Norwich, July 29, in Norwich cathedral.
By Bp. of Chichester, June 3, in Chichester cathedral.	By Bp. of Gloucester and Bristol, June 3.	By Bp. of Ripon, June 3, in Ripon cathedral.

Preferments.

David Anderson, M.A., to the bishopric of Prince Rupert's Land.

Name.	Parish and County.	Population.	Patron.	Value.
Ash, I.	Baronstown (R.), Louth		Abp. of Armagh	
Baldwin, F. St. L.	Bearstead (V.), Kent	608	D. & C. of Rochester	191
Beresford, lord J.	Mullabrack (R.), Armagh		Abp. of Armagh	
Beresford, J. G.	Wymondham (R.), Leicestershire	766	Lord chancellor	*391
Browne, J.	Compton Chamberlayne (V.), Wiltshire	350	J. H. Penruddock	
Buck, J.	St. John (P. C.), Houghton, Cumberland			
Campbell, A. B.	Great Rediam (P. C.), Suffolk	165	Rev. J. C. Safford	50
Cavie, A. &c.	Shuttington (P. C.), Warwickshire	190	Earl of Essex	318
Cox, J. M.	Kimmeridge (P. C.), Dorsetshire	154	Lieut.-Col. Mansel	*100
Edwards, J.	Thornton Steward (V.), Yorkshire	268	Bp. of Chester	*234
Gordon, R.	Marston (V.), Oxfordshire	396	Rev. T. H. Whorwood	195
Hamilton, T.	Aglish (V.), Kerry		Earl of Cork	
Jelf, W. E.	Carleton (V.), Yorkshire	1242	Ch. Ch. Oxford	*400
Knight, T. H.	Stoke Canon (V.), Devonshire	490	D. and C. of Exeter	*180
Lander, R.	Agher (R.), Meath		The crown	
Lister, J.	Croughton (R.), Northamptonshire	472	Visc. Ashbrook	324
Longmire, J. L.	Sandiacre (P. C.), Derbyshire	996	Prebend thereof	*120
Lynar, W. K.	Inland Magee (R.), Antrim		The crown this time	
Marsh, W. T.	St. James (P. C.), Ryde, Isle of Wight			
Penny, E.	Mougeham Magna (R.), Kent	286	Lord primate	*469
Robinson, L.	Kilcooney (R.), Armagh		Abp. of Armagh	
Seaman, M., D. D.	St. Andrew (R.), Greenstead, Essex			
Skirrow, W.	Hinckley (V.), Leicestershire	7291	D. and C. of Westminster	*545
Smith, G.	Ashton Hayes (P. C.), Cheshire			
Stokes, H. G.	Ardscoil (R.), Wexford		Bp. of Ossory	
Sumner, J. H. R.	South-Church (R.), Essex	432	Lord primate	760
Sutton, A.	West Tofts (R.), Norfolk	183	Sir R. Sutton	110
Voules, T. A.	Beecrocombe (R.), Somerset	179	Earl of Egremont	*200
Warter, E.	Hawwood Great (R.), Salop	167	H. D. Warter	*221
Willowood, T. H., D. D.	Willoughby (V.), Warwickshire	446	Magd. coll., Oxford	217
Williams, St. G. A. ...	Llangybi (R.) with Llanarmon (R.), Carnarvonshire	726 & 589	Bp. of Bangor	450
Wilson, T.	Habergham Eaves (P. C.), Lancashire	4247	Hulme's trustees	*180
Airey, J. L., chap. Durham workhouse.	Hill, G., chap. Yarmouth gaol, Norfolk.		Smith, A., chap. English embassy at St. Petersburg.	
Burroughs, W. K., preb. Ullard, Kilkenny.	Lutt, E. K., lec. St. Peter, Frome, Somerset.		Smyth, T. C., chap. E. Ind. Comp., Bengal pres.	
Fawcett, J., dom. chap. lord Radstock.				

Clergymen deceased.

Aitkens, R. S., p. c. Hanley, Staffordshire (pat. trustees), 74.	Edwards, E., rec. North Lynn, Norfolk, hon. can. Norwich, 83.	Lawson, J., rec. Sherborne, Hampshire (pat. R. Lawson), 35.
Ashburner, J., vic. Linton, Kent (pat. earl Cornwallis), 83.	Gauntlett, H., vic. Cricklade, Wiltshire (pat. d. and c. of Sarum), 67.	Leake, R. M., Ruckley Grange, Shropshire, 56.
Boak, J., cur. Silkstone, Yorkshire, 28.	Griffiths, T., rec. Limington, Somerset (pat. Wad. coll., Oxford).	Ley, J., Tiverton, Devonshire, 88.
Bushell, W., Huntly, Gloucestershire, 78.	Hamilton, J., D.D., Southampton, 83.	Milner, E., vic. Orton, Westmoreland (pat. land-owners), 81.
Chalk, W. S., rec. Wilden, Bedfordshire (pat. duke of Bedford), 56.	Hanham, sir J., bart., rec. Winterborne-Zelston, Dorset (pat. J. J. Farquharson), 89.	Ogle, J. B., Bath.
Chaplin, H., vic. Ryhall, Rutland (pat. marq. of Exeter), 59.	Harris, T., Queen's-square, Bloomsbury, 50.	Pack, B., rec. Ettagh, King's county (pat. bp. of Killaloe).
Chapman, C., vic. Prescot, Lancashire (pat. King's coll., Cambridge).	Kekewich, C., rec. Greinton, Somerset (pat. family), 79.	Templer, G. H., vic. Shapwick, Somerset (pat. family).
Choppin, F., Brompton.	Kellett, J., rec. Agher, Meath (pat. the crown).	White, T., Epperstone, Notts (pat. Hulme's trustees).

University Intelligence.

CAMBRIDGE.

UNIVERSITY SCHOLARSHIPS.

March 11.—F. H. Whympster, Trin., elected Craven scholar.

March 23.—J. T. Pearce, } elected Bell's scholars.
T. Sharpe }

CHANCELLOR'S MEDALS.

March 23.—These medals were adjudged to H. E. Row, B.A., and W. H. Waddington, B.A., Trin.

ADAMS' PRIZE.

The subject for this prize is, "The theory of the long inequality of Uranus and Neptune depending on the near commensurability of their mean motions."

ELECTIONS, ETC.

March 24.—R. C. Powles, M.A., Exet., to be examiner in *Literis Humanioribus*; R. Walker, M.A., to be examiner in *Disciplinis Mathematicis and Physicis*.

March 31.—T. E. Espin, B.A., elected fellow of Lincoln.

NEW EXAMINATION STATUTE.

This was divided into thirty-four votes, which were pro-

ELECTIONS, ETC.

March 24.—A. W. Simpson, B.A., *Lay fellow of Jesus*, J. J. S. Perowne, B.A., fellow of C.C.C.

March 26.—Pierson, J. J. Beresford, J. S. Hoare, Rigg, Vinter, Todhunter, J. B. Mayor, fellows of St. John's; Russell, Bowen, Platt fellows of ditto.

March 27.—G. Howson, B.A., fellow of Christ's.

March 28.—J. T. Walker, M.A., J. R. Crowfoot, M.A., senior fellows of Caius; J. M. Croker, M.A., Stokes fellow; W. W. Hutt, M.A., W. R. Collett, M.A., Frankland fellows; A. G. Day, B.A., J. H. Boardman, B.A., Wortley fellows; J. Lamb, B.A., F. B. D. Ramsdage, B.A., Perse fellows.

OXFORD.

posed separately to convocation. Several of these were carried, and others rejected. It has been determined that two examinations besides responsions must be passed to attain the first degree in arts, law, or medicine. Schools of natural science, of modern history, and cognate sciences are established.

Testimonials of respect have lately been presented to the following:—

Bull, R., cur. St. Nicholas, Harwich, Essex.

Harvey, R., rec. Hornsey, Middlesex.

Hilmer, J., min. St. Leonard's, Bromley New Town, Middlesex.

Kitchin, F., min. Christ Church, Stone, Staffordshire.

Slater, E. B., fell. St. John's coll., Cambridge.

Smith, S., cur. Whitwick, Leicestershire.

Stow, W., Sherborne and Castleton, Dorset.

Taylor, late cur. St. Catherine, Trannore, Cheshire.

Thompson, G., cur. Thornton-in-the-moors, Cheshire.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, April 7, 1849.

The 148th anniversary of the society will be celebrated in St. Paul's cathedral, on Monday, May 21. Divine service will commence at half-past three P.M. The sermon will be preached by the bishop of Lichfield. The clergy (in their robes) are requested to assemble in the nave of the cathedral at three o'clock, in order that they may be in readiness to receive his grace the archbishop of Canterbury, the president of the society.

Emigrants' Spiritual Aid Fund.—The society is engaged in raising a special fund for the purpose of securing the services of a clergyman or schoolmaster on board the emigrant ships, which are now every week proceeding to Australia. A library of religious, educational, and entertaining books, is provided for each ship by the colonization commissioners, who also undertake to give a free cabin passage to each clergyman, or teacher of a superior class, who shall be approved of by them as schoolmaster to the emigrants.

The clergy are recommended to give to emigrants leaving their parishes a letter commendatory to the bishop or pastor of the district to which they are about to proceed. The following printed form may be obtained on application to the society, 79, Pall Mall:

"To the right reverend the lord bishop, and the reverend the clergy of the church of England [or, of the American church], in the diocese of _____

"I desire herewith to commend to your pastoral care and brotherly good offices _____, of the parish of _____, in the diocese of _____, who, with his family, is about to settle in _____; and I certify that he is a member of the church of England, and that his children, severally named _____, have been baptised.

Minister of

Diocese of

Dated this _____

The letter from which the following extract is made was addressed to the society by the bishop of Colombo shortly after the visit of the bishop of Calcutta to Ceylon, in January last; and the latter was the sufferer in the untoward accident alluded to in the earlier part of the communication:

"Colombo, Jan. 10, 1849.

"A severe fall down the hatchway of the steamer, which, but for the merciful interposition of God's providence, must, humanly speaking, have been fatal at his advanced age, crippled him while with us; but in all other respects he was hale and well, preached in both churches on the two Sundays, and delivered his charge on the intervening Thursday. Both he and his chaplain, Mr. Pratt, advocated the cause of our diocesan school society, the most important handmaid of your own operations in this diocese. It numbers in its first year more than thirty schools, and nearly 1,500 children. Between 600 and 700 from the schools around Colombo were assembled on two days during his stay: the last of the two at Bishop's Court, where above 400 were gathered together; and, after a satisfactory examination in Sinhalese reading and the knowledge of the simple elementary truths of the catechism by myself, were addressed by him through your native deacon, the rev. Cornelius Alwis, who has charge of all the native congregations (fourteen) around Colombo, with assistant catechists under him. He expressed himself pleased; and on the whole I was well satisfied with the result of our first year's effort, with such untrained, or, at best, half-trained masters, as we must for some time be content with. The picturesque groups of the different schools under the large banyan trees, regaling themselves with a very primitive and inexpensive entertainment of fruit and such simple fare, though a less important, was hardly a less pleasing part of the scene. Towards the maintenance of these schools we made a monthly grant from your

funds to the amount of £190 last year. Every conviction is, that in a heathen country, the school is the real field for hopeful missionary work. With better trained masters much might be done; and with this very important object in view, I look anxiously for the reception by your committee of my projected collegiate scheme. I wait, and will wait patiently, for tidings from you, in the faith of God's blessing on every really good work, and in entire confidence of your better judgment. But sure I am that no aggressive movement on the great amount of merely nominal Christianity or apathetic infidelity, or blinded but not bigoted superstition of the native mind, will ever be made except through the education of the young. This, with good teachers and ample means, we might make almost what we please. The desire of education is both general, and in some respects discriminating—for English education especially; and, so that the vernacular language is not omitted, we might graft upon that instruction any better teaching which their not very prejudiced minds would receive. The Romanists alone have in some cases interposed their influence, and always with effect. But it has forced them to open schools of their own, which before were very few and far between. I am inclined to estimate our own efforts very humbly; and, when contrasting what we might do amid such a population with what we are actually doing, I am constrained to own that ours is indeed a day of small things; that time, and opportunity, and means, are all passing away; and the account will have to be given, from which both nationally and individually we may not shrink, but are ill-prepared to meet. Should the college by God's blessing be established, the foundation of an enduring fabric will be laid, sound, deep, strong. Other master-builders may follow, to give completion and adornment to the structure, both intellectual and material: so that it be the home of sound learning and religious education, I heed not the thought how small a portion it may be my lot to execute. Good native masters will make good native schools (at present we have very few of either): these will make the best field for good native missionaries to cultivate. In God's own good time the harvest is sure to follow; and both we who sow, and those who come after us to reap, may hope to rejoice together 'with exceeding great joy.'

THE INCORPORATED NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH THROUGHOUT ENGLAND AND WALES.

Anniversary Meetings.—The annual general meeting of the society is fixed to take place on Wednesday, the 6th of June next. The annual meeting of diocesan and district secretaries on Tuesday, the 5th of June, at the society's rooms, Westminster. The annual examination of the children in the society's central schools at Westminster, on Friday, the 8th of June.

Management Clauses.—The committee have met several times during the last month, specially to consider the subject of the management clauses. The letter from the Committee of Council to his grace the archbishop of Canterbury, dated 30th of August 1844, is the communication to which the attention of the committee has been specially directed; and the result of their deliberations is the following answer to the Committee of Council on Education:

"National Society's Office, Sanctuary,
Westminster, March, 17, 1849.

"Sir,—I have the honour to inform you that your letter to his grace the archbishop of Canterbury, dated the 30th of August, 1848, on the subject of the management clauses in the trust deeds of church schools, was forwarded by his grace to the committee

of the National Society. Their answer has been delayed to the present time, in consequence of the continued absence of the majority of the members of that committee from London. The committee lament that the appeal to the bishop of the diocese is still restricted by their lordships to matters relating to religious instruction. They lament this the more, not only because the distinction between religious and secular instruction is sometimes narrow and hard to be defined, especially in elementary schools for the poor, and when that distinction becomes a question for legal interpretation, but because many of the warmest supporters of national education consider that appeal to be a point of the greatest importance in respect to the principle it involves. The committee see much reason to apprehend that this restriction may have the effect of deterring many zealous friends of education from co-operating heartily with the Committee of Council and the National Society in the promotion of that important object. The committee would ask of their lordships to re-consider the restraints which they recommend on the adoption of clause D, some of which the committee believe are not really necessary to secure the efficient management of schools, whilst they remain open to the objections stated by the committee in their letter of the 9th of August, and would practically prevent the promoters of schools from exercising that limited freedom of choice which it is intended they should enjoy. The committee also solicit the attention of their lordships to the permission (which has been already granted) to vest the management of schools in church communicants, but which permission it is proposed to subject to restraints which seem unnecessary and may be inconvenient; and the committee believe that unrestricted permission to place schools under the control of church communicants, when that qualification for the office of lay-managers is desired by promoters of school-buildings, will be regarded with favour by many zealous friends of the religious education of the people, and can in no degree obstruct the efficient management of schools. The committee desire to point out an important omission in the clauses which their lordships will no doubt see the necessity of supplying. No provision has been made for enforcing the decision of the appellate jurisdiction. If the bishop, for example, should, on appeal being made, decide that any book objected to on religious grounds ought to be excluded from the school, no power at present exists to enforce his decision; and, even if he should determine that the teacher, on account of his defective or unsound religious instruction, is unfit for his office, such teacher might continue to be the instructor of a church school, no provision being made for his dismissal. It is also doubtful whether provision has been made to give the Mixed Board of Appeal those powers which are indispensably necessary for the effective discharge of their functions. The committee cannot doubt but that their lordships will carry out the manifest intention of the clauses by the insertion of such provisions as shall give effect, in the foregoing cases, to the decisions of the person or persons in whom the appellate jurisdiction is vested. The committee have been influenced by a strong desire to render the management clauses framed by the Committee of Council more generally acceptable to members of the church of England, being convinced that without their cordial co-operation the present system of promoting national education by public grants in aid of local efforts cannot be successful; and that the most perfect machinery for public education which fails to engage the sympathies and draw forth the exertions of religious persons will be utterly unavailing. When the clauses were originally framed, the committee agreed to recommend them upon a distinct understanding that the pro-

motors of education throughout the country should be at liberty to select the clause best adapted for their own case; and they have expressed on various occasions their desire that applicants for aid should have the same liberty of choice, as to the constitution of their schools, which had previously been conceded to them both by the Committee of Council and the National Society. To the withdrawal of that concession on the part of their lordships, and to the enforcement of a particular clause as a condition of receiving public aid, must be attributed, in a great measure, that jealousy of a central control, and those apprehensions with respect to government interference, which have been so decidedly expressed in various parts of the country during the last few months. It would no doubt have been a great advantage (as the committee of the National Society have acknowledged) if management clauses could have been so framed as to be adopted by general consent. But it has become more and more apparent, during the progress of this correspondence, that the clauses which have hitherto been proposed are not generally acceptable, and that the attempt to enforce them has caused serious embarrassment; and it may be reasonably doubted whether, in the present state of the question relating to national education, it be expedient to impose upon the founders of schools any system of management which shall not be open to modification by competent authority at some future time. In these and all their previous suggestions the committee have endeavoured to point out practical improvements; and they have given warning of difficulties likely to interfere with the attainment of the end which they have at heart, in common with the Committee of Council. But they feel that they should not fully discharge their duty in this respect if they did not advert to the very widely-spread feeling of uneasiness arising from the uncertainty of the basis on which all arrangements relative to the distribution of parliamentary grants for the purposes of education at present rest. To re-establish general confidence is admitted on all hands to be an object of the highest importance; and the communications received by the committee of the National Society have impressed them with the strongest conviction that there is little likelihood of attaining this object without the adoption of some measures by which the previous sanction of the two houses of parliament shall be made requisite for every important step to be taken by any public authority in the matter of national education.—I have the honour to remain, sir, your obedient servant,

"JOHN G. LONSDALE, secretary.

"To the secretary, Committee of Council
on Education, Downing-street."

CHURCH PASTORAL AID SOCIETY.

Extracts from the Correspondence.

I am thankful to say that I continually feel how very important is the aid afforded me in this large and populous district. My curate and myself make an equal division of the whole duty between us; but, as the committee are more interested in his movements than mine, the best way, perhaps, is to give you a brief list of the more particular part of his work during the past year. It stands as follows:

Pastoral visits.....	3250
Religious tracts distributed and circulated	7480
Sermons and lectures delivered	207

To this might be added the necessary duty (occasional) of funerals, baptisms, attendance to clothing club, Sunday and day schools, &c., &c., which are daily brought before him in the course of his varied communication with the people. I have thus stated my curate's work: my own I trust the committee will excuse my further referring to, save that I am cheered,

and I trust blessed, in my work. I can point to many fruits and manifest proofs of the divine blessing on his own word. I am daily cast more unreservedly on his promise, and feel "that, according to the grace given unto me," it is mine to sow the seed: the dew of his blessing can alone make it grow and prosper, so that it shall remain; for "it shall not return to him void: it shall prosper in the thing whereto he sends it." After ten years' connection with the Church Pastoral-Aid Society, I now ask the committee to renew my grant, and thus leave it before them, praying that divine guidance may be given them in making the decision. * *

Our cottage-lectures still continue well attended; and, what is very pleasing, the seed there sown has been, in more cases than one, carried home by the hearer, and rehearsed with much effect in the little domestic circle. One man in the hamlet of —, a notorious drunkard, who had by his depraved habits brought himself near the grave, and his wife and four children to misery and starvation, has, under the divine blessing, been brought (by his poor wife's communication, on returning from our cottage-lectures) to an earnest desire for the salvation of his soul, and is now a constant attendant on the means of grace, to the astonishment of his neighbours, who are ready to exclaim, "What hath God wrought!" He is now, poor man, most zealous in his efforts to reclaim his former wicked companions. Another in the same hamlet, who all his former life lived contented with his moral life and upright character, but who never attended any place of worship, is now a devout hearer and constant attendant on the preaching of the gospel, and, at his own desire, has become a teacher of one of the junior classes in the Sunday-school. These are instances, with many others in this district, which shine forth as proofs that the gospel of the grace of God is still the manifestation of his power "unto the salvation of every one that believeth," whether Jew, Gentile, or nominal Christian. But we would desire and pray that the number might be increased a hundred-fold. We are constrained still to say, when we look around us and compare the inhabitants of this town with what is required in the word of our God, they are "stout-hearted, and far from righteousness." But is any thing too hard for the Lord? "He can make a way even in the sea;" and nothing can withstand him. Our sabbath-services are steadily attended; the number of communicants on the increase; and the people manifestly attentive to the preaching of the word. On the whole, we have much cause "to thank God and take courage," and more than ever feel how valuable the aid which we receive from your excellent society, without which the important work before us must, so far as we are concerned, comparatively languish and die. * *

The greater part of this parish some years ago was occupied by fields and gardens, which have been gradually broken up, and the whole of it is laid out in streets, and almost entirely built upon. At the farthest extremity from the church a new district has arisen, rapidly filling with a poor population, in which there is not a single place of worship, or school of any kind, nor even a room large enough to have a weekly lecture in. The slender income of the benefice, with the heavy demands upon me, put it out of my power to do any thing effective for the increased spiritual superintendence in the parish. I should not have attempted it, had it not been that your society met as much as I could afford to give, in aid of a second curate. Since then, however, not only is a third service obtained for the parish-church, but the district in question is now as well and regularly visited as any other part of the parish, which, nevertheless, must ever be imperfect, with its large and increasing

population. A school-room has been built, which in a few weeks will be licensed for divine worship; so that, in fact, a fresh pastoral charge has been virtually formed; and I fully hope, if the funds of the ecclesiastical commissioners will allow them to proceed on the admirable principle of Sir R. Peel's act, this district will form, as another district of my parish did a few years ago, a new and well-administered parish. My lay-agent carries on his visitations with unwearied diligence; and, though the shades of evening are beginning to gather round him, he is, probably, one of those whom the grace of God will bless in "bringing forth fruit in his age."

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

This society met on the 19th of March, the archbishop of Canterbury in the chair. The applications received since the last meeting of the committee are rather numerous, being between twenty and thirty in number. The sub-committees were enabled to place twenty-three of these cases before the general board, to eighteen of which grants of money were made, the consideration of the remainder being deferred for further information. Five grants were made in aid of the erection of new churches, four of which were to new district parishes recently constituted by the ecclesiastical commissioners; three were for the rebuilding, with enlargement, of parish churches; and the remainder for enlarging, re-seating, &c., other parish churches, including, in almost every case, very extensive repairs and restorations, for which rates have been agreed to with only one exception, where the subscriptions of the landowners are more than equivalent to the rate which would have been obtained from their tenants. The new district parishes aided are the following: St. Paul's, Llanelly, Carmarthenshire, with 3,000 inhabitants. The parish of Llanelly itself contains a population of 11,155: it is very extensive, and the present accommodation very inadequate. The inhabitants of the new district consist chiefly of sailors, colliers, and workmen in the copper and lead works: Pitmoor, in the parish of Sheffield, has 3,555 inhabitants. The district is situated a mile and a half from Sheffield: it extends over 1,350 acres of land; and there is no church or chapel of any religious denomination whatever. Service is now performed in a licensed school-room. The local committee have exhausted all means within their knowledge for raising funds. The inhabitants of the district have subscribed very liberally towards the proposed new church. Portwood is a new parish, formed from a portion of Stockport: it has a population of 5,500 souls. The statement given by the applicant, of the condition of this district, is most interesting; but we can only give here the principal facts contained in it: other particulars will be given in the society's next quarterly report. The applicant is the fourth incumbent appointed to the district. None of his predecessors had been able to assemble a few people for divine service, or to obtain a site for a new church, or anything in the way of subscription towards it. The population of the district consists chiefly of chartists and socialists. Only 300 persons attend any place of worship. Almost the whole of the cotton-mills are in the hands of dissenters; one family of whom have subscribed for the new church. The land is in the hands of the dissenters; and, therefore, the site must be purchased. Healey is another new parish, taken out of that of Rochdale, with 2,414 inhabitants, chiefly employed in manufactures, mining, and quarrying. The remaining case of aid for a new church is Kingsley, a township of the parish of Frodsham, in Cheshire, which is situated three miles from the parish

church and two from the nearest church: it has a population of 1,300. No place in the rural districts of England is more in need of a church than this: there is not a single resident person of property in it; and the population is, for the most part, very poor. The parishes which have received aid towards the rebuilding of their churches are Blendworth, near Hordean; Shinccliffe, near Durham; and Pangfoss, near Pocklington, Yorkshire. The other places aided are Wellington, Somerset; Staindrop, near Darlington; Llanwnnen, near Lampeter; Winttingham, near Barton-on-Humber; Pakenham, near Bury St. Edmund's; Mepal, near Ely; Martletwy, near Haverfordwest; Burmington, near Shipton-on-Stour; South Moreton, near Wallingford, Berks; and Smethcote, near Church Stretton, Salop. The grants made to these places, though far below the wishes of those who apportion them, are somewhat in advance of the scale adopted during the last year, the finances of the society having been aided by a few kind donations and legacies, for which they feel very grateful. A quarterly report of the society's proceedings during the first three months of its present session will be published in a few days, which will be continued every quarter.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Consecration of Christ Church, Jerusalem.—This important event, after many years of anxiety and delay, has at length, in the gracious providence of God, been happily accomplished. Sunday, January 21st, being the seventh anniversary of the entry of the first protestant bishop into the holy city, was fixed upon by the bishop for the solemnity, on the arrival of the necessary legal documents; and Christ Church was accordingly duly consecrated on that day for its sacred purpose, in the manner usual on such occasions. The bishop, attended by the revs. J. Nicolayson and F. C. Ewald, as his chaplains, was received on his entrance into the church by the two British consuls, James Finn (for Jerusalem and Palestine), and Assaad Kayatt (for Jaffa), and the Prussian consul for Jerusalem, with the principal lay members of the congregation. At the communion table, Mr. Nicolayson, as minister of the church, presented the "petition," praying the bishop to consecrate it by the name of Christ Church, Jerusalem, to the worship of Almighty God, according to the rites of the united church of England and Ireland; which was read aloud by Mr. Finn, acting as registrar for the occasion. The "deed of conveyance" having been presented by Dr. Macgowan, acting as churchwarden for the occasion, the bishop proceeded with the remaining part of the consecration, according to the form of service for such occasions. The "sentence of consecration" was then read by Mr. Ewald, and signed by the bishop. The regular service was then proceeded with; after which the bishop preached a sermon from Isaiah [lvi. 7: "Mine house shall be called an house of prayer for all people." After the sermon, the offertory and prayer for the church-militant having been read, the bishop read the first two of the usual consecration collects, and, instead of the last of these, one composed especially for this occasion, as follows: "Blessed be thy name, O Lord God of Israel, that it hath pleased thee to dispose the hearts of thy people all over the world to favour Zion, and to erect this house for thy worship and service. Bless them, O Lord, for their regard to thy honour, and to the good of souls. Bless them for their love to Zion, and for their compassionate care for the lost sheep of the house of Israel. Bless all thy servants by whose common care this tabernacle has been reared among the ruins of Jerusalem; prosper their work, and give success to their endeavour to lead the sons

and daughters of Abraham to their Redeemer. Bless all those that pray for the peace of Jerusalem; and grant, O Lord, that all those, for whose good this pious work is intended, may show forth their thankfulness by making a right use thereof, to the glory of thy blessed name, through Jesus Christ our Lord. Amen." The Syrian bishop, with some priests and deacons, attended throughout the whole of the solemnity. The former expressed himself deeply interested by the service. There were also some Armenian priests present; but the Armenian patriarch, who had in a manner accepted the bishop's invitation, did not come, being indisposed. Some Greek catholic priests were also present, but of course none of the dignitaries of those communities.

(Prayers used at Christ Church, Jerusalem, for the king of Prussia, and for the Sultan).

A Prayer for the King of Prussia and the Royal Family.—O Lord God Almighty, who hast graciously put into the heart of his majesty Frederic William, king of Prussia, thy servant, to favour thy church and protect thy people in this land, vouchsafe, we beseech thee, to replenish him with the grace of thy

Holy Spirit, that he may always incline to thy will, and walk in thy way. Endue him plentifully with thy heavenly gifts, grant him in health and wealth long to live, protect him against all his enemies, and favour him with wise and righteous counsellors, that he may reign in righteousness, in thy fear and love, ever confiding in thy name; and that finally after this life he may obtain a crown of eternal glory. Bless her majesty the queen, and all the royal family, with health, peace, and godliness; and lead them by thy Spirit to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A Prayer for the Sultan.—O Lord God Almighty, who rulest over all the kingdoms of the nations, in whose hand is power and might, give thy grace and thy blessing to his majesty, the ruler of this empire, under whose empire we are graciously permitted to serve and worship thee in peace and quietness: grant him long to live in happiness, and to govern the nations subject to his rule with benignity, wisdom, and righteousness. Lead him into the way of peace, that we and all thy people in his vast empire may continue to lead a quiet and peaceful life in all godliness, through Jesus Christ our Lord. Amen.

COLONIAL CHURCH.

Extract from a letter by the bishop of Melbourne to the lord primate:

After a satisfactory account of the outward voyage, and the arrival at Melbourne on the 23rd of January, 1846, and the reception of the party by the principal inhabitants of the place, the bishop proceeds to describe the condition of Melbourne, which, it will be seen, is such as to cause him great uneasiness. He says: "I am sorry to say that the results of my observation and inquiry were far from satisfactory. The rev. Mr. Thomson had been overburdened with duties and responsibilities far too great for any single man. Not only was he the only minister of our communion, in a town containing 12,000 inhabitants, but there was not another in the whole district to the north and east of Melbourne. His only fellow-labourers within the province of Port Phillip were the rev. F. Collins, at Geelong, and the rev. J. Y. Wilson, at Portland. Hence, besides his ordinary duties in the town itself, he was continually called upon to exercise his ministry on behalf of the settlers and others in the country. To him alone could resource be had for performing the sacred rites of baptism, marriage, and burial. It may, therefore, be supposed that he could have little, if any, leisure for the pastoral oversight of the people committed to his charge. Our church has also had great difficulties to contend with in consequence of a very injudicious and extravagant contract made some years back for the building of St. James's. There was thus entailed upon the congregation a burden of debt which required the most urgent and persevering exertions of those who were attached to our communion to liquidate. This was only accomplished about two years ago; and the pewing and other fittings-up were not completed when I arrived. The congregation were then accustomed to assemble themselves in a second church, St. Peter's, which had lately been erected at the opposite end of the town; but the interior of which was, like St. James's, still unfinished. In consequence of these circumstances, while the large proportion of the inhabitants are professing members of our communion, only a very small number were in the habit of attending divine service; and I fear that even among them there was but little spiritual religion. The influence of Christian principles was, so far as I could learn, extremely weak and limited; and, consequently, the

standard of morals, even among the higher classes, exceedingly low. The means for the education of the children of the labouring classes were altogether inadequate, and unworthy of our church. The only school-room we possessed was a miserable structure of wood, erected close against the wall of St. James's church. All our schools in the town were kept in wretched little cottages hired for the purpose. Your grace will readily infer that, if the accommodation was so deficient, the manner in which the schools were conducted was not likely to be satisfactory; nor, indeed, was it. There was not one that was equal to a second-rate national school in an English country town. From all that I heard and observed, the maintenance of Christianity among the mass of the people almost wholly depended upon the exertions of ministers of other denominations; several of whom bear the character of faithful labourers and able men. There are in Melbourne three congregations of presbyterians, all independent of one another; several of the Wesleyans, who have a large place of worship in the best situation in the town; one of independents, and one of baptists. The best schools for the labouring classes are those belonging to these different bodies."

Arrangements were made for relieving Mr. Thomson of a part of his labours, after which, on the 21st of March, the bishop visited Geelong, a town beautifully situated upon a bay lying within that of Port Phillip, where he found one small church in a low condition, with a clergyman, Mr. Collins, incompetent, from ill-health, to discharge the onerous duties of his post. It happened at this time that the cottage at Melbourne, which was in preparation for the bishop's residence, was not completed; his lordship consequently took the opportunity of paying a visit to Belfast, a town situated 120 miles west of Geelong. He speaks of the hospitality shown to himself and Mrs. Perry along the route by a population chiefly of Scotch presbyterians, and of the almost insuperable difficulties attending any effort to exercise efficient pastoral care over them. At Belfast the people were divided into a great variety of religious denominations, and used in turn a little weather-board church; Dr. Braim, a layman, reading prayers and a sermon for the episcopalians, except upon the occasions of a visit from the rev. J. Y. Wilson, a clergyman sta-

tioned at Portland, a town still further to the west. Dr. Braim had applied to the bishop for ordination; and the inhabitants agreed to raise £100 a-year towards his stipend, and also to set on foot a subscription for building schools. "Altogether," says the bishop, "this excursion was exceedingly gratifying, although it impressed upon me yet more strongly the spiritual destitution of the people, and the necessity of making an immediate effort, lest the next generation should grow up in ignorance of the first rudiments of Christianity. I was pleased and surprised to find so large a proportion of the settlers in this district married men, and their cottages, although sometimes of the rudest construction, exhibiting the neatness and comfort of an English lady's dwelling." Before returning to Melbourne the bishop made several little excursions, and appointed Dr. Macartney archdeacon of Geelong, with an income of £300 a-year, part of it to be raised by the inhabitants. On the 16th of May the bishop and his party returned to Melbourne, and immediately set out again upon visits to districts in the neighbourhood, the particulars of which we cannot detail. On the 25th of June his lordship held his first ordination. He preached upon Col. i. 28, 29, and afterwards ordained to the office of a priest the rev. D. Newham, and to that of a deacon, Dr. Braim and Mr. Bean.

"I will now," proceeds bishop Perry, "mention to your grace the disposition of the clergy who are at present labouring with me in this portion of the Lord's vineyard. Of the three who were settled here before my arrival, one, the rev. A. C. Thomson, is the chaplain of St. James's, the cathedral church; another, the rev. E. Collins, has the church at Geelong; and the third, the rev. J. Y. Wilson, resides at Portland, a town situated 250 miles west of Melbourne, and containing about 500 inhabitants. As I have already noticed, the population of the two former towns is so large—that of Melbourne and its suburbs probably exceeding 12,000, and that of Geelong and its adjacent villages being nearly 4,000—as to render it impossible for Mr. Thomson and Mr. Collins, even if they had had no calls upon them from the inhabitants of the interior, adequately to fulfil their duties. The appointment of the rev. Dr. Macartney as archdeacon of Geelong will, however, relieve Mr. Collins; and I trust that the two will together be able not only to carry on the services which may be required for the town itself, but also periodically to visit the most populous places within a circuit of ten miles. The opening of St. Peter's church, in Melbourne, and the appointment of the rev. Mr. Newham to the charge of the district connected with it, together with my own frequent residence in Melbourne, will also in a measure relieve Mr. Thomson; but I feel that even thus I shall not have made adequate provision for the mass of the population of this city. There will not be sufficient accommodation for the labouring classes in these two churches; neither will two clergymen be able to exercise over them a sufficient pastoral superintendence. On these accounts I am most anxious to have a third church built, and a third clergyman permanently resident here. If this be not done, our church will be, as is too much the case in the towns of England, the church of the upper—perhaps of the middle—classes, but not that of the lower. At present the rev. F. Hales, who accompanied me hither, is employed temporarily in Melbourne and the neighbourhood until his final destination be determined upon. I did license him for Gipps' Land—of which I mean to speak presently—and he made a ministerial journey of two months through that province; but I am doubtful whether I shall permanently place him there or elsewhere. Mr. Tanner also, a catechist, whom I hope to ordain hereafter, is visiting here, under the direction of the rev. Mr. Newham,

while he also attends upon Sunday afternoons at Pentridge, about six miles distant, where he reads the evening service and a sermon. Besides having the spiritual charge of the town of Portland, the rev. Mr. Wilson has performed the duties of an itinerating clergyman, spending one Sunday in the month at Belfast, Port Fairy, and another in the interior of the country directly northwards. By the ordination of Dr. Braim and his appointment to Belfast, I have relieved Mr. Wilson of a portion of his duties, and thus enabled him to devote more time and attention to his home charge. I am sorry to say that there is no church, but only a school-room, where the service is performed at Portland. The only churches in my diocese at present are the two in Melbourne, neither of which is completely finished, the one at Geelong, and a small but neat wooden building at Belfast. Not one of them is yet consecrated. I have not yet mentioned the destination of the rev. W. Bean, whom I recently ordained. Shortly after my arrival, I placed him as a catechist in charge of Williamstown, situate upon the Bay of Port Phillip, about eight miles from Melbourne, where there is a population of more than 500 persons, and where all the shipping lies. By his labours among them he got together a good congregation; and being unwilling to break this up, I have appointed him to continue there for the present, until I can supply his place by another catechist."

He next proceeds to state the various applications which have been made to him for spiritual assistance, the details of which present a sad scene of destitution. He says—

"I am sure that your grace will sympathise with your brethren who are called to minister in this distant land; and I would ask for the assistance of your prayers and influence, that our hearts may be cheered and our hands strengthened by a supply of additional fellow-labourers. Our whole dependence is, under God, upon the zeal and liberality of individual members of our church in England, to aid the efforts of the settlers here. The province of Port Phillip receives only £450 per annum from the Colonial Church Fund; and the portion of that fund applicable to the incomes of clergymen is now entirely appropriated, so that we cannot hope to receive any more from it. Many of the people are disposed, as I have already shown your grace, to do what they can; but they cannot bear the whole burden of supporting their ministers. Upon an average I cannot calculate upon obtaining more than a moiety of a clergyman's income (£100 per annum) from them; so that the other moiety must be obtained elsewhere. Thus there is required at least £1,000 per annum, besides what I was enabled to raise before I left England, for the maintenance of additional clergymen, besides money for building churches, parsonage-houses, and schools. O that the Lord would put it into the hearts of some of those who are rich in this world to consecrate a portion of their wealth to his service, and so to make themselves friends with the mammon of unrighteousness, who, when they fall, shall receive them into everlasting habitations!"

If any further motive for exertion be needed, we will supply it by the following extract from a postscript to the letter we have been quoting from:—

"On the one hand, the church of Rome possesses many adherents in the towns of Melbourne and Geelong, and also throughout the country. They have a large cathedral, built in a great measure by the contributions of nominal protestants in Melbourne, and a handsome church at Geelong; and, as a bishop has just been consecrated for this province, we cannot doubt that the most earnest efforts will be made to extend their influence. These efforts we must endeavour, to the utmost of our power, in dependence upon the divine assistance, to counteract; and, humanly

speaking, they can be effectually counteracted only by affording to the inhabitants, both of the towns and country, sound evangelical instruction, and a pure ritual of public worship. On the other hand, the members of the various protestant denominations, fearful of the spread of Romanism, and also sensible of the extreme spiritual destitution prevailing throughout the country, are, for the most part, kindly disposed towards one another, and all their several ministers seem to be agreed that it is their duty, on the ground of Christian prudence as well as of Christian charity, to co-operate, as far as possible, in the evangelization of the people. In Melbourne and Geelong I have met with no appearance of hostility to our church among them, while in the country I have found members of every denomination not only ready

to avail themselves of the ordinances of the gospel when offered to them by us, but coming forward of their own accord to ask me to supply their necessity. They seem to think that their only hope is to obtain a clergyman of the church of England; for the schism in the Presbyterian church has greatly weakened its influence and paralyzed its exertions; and no other communion, except that of the Wesleyans, is at all in a condition to extend its labours beyond Melbourne itself. Thus the time is, in this respect, most favourable to us; but the free Presbyterian church is making great efforts; and their zeal and activity, despite of their many disadvantages here, may, if we lose the present opportunity, shut many a door which is now opened to us of the Lord."

Miscellaneous.

NEW ECCLESIASTICAL COMMISSION.

The queen has been pleased to appoint the archbishop of York; the earl of Harrowby; the bishop of London; the bishop of Lichfield; lord Ashley; the right hon. S. Herbert; sir E. N. Buxton, bart.; the rev. H. Raikes, M.A.; archdeacon Sinclair; the rev. W. F. Hook, D.D.; the rev. T. Dale, M.A.; William Cotton, Esq.; the rev. W. W. Champneys, M.A.; C. K. Murray, esq., barrister-at-law; William Woodroffe, esq.; the rev. J. Haselgrave, M.A.; and R. B. Seeley, esq., to be her majesty's commissioners to inquire into the practicability and mode of subdividing into distinct and independent parishes for all ecclesiastical purposes all the densely-peopled parishes in England and Wales.

INSURANCE OF CHURCHES.

It has been urged that, while almost every house of any respectability in the country and nine-tenths of the corn-ricks and homesteads are insured, scarcely any of the churches have had the same precaution used with regard to them. It is said that a legal opinion of a high ecclesiastical authority was given in respect of Portsmouth church, not many years past, to the effect that "the churchwardens would be censurable, I had almost gone the length of saying punishable, for omitting the necessary precaution of insuring the parish church from fire." Churches erected under the church commissioners are all insured, and generally to the amount of two-thirds of their cost.—*The Builder*.

TO CORRESPONDENTS.

M. P. will obtain the information desired, and may pay any donation, at the office of the London Society for Promoting Christianity among the Jews, Chatham-place, Blackfriars.

We are not aware that any subscription has been set on foot for a testimonial to lord Ashley; but we think our correspondent's suggestion a most desirable one. The country at large owes much to that noble lord for his beneficent efforts; and we feel sure that a proposal of the kind would be warmly responded to.

TO OUR READERS.

We have received "Elements of Electro-Biology, or the Voltaic Mechanism of Man;" by A. Smees, F.R.S. London: Longmans and Co. 1849. It appears an able treatise.

A very beautiful little edition in 32mo (appropriately bound) has reached us of Herbert's Poems and "Country Parson." London: Washbourne. 1849. Our readers will thank us for mentioning it.

We have also received "Heaven's antidote to the Curse of Labour;" by John A. Quinton. London: Partridge and Oakey. 1849. This obtained the first prize among the working men's essays on the sabbath. By the kindness of a correspondent we received an extract from this essay while it was passing through the press, which we inserted a short time ago. We shall probably again take notice of the book: it is written in a pleasing style.

We have had also a considerable number of pamphlets against the church sent us, with a particular request that we would notice them. They consist of the stale objections which have been refuted a thousand times; and are, generally speaking, written with an intemperance and an exaggeration which must have a suicidal effect. One of them is a reprint of a tirade against the observance of good Friday by a certain (late) Robert Robinson, a man of some talent, but who, we believe, became nearly, if not decidedly, a Socinian. And yet it is considered decorous to republish the ribaldry of this unhappy man, to thrust it upon us, and to expect us, we suppose, to recommend it! We cannot take further notice of this class of publications.

We have received two odd numbers of the "Working Man's Charter," and "Hogg's Christian Instructor." In the last we observe a very unfaithful likeness, and a very inaccurate memoir, of the rev. E. Bickersteth. But we can pay no attention to periodicals or works in parts, of which only one or two reach us.

Among those which are regularly sent us are the valuable "Cyclopædia of Biblical Literature," abridged by Dr. Kitto—Edinburgh, A. and C. Black; the "Bible of every Land;"—London, Bagsters (which we have already recommended); the "National Cyclopædia;"—London, C. Knight; "Sharpe's Magazine"—London, Hall; from which extracts have repeatedly appeared in our pages. When the fair mode is pursued of supplying us with the whole of a work, we have a pleasure in regularly inspecting it, and from time to time noticing it to our readers. But it is not right to attempt to obtain approval for a mere fragment which is probably an imperfect specimen of the whole.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1849.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Hereford, June 3, at Ludlow.
By Bp. of Lichfield, June 3.
By Bp. of London, June 3.
By Bp. of Peterborough, June 3, in
Peterborough cathedral.
By Bp. of St. David's, June 3, in
Abergwili parish church.

ORDAINED.

By Bp. of CHESTER, May 13, in
Chester cathedral.

PRIESTS.

Of Cambridge.—E. W. O. Bridgman,
B.A., Trin.; E. Seymour, B.A., Jesus;
H. Slater, B.A., Cath. H.; G. F. Snow-
ball, M.A., St. John's; J. Watson,
LL.B., Trin. H.; C. Wright, B.A., Trin.
Of Oxford.—J. S. Bushby, B.A.,
Brazen; M. W. Gregory, B.A., Wad;
T. M. Jackson, B.A., Brazen; J. W.
Milner, B.A., Linc.

Of Dublin.—A. Bell, B.A., A. N.
Burke, B.A., H. M. Mosse, B.A., F.

Simpson, B.A., J. C. L. Thomas, B.A.,
Trin.

Of Durham.—W. R. Lawrence, B.A.,
Univ.

Of London.—S. B. Sutton, B.A., F.
E. Williams, M.A., Univ.

Of St. Bees'.—J. Gregory, J. Judge.
Church Miss. Coll.—R. Hunt.

Lit.—T. R. Govett, W. H. Vernon.

DEACONS.

Of Cambridge.—F. Hockin, B.A., St.
John's; J. Kynaston, B.A., Trin. H.;
J. W. Lester, B.A., Christ's; W.
Lutener, B.A., St. John's; S. W.
Merry, B.A., Jesus; F. T. Rowell, B.A.,
Emm.; G. A. Salusbury, S.C.L.,
Magd.; A. Willink, B.A., St. John's.

Of Oxford.—S. H. Fearon, B.A.,
Queen's; J. W. Kewley, B.A., Brazen;
J. Macnaught, B.A., Wadh.; E. W.
Whateley, M.A., Ch. Ch.

Of Dublin.—R. H. Abbott, B.A., R.
Brown, B.A., J. P. Joly, M.A., G.

Lovely, B.A., T. M'Mahon, B.A., B. A.
Newcombe, B.A., T. Rudd, B.A., F.
Williams, B.A., Trin.

Of St. Bees'.—F. Humphrey, G. C.
Hodgson.

Lit.—R. C. Cavell, J. G. Haworth,
J. W. Welsh.

By Bp. of KILMORE, ELPHIN, AND
ARDAGH, April 1, in Urney and
Annaghcliffe parish church.

PRIESTS.

Of Dublin.—J. B. Aikin, B.A., T.
G. Nugent, B.A. (lett. dim. bp. of
Clogher), C. F. Tomes, B.A., J. C.
Willcocks, B.A., Trin.

DEACONS.

Of Dublin.—J. B. Aikin, B.A., T.
Jamison, B.A., J. Moffatt, B.A., Trin.
By Bp. of SODOR AND MAN, April 15,
in Malew parish church.

DEACON.

Of Cambridge.—W. Gill, B.A.,
C.C.C.

Preferments.

Knox, R., to the bishopric of Down and Connor.
Smith, J., to the archdeaconry of Connor.

Name.	Parish and County.	Population.	Patron.	Value.
Banfather, H.	Beeston St. Andrew (R.), Norfolk.	46	F. K. Reynolds	£217
Barnes, H. F.	Priority Church (P. C.), Bridlington, Yorkshire..			
Barton, H. N.	St. Aldate (R.), Oxford	1791	Pemb. coll., Oxford	137
Bates, W.	Burnham Market (R.), Norfolk.	1126	Christ's coll., Cambridge	768
Brady, F. T.	Kilworth (V.), Cork		Bp. of Cork and Cloyne	
Broadley, W.	Carn-menellis (P. C.), Wendron, Cornwall	2896	Crown & bp. of Exeter alt.	130
Brockman, T.	Otham (R.), Kent	365		*412
Bugg, G.	Wilsford (R.), Lincolnshire	429	Rev. C. Brackenbury	500
Burkitt, G.	Kilcoleman (V.), King's county.		Bp. of Killaloe.	
Campbell, D.	Pentridge (R.), Dorset	244	Ld. chancellor	*214
Carew, R. P.	Bickleigh (R.), Devonshire	362	Sir W. P. Carew	*420
Collis, M.	Ballycanslane (B.), Kerry		Seignory of Castle Island	
Downton, H.	St. John (P. C.), Chatham, Kent		P. C. of Chatham.	
Foster, M. A.	Straid (U.), Mayo		Bp. of Tuam	
Hall, W.	Kilshannig (R.), Cork		Bp. of Cork and Cloyne	
Harman, J. W.	Marholm (R.), Northamptonshire.	197	Earl Fitzwilliam	266
Hulsh, T.	Holne (V.), Devonshire	394	Rev. S. Lane.	*233
Jackson, W.	Foxford and Templemore (R.), Mayo	819	Bp. of Tuam.	
Jones, D.	West Pennard (P. C.), Somerset		Bp. of Bath and Wells	102
Jones, W.	St. Mary (P. C.), Llanwrst, Denbighshire	306	Rec. of Llanwrst	
Knollis, F. M.	Horspath (P. C.), Oxfordshire.		Magd. coll., Oxford.	*91
McDonogh, T.	Ettagh (R. V.), King's county		Bp. of Killaloe	
Meredith, R. F.	Luccombe (R.), Somerset	580	Sir T. D. Acland	*417
Middleton, T.	St. George (P. C.), Manchester.			
Moody, C.	Little Kimble (P.), Buckinghamshire	177	Rev. W. Browne.	*107
Morgan, N.	Bardale (P. C.), Lancashire		Hulme's trustees.	
Mumford, G.	East Winch (V.), Norfolk	440	Rev. G. E. Kent.	*183
Pacey, H. B.	Somerby (V.), Leicestershire	480	Rev. G. Burnaby.	*224
Payne, J. H.	Earlham-with-Bowthorpe (V.), Norfolk	107 & 34	Mrs. C. Frank.	
Rogers, J.	St. Paul Werneth (P. C.), Cheshire.		G. Andrews.	150
Sisson, J.	Orton (V.), Westmoreland.	1449	Landowners.	*192
Southwell, G.	{ Yetminster (V.), with Leigh (C.), and Chetmole (C), Dorset.	1246 }	Bp. of Sarum	*277

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value.
Stevenson, S. W.....	St. Giles (P. C.), Norwich.....	1546	D. & C. of Norwich.....	£150
Webster, S. K.....	Ryhall (R.), with Essendine (C.), Rutland..	678 & 152	Marq. of Exeter.....	259
Whitehouse, G. L.....	Bollington (P. C.), Cheshire.....	4350	Vic. of Prestbury.....	*174
Wilson, W. D.....	Farlington (V.), Berkshire.....	3593	Simeon's trustees.....	*265
Wright, F. B.....	St. John (P. C.), Broughton, Lancashire.....			
Barlow, J. J., min. St. Margaret and St. Mary Magdalene hosp., Gloucester.	Hayes, J., chap. Manchester cemetery.		Joly, H. E., chanc. Kildare.	
Bayley, M., dom. chap. earl of Jersey.	Hildebrand, W., chap. Loughborough un., Leicestershire.		Moore, W. H., chap. West Derby un.	
Brown, J., hon. can. Norwich.	Huxtable, E., sub-dean Wells.		Myers, T., abp's. inspector of schools for deanery of York.	
Frew, J. J., can. Kildare.				

Clergymen deceased.

Hon. and right rev. Edmund Knox, D.D., lord bishop of Limerick.

Barry, J., 43.	Isaacson, S.	Preedy, B. rec. Hinton-on-the-Green, Gloucestershire (pat. C. Bahr), 76.
Busshell, W., Huntley, Gloucestershire, 78.	Jenks, J. vic. Thriplow, Cambridgeshire (pat. bp. of Ely), 71.	Sainsbury, W. R., Pickwick, Wiltshire, 80.
Drake, G., 27.	Jones, H., vic. Northop, Flintshire (pat. bp. of St. Asaph), 59.	Shaw, R., rec. Kilshuman, and vic. Kil-murry, Tipperary (pat. marq. of Ormonde).
Gould, E., rec. Sproughton, Suffolk (pat. W. Gould), 48.	Littlehales, T., rec. Sheering, Essex (pat. Ch. Ch. Oxford), 48.	Slead, E., cur. Syroham, Northampton-shire, 81.
Green, E., cur. Lydham, Shropshire.	Locking, H.	Stonard, J., D.D., rec. Aldingham, Lancashire (pat. the crown), 81.
Guy, G., rec. West Stoke (pat. ld. chanc.) vic. Henfield, Sussex (pat. bp. of Chichester), 91.	Newenham, T., V. Kilworth, Cork (pat. bp. of Cork and Cloyne).	Weston, C. H., West Horley, Surrey, at Nice.
Hodges, J., vic. Twyford, Hampshire (pat. Emm. coll., Cambridge), 73.	Pennington, M., rec. Northbourne, and p. c. St. George, Deal, Kent (pat. ld. primate), 86.	
Irwin, B., vic. Laracor, Meath (pat. the crown).		

University Intelligence.**CAMBRIDGE.**

April 15.—T. Starkie, M.A., Downing professor of laws, died.

April 28.—The Burney prize has been adjudged to J. Todd-hunter, B.A., St. John's.

OXFORD.

April 14.—T. C. Sanders, B.A., and A. Grant, elected fellows of Oriel.

April '28.—Rev. E. M. Goulburn, M.A., Merton, appointed Bampton lecturer.

*Testimonials of respect have lately been presented to the following:—*Groomes, J., late cur. Sherbourne, Dorsetshire.
Healop, W., late cur. Aswarby, Lincolnshire.Lewis, D., late cur. Darowen, Montgomeryshire.
Murley, C. H., late cur. Huntley, Gloucestershire.**CHURCH CONSECRATED.**

Oxford.—Trinity church, Penn, Buckinghamshire, May 1.

Proceedings of Societies.**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**

67, Lincoln's-inn-fields.

April, 1849, the rev. J. Rudell Tyler in the chair. The undermentioned members of the society were proposed by the standing committee as the tract committee for election on Tuesday, the 8th of May: Rev. T. Ainger, rev. R. W. Browne, rev. R. Harvey, rev. W. G. Humphry, rev. John Jackson, rev. Dr. Jelf, and rev. J. Thomas.

Several particulars respecting the jubilee on the 8th of March last were laid before the meeting.

The secretaries reported that his grace the president had been kindly pleased to allow the sermon, which he preached in St. Paul's cathedral on the 8th of March, to be printed by the society. Copies of the sermon were laid before the meeting. It was agreed unanimously, on the motion of the rev. Allen Cooper, seconded by the rev. J. G. Fardell: "That the thanks of this board be respectfully presented to the lord archbishop of Canterbury, the president, in grateful acknowledgment of the kind promptitude with which his grace undertook to preach the jubilee sermon in St. Paul's, and

the effectual manner in which he, on that occasion, promoted the best interests of the society, by advocating its claims to the general sympathy and support of Christians." A Danish newspaper, "*Tiden*, 24 Marts, 1849," printed at Copenhagen, was laid before the board. This paper contains a short account of the society, a record of the jubilee, and especially of the celebration in St. Paul's, with a notice of his grace the president's sermon. The following passages of the sermon, respecting the instrumentality afforded, by God's help and blessing, towards the "diffusion of Christian knowledge," as they relate more especially to the society, and to the occasion of its jubilee, may properly be inserted in this place: "Nothing more is needed than that that spirit should be universal which a hundred and fifty years ago animated the founders of the Society for Promoting Christian Knowledge. In an age of licence and profaneness, when 'man regarded not the word of the Lord, neither considered the operations of his hands,' the spirit of these good men was stirred within them when they saw their countrymen wholly given to the idols which they had set up in their hearts, whilst God was neglected and forgotten.

They formed a holy union, 'for reproof, for correction, for instruction in righteousness.' They invited all men to 'search the scriptures,' and placed them in their hands: they sent forth such warnings, such exhortations agreeable to scripture, as might bring men to reflection, and teach them to 'consider their ways.' Thus they said, 'each man to his neighbour, and each man to his brother, Know the Lord.' They said to the thoughtless world around them, 'What meanest thou, O sleeper, that thou sleepest? Arise, and call upon thy God' (Jonah i. 6). Awake, and arise from the dead; and Christ shall give thee light' (Eph. v. 14). We dare not number the souls which, by the blessing attendant on these means of grace, have been brought 'from darkness to light, from the power of Satan unto God.' We cannot calculate the blind eyes which have been opened, the contrite hearts which have been healed, the prisoners that have been set free from sin, by the friends of this society. But there are books in which all these names are written; and, though sealed up now, unread by human eyes, the time will come when 'every man's work shall be made manifest;' when every word of warning which has reclaimed the sinner, every word of consolation which has soothed the penitent, every word of instruction by which God's people have been edified, shall be recognized by him whose glory it was intended to promote; and the glorious promise shall be fulfilled, 'They that turn many to righteousness shall shine as the stars for ever and ever' (Dan. xii. 3). My brethren, it is a glorious object to carry out the purposes for which the Son of God consented to become the Son of man; to give effect to the sacrifices of the cross by bringing men to God, that they may first humble themselves before him, and then be exalted in due time. He bestows the privilege on his people, that they are his instruments in this great and holy work. And the society which we now commemorate is entitled to our grateful veneration, in that it led the way and set the first example of considering the spiritual welfare of the multitude, and providing, according to its power, 'that all should know the Lord, from the least to the greatest.'"

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.**

79, Pall Mall, May 7, 1849.

The following extracts from letters just received from the bishop of Adelaide will be read with peculiar interest, containing, as they do, a narrative of the first visit of a bishop of the church of England to Western Australia:

"Freemantle, Western Australia, Nov. 7, 1848.

"I landed this day from the 'Champion,' colonial schooner, at two o'clock, having embarked at Port Adelaide on Saturday, Oct. 14. We ran into King George's Sound, after a quick and boisterous passage, on Sunday night, Oct. 22, about midnight. The morning displayed to us this fine land-locked harbour, and the little settlement of Albany scattered on the slope of mounts Clarence and Melville, each rising about 600 feet above the water, with bare granite boulders and detached masses of the same rock appearing through the low scrub which covers their sides. The stone church stands about the centre, forming a striking object, and, whenever the tower shall be finished, will give additional beauty to the scene; but, even as it is, the house of God is, as it always should be, the principal building which meets the eye as you cast anchor in the Sound. Lonely and wild as are its shores, still its grey granite walls and pointed windows imparted a feeling of home even in this distant nook, so sequestered from the other settled parts of Australasia. The rev. John Wollaston and the government-resident, Mr. Camfield, came on board early in the morning; the former having removed from Banbury,

agreeably to the permission of the local government. By great exertions the church had been so far finished as to admit of consecration on Wednesday, the 25th. Its dimensions are fifty feet long, twenty-six wide, and eighteen high; an open wooden roof, with dark red casuarina shingles, makes it appear light and airy: the glass for the windows is ordered in England. It is calculated to hold 170 persons, about the number actually resident in the settlement: more than half that number were present in church, together with the captains of two American whalers then in the harbour. The collection after the sermon, from Ps. lxxxiv. 3, 4, 'Yea, the sparrow,' &c., amounted to £14 18s. 6d.; a considerable sum for this little place, the trade of which consists principally in supplying the whaling-ships with a few bales of wool and tons of oil. Notice of confirmation was given for Friday, and of the holy communion on the Sunday following. On the former day twenty-four candidates presented themselves—fourteen females, and ten males; among the latter a serjeant and two soldiers of the 96th regiment. I doubt whether the rite was ever administered to a more devout and earnest body of persons. In the course of the morning prayer I baptised three children, two half-casts, who are brought up in the nurture of the Lord by the disinterested kindness of persons unconnected with them, except by the tie of Christian love. It is wonderful and consolatory to find, in a place where for eighteen years there has been no resident minister, so earnest a desire for the ordinances of divine service. I addressed the candidates, both before and after the confirmation, from John iii. 33, and Acts xiv. 22. In the afternoon the burial-ground, one mile from the town, was consecrated in the presence of the resident and a few other friends. It is inconveniently distant; but the position was fixed agreeably to a local government ordinance. On Sunday, out of a congregation of 100, thirty-three remained to receive the Lord's supper, twenty-three of the twenty-four candidates for confirmation being of the number. In the afternoon their worthy pastor most affectionately and powerfully addressed his flock; and I believe all assembled felt that it was 'good for them to be there,' and that they had chosen 'the better part which should not be taken from them.' We were to have embarked on Monday morning had the wind been favourable; but it blew a gale from the westward, which gave me another day for visiting the inhabitants, and an opportunity to them for testifying their satisfaction at the visit of their bishop. An affectionate address, signed, I understand, by every body, young and old, in the place, who could write, was presented to me at the custom-house. They followed me, in fact, with wives and children to the shore, and I exhorted them to continue steadfast in the faith which worketh by love. On the following morning we were summoned on board, the wind having become favourable, and soon after beat out of the harbour, leaving with regret the inhabitants of this sequestered place, endeared to us by a thousand traits of Christian truth, simplicity, kindness, love unfeigned, and earnestness in the faith. May the blessing of God rest on them for ever! All sectarian feeling was thrown aside, and within the walls of our Zion were seen sitting together Episcopalian, Presbyterian, Wesleyan, Roman-catholic, English, Scotch, Irish, American, worshipping together with brotherly love."

"Freemantle, Nov. 17, 1848.

"The 'George' being shortly to sail for Singapore, I resume the narrative of my visitation, the first portion of which will, I trust, reach you by the 'Thomas Lord.' Landing under a salute from the 'Champion,' accompanied by Mr. King, I was received by R. Brown, esq., the government resident, and other gentlemen. Soon afterwards the governor's private secretary, R. H. Bland, esq., arrived from Perth to

welcome me on the part of his excellency. The following day, the rev. J. B. Wittenoom, colonial chaplain, came to pay his respects; and, after morning prayer in the neat and airy church, I inspected Mr. King's native school. It consisted of fifteen children, of both sexes, mostly taken in infancy from the bush, as being orphans or otherwise unfriended. My impression generally of the natives of Western Australia, as compared with those of South Australia, is in favour of the former. Those at King George's Sound and on the western coast are superior to the Adelaide tribes, "physically and in point of civilization. And so the children of this school appeared more domesticated, if I may so term it, than the children at Adelaide. In fact, the native Australians have been very untruly underrated. In intelligence, good temper, and faithfulness to their engagements, they are remarkable. Wylie, who accompanied Mr. Byre in his perilous overland journey from Adelaide; Lindol, very expert as a whaler; some others employed as sandal-wood cutters at the Sound, and several who have conversed with me at this place and elsewhere, appear to me to negative altogether the commonly-received notion in England, of their low position in the physical and intellectual scale. If taken at an early age, and brought up with and as white children, they would be found very little, if at all, inferior to them. A native servant girl of Mr. King's, about thirteen years of age, so brought up, has proved an excellent nurse, and takes the same delight in reading books as his own children. The archdeacon asked her many questions upon religion and her belief; and to him she appeared equally intelligent and well instructed: There is an instance of one married to a white settler (by name Mrs. Stokes), who, since her marriage, has taught her husband to read, and who keeps her cottage in very neat order. An instance of the like kind came under the archdeacon's notice near Penwortham; and it is our firm belief that a consistent course of kind, equitable, and firm management would rescue many from barbarism and heathenism. But all persons have not the faith and love which have led your zealous missionary, Mr. King, to treat them as he would treat an orphan white child. At Banbury, a farmer of the name of Scott spoke in the highest terms of a native carter who had lived with him nine years, and in whom he placed such confidence as to send him with a dray and six bullocks to any part of the colony. I am the more particular in mentioning such cases, in order to remove, if possible, a false and injurious impression.

The work may be one of time, but wise and Christian management would reclaim some first-fruits of this neglected race; but as yet they have not received that management, except in isolated instances."

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

The general committee of this society met for the despatch of business on Monday, April 16, his grace the archbishop of Canterbury in the chair. Grants of money were made in aid of the erection of three new churches, the rebuilding of two, and enlargement, &c., of four existing churches. The new churches are, one for a new district, to be formed from seven townships in the extensive parish of St. Chad, Shrewsbury; for one to be called St. Peter's district, in the parish of Chorley, Lancashire; and one to be erected in the parish of Beaminster, Dorset.

SOCIETY FOR PROMOTING EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

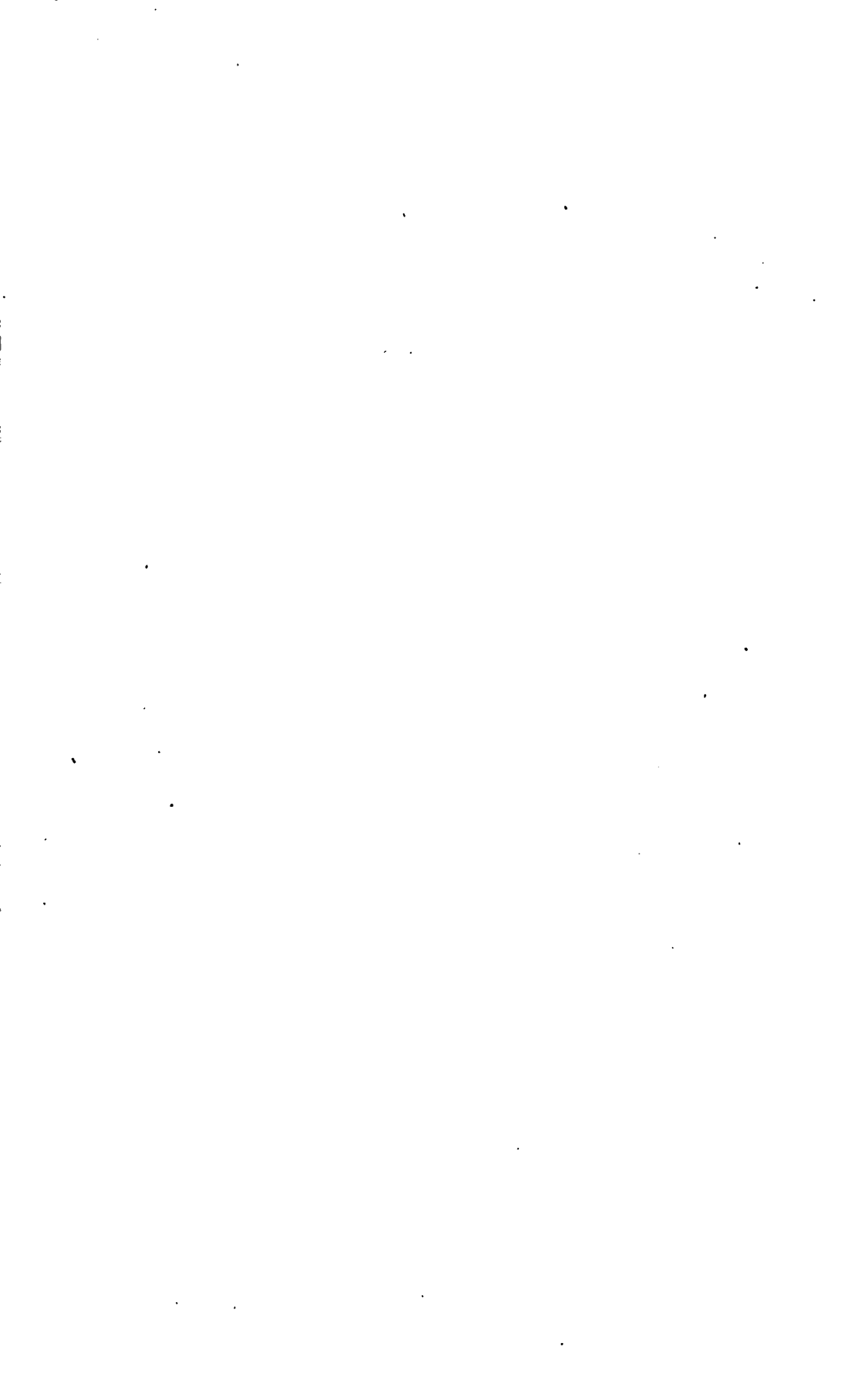
At a meeting of the board, held on Monday, April 30, present his grace the archbishop of Canterbury in the chair, the annual report for the year ending Easter, 1849, was presented, and adopted. It appeared that the past year had been one of considerable anxiety to the committee, owing to the inadequacy of the funds to meet the expenditure required for the terminable grants. Great exertions had been made to raise the amount requisite for their continuance, which had been so far successful, that these grants, together with the grants upon the permanent list, were continued for the year ending Easter, 1850. It also appeared that, owing to the resignation of a few grants from various causes, and the endowment conferred by the ecclesiastical commissioners, the committee were in a position to make fresh grants to a few of the most urgent outstanding cases, which was accordingly done. The income, which for the year ending Easter, 1848, had been £16,877 15s. 2d., had risen to £20,299 for the past year; and this sum, in connexion with the amounts raised in the various districts, aided to meet the society's grants, and with the sums raised and disbursed by the five diocesan societies, gave a total of nearly £35,000 expended last year for the employment of additional curates, upon the principles and in conformity with the rules of this society. Seven endowment grants had also been made. The total number of curates supported wholly, or in part, by the parent society, is 327.

Miscellaneous.

THE TITHES REDEMPTION TRUST.

A meeting of this society was held at the offices, Lancaster-place, Waterloo-bridge, on Thursday, April 26, lord John Manners in the chair. The chairman stated that, on reference to the report of the ecclesiastical commissioners, it would be seen that the great or small tithes, and in many instances both, producing an income exceeding £1,000,000 sterling, had been alienated from 4,862, or nearly half, of the 10,718 benefices existing in England and Wales at the date of the report, and that about 4,000 parishes were without glebe-house, and about 4,800 benefices under £200 per annum. If the revenues thus alienated were restored to their original sacred purpose, a fund would be supplied for the relief of the present lamentable spiritual destitution of England and Wales. The following rules were adopted by the meeting: 1. That every person who subscribes annually to the funds of the trust be regarded as a member so long as he continues his subscription. 2. That the sum of £20 may

be given at any one time in lieu of further subscription, and that the said sum of £20 may be paid by annual instalments within a period of four years. 3. That no person be a member of the board who is not a member of the society. The grant to the vicar of Dewsbury, for the time being, of a rent-charge on the lands within that parish, equal to tithes which would arise from the same lands had they not been merged, by a deed, now lying with the benefactor for execution, was reported. Several cases of alienated tithes were then brought before the board. In the case of Poulton-le-Sands, the incumbent had offered to give £1,000 towards the redemption of the tithes, provided an equal amount was given by the trust. In the case of the tithes of the parish of Uffington, Berks, it was hoped that the patron would give £1,000 toward their redemption. The gift, by Mr. C. Dingwell, of a valuable collection of books on tithes, printed between the years 1609 to 1816, was also announced.





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